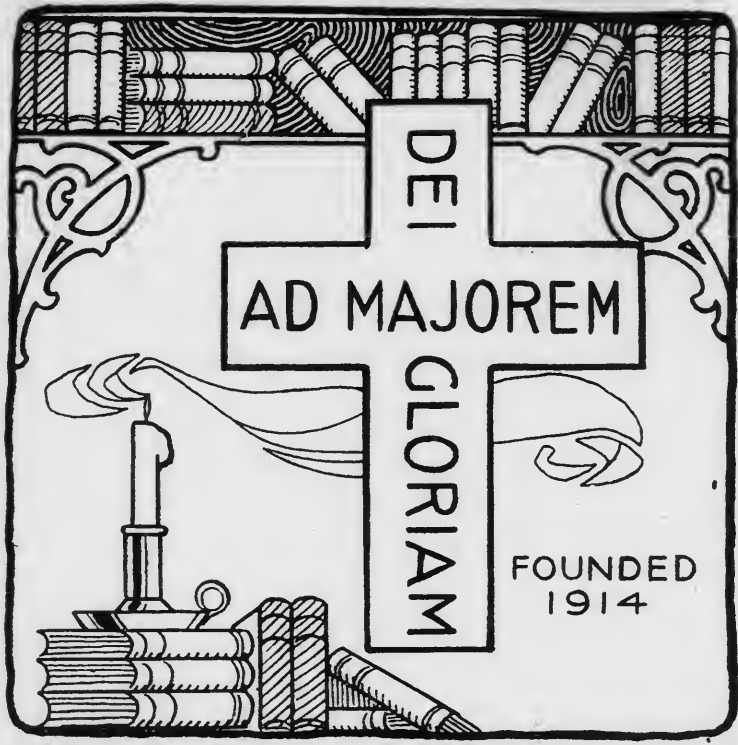


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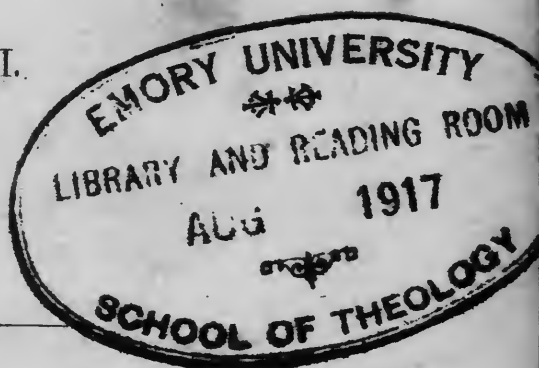
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THE
WESLEYAN REVIEW

AND
EVANGELICAL RECORD.

VOLUME II.



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PREFACE.

THE circumstances in which a Second Volume of the WESLEYAN REVIEW is brought to a conclusion, are full of promise for the cause with which it is connected. It has been honoured with increasing acceptance by the more educated and intelligent class of liberal-minded Methodists; and the events of the year now drawing to a close, enable its conductors to pledge themselves, without fear of disappointment, that the Third Volume shall be superior to the second. The course of Providential occurrences, and the rapid progress made by sound principles, in the Wesleyan Body, warrant the boast that the intellectual resources at our disposal, for the benefit of our readers, are largely on the increase.

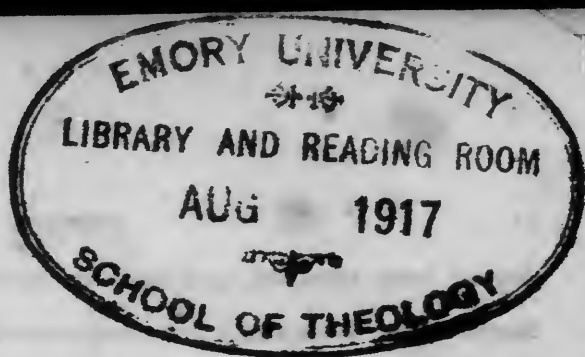
One fault, and one fault only, has been found with the contents of the REVIEW. Disappointment has been expressed that more space is not allotted to the great Methodist controversy. Now, in the first place, this objection has not proceeded from a quarter directly concerned in that struggle. In the second place, it was never designed that these pages should be a vehicle for mere agitation, how defensible soever. There are other mediums for that. The main object in establishing the REVIEW, was to afford well-educated Methodists a periodical publication which should tend to cultivate their literary taste, to inform them of what is passing in the learned world, and to imbue their minds with sound principles. We trust that these ends have already, in some



degree, been attained, and that, in years to come, by the increasing merit of the work and by the augmented patronage of the public, they will be yet more fully and extensively secured.

A change has been suggested in the title, as more expressive of the wide range of topics usually discussed. For the future, it will be styled the *BRITISH MONTHLY REVIEW*, but it will continue to be characterised by all the distinctive features of the present publication.

November 28, 1851.



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THE
WESLEYAN REVIEW,
And Evangelical Record.

JANUARY, 1851.

CHRISTIAN DISCIPLINE.*

WE have seen (p. 550, vol. I.) that the idea of founding a kingdom which should take in all nations, and last through all time, was something new—not even known in theory ; that this idea belongs exclusively to Christianity ; that it can be realised only in the reconciliation of the world to God, since the power which subdues us is the same which attracts, which draws the heart with all its affections to God as its supreme and final object, and, by uniting him to, becomes the bond of union among all who partake his image ; that it is in the hearts of those who have been reconciled and sanctified, that we must seek and find those principles which point to an outward and visible fellowship ; that the mutual recognition of these principles necessarily leads to organisation ; that this organisation it is which we call the church, as inclusive of the whole body of believers ; that this church divides itself into separate and distinct communities, according to geographical limits and ecclesiastical polity, and other relative circumstances ; that, while there is something grand in the idea of one universal church, enfolding within itself all the faithful throughout the world, yet there is nothing repugnant in supposing that each congregation may possess an independent existence and adopt an independent line of action ; that the Christian Testament rather favours this idea ; that a simple induction of facts shows us, that the primitive churches were so many Christian republics, self-sustained, self-governed, and possessing in themselves all the resources necessary for their consolidation and perpetuity ; that,

* *Pastoral Addresses*. New Series. By ALFRED BARRETT. 12mo. London : John Mason, 14, City-road.

for the existence of these churches, is required the highest degree of moral virtue ; that, in proportion as any individual community is distinguished for its purity and its piety, will its members be forward not to break loose from the authority of Christ and the order of his house, but rather cheerfully to render submission to his sceptre and obedience to his laws ; that, having satisfied ourselves of the spiritual and independent nature of the Saviour's kingdom, we naturally expect that its government will correspond to its constitution ; that, while there may be points of affinity and agreement between the government of a well-ordered state and the internal administration of God's house, if we attempt to regulate the latter by the former, we shall find ourselves in the midst of numberless elements of direct antagonism ; that the Christian Testament is the statute-book of the Christian kingdom ; that the church is not called to frame laws, but simply to execute the laws as they already exist ; and that the laws are as immutable as the institution is imperishable.

We have seen that the *jus divinum* can be urged in favour of no one particular system ; that Episcopacy, Presbytery, and Independency might all, in a modified degree, obtain in the apostolic church ; that this fact leaves the question of order and of government wholly unaffected ; that, whatever ecclesiastical platform we adopt, the law remains the same ; that the mind of Christ is revealed in the Book of Christ, and to the decisions of that book we must bow ; that there must be no forced interpretation—nothing assumed as a premise which is not self-evident as any mathematical axiom ; that the book must be allowed to speak for itself ; that its facts are sufficiently plain and sufficiently many on which to rest our conclusions ; that, if there be a discrepancy between our conclusions and the facts of the book, then either the statements are not true or our conclusions are false. To this branch of the inquiry we now proceed.

In common with most writers on the subject, Mr. Barrett begins his argument at a point anterior to the development of the new economy. He concedes that the term CHURCH, in the New Testament, "is generally applied either to the whole number of believers, comprising those who are militant upon earth, and those who are saved in heaven, or to a distinct congregation or assembly in which the Word of God is preached, and all other ordinances administered ;" but, in commenting on the words of Our Lord, as recorded in Matthew, xviii., 15—18, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother ; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established ; and if he shall neglect to

hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican ;” he tells us that “Our Lord prospectively spoke of the church as it was to exist in its complete condition under the ministry of the Apostles ;” that Christ had not yet defined his Church ; that, after the appointment and ordination of elders, to them was committed the oversight of the flock ; that it devolved on them especially to rule and teach ; and that because St. Paul and the other Apostles, in spreading the Gospel and planting churches, uniformly went *first* into the Jewish synagogues, therefore those passages must have reference to synagogue-practice in dealing with offences ; that, in the Jewish Church, or synagogue, “besides the common people, there was a Council of Elders, presided over by a ruler, one of themselves ; that they adjudicated upon all matters of disputed doctrine, and, if required, discipline ; that their judgment was final, except when an appeal lay to the Great Council or Sanhedrim ;” and then, letting go the chain of his argument, proudly leaps to the conclusion, that “the *responsible* and *executive* organ of administration is the eldership.” We scarcely know whether to smile at the weakness, or to hold in contempt the sophistry, of the man who could thus seek to impose on the common sense of the world. The Jewish synagogue held out no model for the platform of the Christian Church either in its worship or in its discipline. Besides, in the synagogue, there was the popular element. The Council of Elders was only something besides the common people, not something above them and independent of them. And hence, with marvellous inconsistency, Mr. Barrett informs us, “Tell it to the church, does not mean, tell it to all the people alone.” Who ever said that it did ? Who ever conceived that a church was a complete institution independently of its bishops and deacons ? He goes a step farther, and says that neither does it mean, “Tell it to all the ministers alone.” Who ever said that it did ? Into whose head or heart did the thought ever enter, that there could be a church without members to constitute it ? But suddenly his soul becomes flooded with light, and he discovers that it means “simply to bring the matter before the Christian society, that its decision may be brought to bear according to the form and functions of its constitution ;” that is, according to a recognised constitution of the society, before whose members it is brought, and by whose judgment and vote it is determined. If not, why bring the matter before the society ? And if the decision rest with them, what becomes of the main position, “that the *responsible* and *executive* organ of administration is the Eldership ?” Such is a specimen of the reasoning and argument of a man, who, in the midst of a great community, has set himself up as a teacher of

those laws by which that community in its corporate character is to be governed.

In commenting on the request preferred to the Saviour by the mother of Zebedee's children, Mr. Barrett makes Our Lord say, in his reply, "There *shall* be persons holding a place to which deference is due ; but the appointment shall take place under the joint administration of the Father and the Son," and "that this position should be gained under the providential direction of the Father by suffering and service." But he tells us, that "*human* wisdom repudiates the lesson, and frames its own notions of liberty and authority to meet the demands of the carnal temper ; which, not content with its own domain, would intrude upon that of religion." To correct this spirit of intrusion, he introduces the words of St. James : "Where envying and strife is, there is confusion and every evil work ; but the WISDOM THAT IS FROM ABOVE IS FIRST PURE, THEN PEACEABLE, GENTLE, and easy to be entreated ; full of mercy and good fruits, without partiality, and without hypocrisy ;" and finds that, in these words, "there is involved another germinant principle in church government ; namely, that *the ministry makes the church, rather than the church the ministry!*" Could anything be more absurd ? In the passages which he has selected, neither is Christ nor the Apostle treating of the subject of discipline. The great lesson inculcated by the Saviour on his aspiring followers, was, that his new and spiritual kingdom could offer no room for the gratification of the spirit of ambition ; while the Apostle is merely adverting to certain acts of inconsistency in the mutual conduct of those to whom he wrote. But to tell us that the words of James, or the words of any of the Apostles, contain the germinant principle, that "the ministry makes the church, rather than the church the ministry," is a position which we meet with the most unqualified contradiction. The very reverse of the position is true. There was a church before there was a ministry ; and the ministry grows out of the church, not the church out of the ministry. What, then, must we think of the logic of Mr. Barrett, when he first commits to writing, and then to the printed page, that, "humanly speaking, the ministry is the centre of light and power ;" that "it detracts nothing from this truth, when some persons say that they were converted by other and subordinate agency ; for the rule is, whatever the exception may be, that subordinate agents, too, are previously gifted or trained by ministerial counsel and teaching ;" and that "everything flows from this source !" How directly at variance is all this with the teaching of the Book of the New Covenant ! What an insult does it offer to the judgment and the common sense of the most unlettered Christian that has a place in the Church

of Christ ! And yet this is "a foundation principle," and, from "its connection with the counsel of peace," insures "in all true churches a fatherly, rather than imperious and Gentile, rule !" We have no patience with such trifling.

Yet this is not all. In the Parables of the Ten Virgins and of the Talents, Mr. Barrett has discovered—no doubt by some special supernatural light and revelation—that "the Virgins' lamps represent ministerial light, failing or quenchless, according as borne by the wise or the foolish ;" and that the servant to whom the talents were entrusted, was set "over the household, to denote his relation to other servants and all those who comprise it ;" that he was so "placed over by the supreme authority, and therefore it was a place not to be aimed at, and struggled for, but submissively taken ;" that his office was "to feed, govern, decide in due seasons, and keep order, till his lord appears." Now, nothing can be more evident than that these Parables were addressed, not to the heads, chiefs, or rulers of the Church, whether Jewish or Christian, but to the entire body of the people, and were designed to bear practically on their heart and character, in connection with the passing away of the old economy, and the introduction and progressive development of the new dispensation. The Parable of the Talents goes to intimate, that the reward depends upon the motives from which men act, not upon the amount of their labours, except so far as this might be affected by the disposition of the heart ; while that of the Virgins was designed to set visibly before the minds of the disciples, the necessity of constant preparation for the uncertain time of Christ's second advent ; and neither of them has the remotest reference to official character or official function. A man who can be guilty of so grossly misapprehending the meaning of Our Lord's simplest parables, and of so entirely overlooking their clearly-indicated design, shows that "the ministerial counsel and teaching" by which he was "previously gifted or trained," was either sadly defective, or that it had a most unsuccessful pupil with whom to deal. Mr. Barrett has still need that some one teach him which be the first principles of the constitution of Christ's kingdom. We pity the people who are doomed to receive instruction from his lips. Barren and parched must be the pasture into which the flock are led. If these printed dissertations be a specimen of his teaching, it will be long before the mind can be illumined, or the understanding convinced, or the heart impressed.

But we have not yet done with this ecclesiastical expositor. He thinks that in these three passages, taken in connection with the great commission given to his Apostles, Our Lord lays down the principles on which the Apostles might fall back in framing his church, and in

devising minor and special principles—the principles of purity, peace, order, and expansion. He is of opinion, moreover, that these conditions are most happily fulfilled in the Wesleyan communion; that the Rules of the Society are all-sufficient for preserving the purity of the body; that no encouragement—no, not even the least—has been given to invidious distinctions and pre-eminence arising from mere rank; that every one has risen into his present position by the force of pure merit, founded on extraordinary and self-denying service; that the palpable and avowed object of the legislation of the body has been to furnish to all its societies the right ministry, and, as to varied ministerial gifts, their appropriate distribution, at the proper season, to the proper place; and that the main spirit of the body from the very first has been its spirit of aggression upon the world, its ardent desire to extend the gospel of Christ. But what does he mean, when, under the head of purity, he tells us, that the Wesleyan body have been “accused rather for putting away too many, than for retaining them?” In what sense have the individuals to whom he refers, been either “immoral or unfaithful?” Is it an act of immorality in any man to utter his own free thoughts on any subject affecting the more healthful action of the body to which he belongs? Is it an act of unfaithfulness in either ministers or laymen to refuse to submit to the despotism of men who are nothing more than their equals, and whose assumed authority is an act of daring usurpation? Popery has its seat not more in Rome than in London; and the thunders of the Vatican may have their echo within the walls of the Conference. Any attempt to fetter the spirit of man, is to be dreaded as an invasion of the eternal rights of our humanity; and therefore every struggle for freedom is to be regarded as the struggle of an inward light for its farther and fuller development. Never was there greater injustice done to honest and independent men, than was done to the expelled members of the Wesleyan family. Never did men suffer under a more cruel tyranny—all the more cruel and all the more crushing, that it was inflicted in the sacred name of our holy faith, and within a professedly Christian Church, where, if anywhere, freedom of conscience should find a sanctuary and a shrine. If Wesleyanism does not quickly retrace her steps, her doom is sealed, her days are numbered. The fiat has gone forth that despotism shall no longer reign, and its death-knell shall soon be heard through God’s free world!

In treating of Christian discipline, we must take a more advanced point than our author. We must take the church not at its transition point, from the Jewish to the Christian condition, but when she has put on the Christian element altogether, and when her develop-

ment is brought into view, under the guidance and application of those principles which are inseparable from the doctrines of the Book and the character of Christ's disciples. We find a community of believers, whose bond of union is the oneness of their faith in the same cardinal truths, with the oneness of their spirit as all reconciled and brought into harmony with God himself. From this faith some may deviate or depart; that harmony they may disturb by the contrariety of their temper and disposition; this unity they may destroy by creating schism or promoting division. Are they under law? And is the law such as to reach their particular offence? We have seen that the very existence of a kingdom involves the existence of law; and that the law must be equal to all that is required to maintain the order and perpetuate the wellbeing of the great commonwealth. But by whom is the law to be administered? By the clergy alone? or by the people alone? or by a joint participation of privilege and of power? These simple questions will be best answered by asking—To whom was the man of incest in the Church of Corinth amenable? To the Apostles only? or to the people only? or to both? The Apostle directed, but the church acted. They tried, they excommunicated, they restored the offending brother. Not only did the Apostles constitute the church a body of accredited members, a part of the executive in the new kingdom, but allowed them a latitude of power which they denied to themselves. The people chose their own deacons. In their hands was the elevation to the pastoral office. Now, if on their choice depended the filling up of the first and most important offices of the church, then it is nothing more than might be expected that they would constitute an essential element in the executive government. All the Epistles proceed upon this fact. We must either accept the fact, or reject the whole collective writings of the inspired representatives of Christ, and the first founders of his church. We are jealous for the rights of the people. Priestism has ever been an encroaching, invading, usurping power; and, with the rise and progress of priestism, the people have ever been depressed, insulted, trodden down. Truth is the genius of freedom. Give us truth, and our liberties are secure!

PAUL BEFORE FELIX.

"And, as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—ACTS xxiv., 25.

"FELIX," we are told, "trembled." It cannot be doubted for a moment, that more is meant in these words than meets the ear. We know too much of the Apostle's character to believe that he stood before Felix preaching a mere cold and worldly morality. We know that it was his great concern everywhere to preach Christ and him crucified; so that before Agrippa he boldly declares the whole counsel of God. But by these words we learn, that he preached the Gospel in its special adaptation to the sins and circumstances of his noble but sinful auditor. He had before him a notoriously unrighteous man, whose very administration of justice was infected by the basest selfishness. Even his sending often for Paul had reference to the hope of obtaining money for his release, which hope being defeated, he left Paul bound when he went out of office. Now, it is the design of the Gospel to turn men from all injustice, and make them upright and righteous before God and man. "The grace of God, which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness, we should live soberly, righteously, and godly in the present world." This was the Gospel which Paul preached on this occasion; supporting his arguments with the prospect of a future judgment, when not only common men, but even rulers and princes, should give account of themselves to God. Under these words, therefore, we have described to us the preaching of the Cross brought to bear upon the case of Felix; intended to convict him of his unrighteousness and intemperance, and to warn him from them by fears of the judgment to come. Here, then, mark the fidelity of the Apostle, rendered doubly conspicuous from the circumstances in which he stood. Here is a prisoner, an ambassador of Christ in bonds, who does not fear to censure the sins of his judge. He does not seek to soften down or to apologise for the aspect which the Gospel has upon the character and career of such a man, but fearlessly presents it. He might have obtained many personal advantages by conciliation; but he has no concern save the concern to be found approved of his Master. He is not afraid lest he should offend Felix, so that he may not offend Christ; and hence, while he reasons with this earthly judge, he points him to another tribunal, before which the prisoner and the governor

must alike appear, to render their account and to receive their eternal award.

Observe the *manner of the preaching—he reasoned*. This word plainly shows the earnestness of the Apostle. He was not contented to present the truth simply, though this would have acquitted his conscience; but he urges it by argument; and, in his persuasiveness, we see here an illustration of his own statement: "Knowing the terrors of the Lord, we persuade men." But his earnestness was displayed by his fidelity; he was so carried away by his feelings that he thought nothing of his personal safety and advantage, but had present to his view only the immortal welfare of his auditor. It appears by his choice of topics; for it is impossible that such a subject as the judgment to come should have been coldly and carelessly handled, at least by the Apostle. Who can wonder at his earnestness? Could he have had before his enlightened mind a more lamentable piece of humanity? That judgment-seat, those robes of office, those attendants and insignia of justice, did not dazzle the Apostle. He saw in that man an heir of unrighteousness,—a child of the devil,—a being morally degraded below many, and, without the Gospel, utterly undone; and how could he but speak, and speak too with a force and earnestness suitable to the strength of his convictions? It is thus that the minister of the Gospel ought to speak; and thus he will speak, whether men will hear or whether they will forbear. The truths and principles of the Gospel are of vital moment. The condition of man as estranged from God, and as corrupt in his sight, is, alas! a fearful reality. You may not deplore it; but he who has been brought to repentance, who has been, through Divine grace, brought out of the pit of destruction, sees and understands too well that you are where he once was, "in the gall of bitterness, and in the bonds of iniquity." How can they handle these sad truths, these awful realities; how can they see the evil that will come upon so many of their brethren, without deep feelings and a proportioned earnestness in exhortation? They leave the wise, the scribe, and the disputer of this world, to measure their words by line and rule, and to speak only with calmness and accuracy, their frigid lessons flowing like the regular modulations of "one that hath a pleasant voice, and can play well upon an instrument." We ask that God would touch our lips with a living coal from off his altar. We ask him to make us in earnest; to teach us how to speak, so that multitudes may believe.

But let the force of this word be fully apprehended—he reasoned. Religion, then, can show a reason for its teachings. It calls men away from sin and folly of every name; and all sin is *unreasonable*. God submits his whole conduct, his whole law, he submits the very claims

of the Gospel, to the judgment of his creatures. He does not ask a blind subjection, but a subjection flowing from conviction. Hence the manner in which the truth is presented, is a reasoning,—a reasoning with sinners out of the Scriptures. Every precept, every principle, every exhortation, has its reason. How condescending is our God! who casts his authority, as it were, into the shade, and *pleads!* Put me in remembrance; let us plead together: “Come now, and let us plead together.” Everything in the Gospel is reasonable. The service of God is a reasonable service; the claims of Christ are reasonable; love to Christ is reasonable; and every Christian always can (let who will gainsay or dispute) give a reason for the hope that is in him. And yet, while we admire the condescension of God, who, in compassion to our perversity and unbelief, consents to give reason upon reason, argument upon argument, motives upon motives, that one would think sufficient to make the mightiest enmity melt away like ice before the sun,—yet who can fail to feel the deepest shame and anguish to think, that such are the enmity, and prejudice, and corruption of the heart, that all these motives are necessary,—nay, they prove too weak; they are resisted again and again, day after day, month after month, year after year. The ungodliness and unrighteousness of men still hold out against all the warmth and persuasiveness of the truth, and compel the preachers to cry out in an agony of disappointment and grief, “Who hath believed our report?” Nothing can be so convincing that a perverted mind will not disbelieve it. Nothing can be so earnest that the cold heart cannot repel it. Are all the reasonings and arguments of God himself in this great controversy insufficient? Did Job fall down to the dust and hate himself, when God answered him out of the whirlwind? and are men unmoved, while God rebukes them in the Gospel? Did even Felix tremble, and are we unsubdued?

Consider the effect produced by Paul’s preaching. The effects of preaching are widely different in different cases. Sometimes the truth is heard merely with indifference; it passes through the ear and through the understanding, as an arrow passes through the air, leaving no impression. Sometimes it is even heard with pleasure, and yet not with profit; like the seed which fell upon stony places, where they had not much earth, it dureth for a while; but, for want of root, withers away. Sometimes it provokes opposition; and, contrary to its nature, through the corruption of the human heart, becomes the spark by which all its hostile passions are kindled into violence and flame. In this manner the Scribes and Pharisees sometimes raged against the doctrine of the Cross; and thus, too, the men to whom Stephen preached so faithfully in his last defence before the Council, displayed no other fruit of his ministry than the ungovern-

able fury which impelled them to embrue their hands in his blood. At other times, hearers of the Gospel are really terrified and humbled, and seem to stand, as it were, upon the threshold of conversion. But the Word of God only then produces its legitimate and complete effect, when the fear and humiliation which it awakens, lead, as in the case of Nineveh, to prayer and reformation. It is not enough to hear the Word, and even to hear it with pleasure,—it is not enough to render a partial obedience to its dictates. Herod himself often heard the forerunner of Our Lord, and heard him gladly, *and did many things*; but, when the time of trial came, and his own bad passions came into actual collision with the requirements of the preacher, those passions conquered even his weak reluctance to the deed, and he sent and beheaded John in the prison. Ahab himself trembled when the prophet rebuked him in the very vineyard of Naboth, and, in the scene of his guilt, declared to him his approaching punishment; and yet, in the very next chapter, we find him under the influence of false prophets, despising and persecuting the servants of the Lord. Now, all such effects fall short of the legitimate effects of truth in these points:—1. A defect of Repentance. 2. A defect of Faith.

1. When we say a defect of repentance, we do not mean that the feelings of Felix were not very strong and intense. You may interpret that word “trembled” to indicate any degree of emotion you please. It may have been an intolerable anguish of fear; it may have been as great a fear as that which fell upon Eliphaz when the spirit passed in formless majesty before his face, and made all his bones to shake. Still, such a repentance was insufficient. We charge it with a deficiency, not of degree, but in the very nature of repentance. Terrors are not repentance. They may lead to it; but, in themselves, they do not advance by a single step the work of salvation. Here is a man who is convinced of unrighteousness, whose conscience is awakened, whose fears and apprehensions are roused. He sees unveiled before him, in the preaching of the Apostle, the terrors of judgment. The great white throne is set: he realises himself as arraigned before the Sovereign of the universe, and the abject and miserable condition in which he must appear before it; all his unrighteousness and intemperance brought to light and reproved and condemned; and this made him tremble. But he has no sense of sin, no grief on its account; no sorrow for having offended God; no hatred and abhorrence of his bad passions. How easily can such fears be allayed! True repentance admits of no palliatives: it will not be repressed; it will not stanch its tears. Like a torrent, it will, it must, roll on; and nothing can cure it but the blood of Christ. Here is a repentance which, because it consists of fear only, dies at the utterance of one word—*to-morrow*. How

different is this from the repentance of the three thousand on the Day of Pentecost ! Here there were no fears of judgment : they had been only pointed to the past. The Apostles simply displayed before them the wounds of Jesus Christ, inflicted by their own guilty hands, that were still unpurged from the stains of his precious blood ; and they, melted into tenderness and grief, were pricked to the heart, and cried out, as with one voice, "Men and brethren, what must we do to be saved ?" How different from the repentance of the Philippian jailer ! This, indeed, began with fear. There was a great earthquake ; the prison doors flew open ; the chains of the prisoners broke as if touched by the finger of God ! As yet, he only trembled ; "and, therefore, he drew his sword, and would have killed himself." In so far as fear only prevailed, he was not only unrepenting, but ripe and ready for one of the worst of crimes ; but no sooner did he hear the voice of the Apostles, than he is impatient to fly to the feet of the men from whose lips, the night before, he had spurned and rejected the Word of Salvation. The shivering steel drops harmlessly to the earth. He calls for a light, which his trembling hand can scarcely hold. He falls down before them, his quivering lips scarcely able to articulate the brief and broken utterances of a contrite heart, "Sirs, Sirs, what must I do to be saved ?" Many may fear and tremble ; but, if this is all they feel, they are not converted. This is not godly sorrow, which works that repentance which needs not to be repented of. Oh ! God forbid that any man should be deceived by a false repentance, by which too many have been conducted, as by a treacherous light, to the regions of eternal darkness and despair !

2. A defect of Faith. Felix believed, or he would not have trembled. His fears sprang from his convictions of the truth uttered by the Apostle ; but it was not a faith that led him to break off his sins by righteousness. It was compatible with all his intemperance and injustice. Such is not the faith which is acceptable with God. It is a body without life ; for "faith, if it hath not works, is dead." Herein true faith is distinguished from that which is false and insufficient. Of what avail for a man to say, "I believe," if he does not obey the Gospel ? Here is consent. Felix does not pretend to deny, or palliate, or excuse. Here are no disputings or cavillings against the truth. It is admitted, so admitted as to produce fear ; but yet, it leaves the man where he was before with regard to his salvation. Do you think the truth has produced its effect upon you because you do not resist it ? Felix did not resist it. Because you feel its force ? Felix felt its force. Because it awakens convictions ? Felix felt convictions ; yet Felix was an unchanged character. And so you may, like him, assent ; like him feel, like him tremble ; and yet, like him, be un-

saved. All this has nothing to do with salvation. "*The devils also believe and tremble.*" Why do you find fault with preachers for throwing the whole race of men into two grand classes, and, disregarding all other distinctions, insisting only upon the broad distinction between the believer and the unbeliever, the righteous and the wicked? Here we are taught a still wider distinction between the faith of Christians and the faith of devils. The faith of Christians is a living, vital principle; the faith of devils is useless and inoperative. "*The devils believe and tremble.*" Hear this, ye pretenders to piety on the mere ground of a speculative assent to the Gospel! God himself disowns your faith as vain, and throws you into the same class with the lost spirits which kept not their first estate. "*The devils also believe and tremble.*" Oh, dreadful words! which allow nothing to illumination, nothing to conviction, nothing to fear. Have we felt conviction? Let us not be satisfied with convictions, till they lead us to the Cross; let us not be satisfied with faith, till it leads to Christ and brings forth fruits. It is possible to know, to feel, to tremble, and even to weep; and yet to continue unchanged like Felix, a monument of guilt and wretchedness, ripening by his very privileges for eternal perdition.

Observe the reason why Paul's preaching was not fully successful with Felix. It was not that he refused to hear; it was not that he was indifferent; it was not that his conviction was not deep enough. It was, that it was not godly sorrow, sanctified and holy fear. Hence the manner in which he puts away from him the day of thought and anxiety: "When I have a convenient season, I will call for thee." But, alas! Felix is not the only procrastinator in eternal things. Youth puts off till maturity; maturity, till old age. Men, whose consciences would not permit them to cast away religion, can, nevertheless, pacify conscience by the postponement of its claims. They do not intend to reject Christ; but, he can wait *till to-morrow!* This was the rock on which Felix perished. But for this, even the defects of his repentance and faith might have been supplied; but all the hope is cut off by that one word, "*a convenient season!*" Oh! that man could be warned off from this spirit of delay which everywhere prevails, and most where it should prevail least, in eternal things. Consider the *insolence of this delay*. Must the Lord of Life and Glory wait the convenience of a guilty creature? Shall he see the world served, the flesh gratified, sin indulged, and every remonstrance and claim stifled with the words, "*a convenient season?*" Consider *its presumption*. How do we know that a to-morrow will be given? No time is our own but the present moment; and that is gone before we can pronounce the claim. Can we command to-morrow the grace we reject to-day? Consider *its folly*. What is this but trifling with our most

important affairs? All things else are worthless compared with them; and yet we risk them by delay! Do we not throw our eternal state into dreadful uncertainty, at the same time that we insult God, and render an ungrateful return for the condescension of Christ?

IMPROVIDENT GENIUS—GEORGE MORLAND.*

IMAGINE a child, not yet in his teens, stretched at full length on the floor, and busily engaged in depicting some small, fragile object. This finished, he rises with a merry twinkle in his eye, seats himself in his chair, and waits till some one enters the room. The door opens: a grave, respectable man appears, who, seeing, as he fancies, that the article—one of his own crayons, perhaps—is in danger of being trodden under foot, stoops to pick it up, and finds it a fiction. A laugh from the boy reveals the author of the dexterous deceit, whilst a proud smile from the parent expresses his belief that the incident is a sure augury of future eminence on the part of the child. And prophetic it certainly is, not only of George Morland's artistic success, but, in a more unfortunate sense, of the life of tricks and expedients which he is preparing to lead.

Henry Morland, who was himself a painter, devoted much of his attention to the training of the youthful genius. He took him as an apprentice at the age of fourteen years, and marked his progress with an eye of astonishment. The pupil not only copied paintings by the best masters of the Dutch and Flemish schools with facility, but produced duplicates from memory, and sometimes dashed off companion pieces of his own invention. Spenser's "Faëry Queen," a poetical picture gallery itself, suggested a series of paintings, which were executed with so much vigour, that his father engaged him in many similar compositions, and found for them a ready and lucrative market. The celerity of his hand was even then remarkable. When a child of twelve years, he would snatch up his pencil, and sketch two or three landscapes between dinner and tea. "Though touched with considerable neatness of pencil, and attention to drawing, colour, and effect," says his biographer, "he would paint a small design in an evening, and a three-quarter picture in two or three days." At a very early period, George had even conceived the idea of introducing

* *The Life of George Morland, &c.* By G. DAWE. London: Verner and Co. 1807.

a new style of art. Let him but complete his apprenticeship, he often hinted to a friend, and then, when he was his own master, the world should see how he would paint !

But genius without a moral ballast is at best a perilous endowment. To preserve his son from contamination, was the prominent item in Henry Morland's disciplinary code. Unhappily, the means employed were those which appear to have fostered, if they did not in a measure induce, the very mischief which the parent dreaded. George, though a lively, active boy, was kept in a state of domestic imprisonment. All intercourse with others of his own age was prohibited so far as was practicable. The toys of childhood and the ordinary amusements of youth were alike withheld. He grew up in ignorance of most social pastimes. His parents would not allow him to pursue his studies at the Academy for fear some vicious taint should be contracted. Till the age of eighteen, they durst not trust him to spend an evening abroad, except with one particular friend, who was tacitly engaged to see him safely conveyed to the paternal roof. They kept but little company ; and, although the house contained a tolerable library, from which the young painter drew many a cupful of knowledge, yet he plodded through his apprenticeship with a feeling of irksome restraint, and totally destitute of that communion with the world which, under due regulation, might have gradually prepared him to deal with its seductions more successfully. To make the matter worse, his parents conjured up frightful narratives of the perils which awaited unwary youth in the smiling but treacherous walks of social life, and related them to the awe-struck boy with all the gravity of historical truth.

The usual consequence ensued. There came a time—as come there must—when the falsity of these scarecrow tales stood fully disclosed. Young Morland found that, bad as the world was, it did not appear as black as it had been painted. He began to sip some of its pleasures in secret. The contrast between the secluded hearth, with its unpalatable austerities, and the lawless mirth of the wild circles into which he soon crept, was too vivid to be lost on the volatile boy. The discipline to which he had been subjected, completely failed in its professed object. It succeeded only in purposes for which it was never intended : by shutting him out from social intercourse, it left him untrained in the usages of gentlemen, from whose company, and therefore from whose influence, he ever shrank with a painful consciousness of inferiority. For the same reason, a mind which was always thirsting for excitement, suffered itself to be allured to the haunts of folly, and eagerly quaffed the coarse joys which a tavern or a pothouse could afford.

It was in this frame that George Morland prepared to launch upon

the world after the completion of his apprenticeship. His first object seemed to be to tempt all the perils against which his parents had endeavoured to protect him. The exposure of their fond deceit appeared to beget a suspicion that virtue herself was but a verbal deity, whom a youthful painter was noways bound to worship. He plunged deep into dissipation, and soon contracted that passion for low-toned enjoyment which constituted the leading feature of his life. He resolved to abandon his home entirely; but the first step he took as his own master, sank him into a state of slavery more galling than any he had yet endured. For some time previously he had been accustomed to procure money by selling designs, through the medium of a friend, to a dealer in Drury-lane. The latter, being a shrewd, but unscrupulous man, soon ascertained that George was unacquainted with the real value of his productions, and, therefore, reduced the price one-half. Practising upon his simplicity also, he urged him to enter his service, and for this purpose engaged a garret in a court near Bow-street, where the young artist was installed. The object of the dealer was, of course, to work this mine of talent exclusively for himself. He guarded his treasure with the utmost diligence, and would scarcely permit him to venture out of his sight. Food was brought by a boy; but on such a limited scale, that the poor vassal was sometimes driven to petition for a pennyworth of pudding. Money was doled out to him with so much parsimony that it barely sufficed for the pay of a labourer; and a request for more was tolerably certain to be followed by an explosion of real or affected anger. In truth, as he himself remarked, he was "browbeaten, and used like a Turk;" although, meanwhile, he was adding largely to his master's wealth. Within the compass of a few months, the latter had collected so many of Morland's pictures, that they filled a whole room, and were opened for inspection, upon payment of half-a-crown by each visitor. And half-crowns enough there were to reward the infamous speculation; for the subjects upon which the unhappy artist was compelled to drudge, were such as could charm the eye of vice alone. The room was a cabinet of depravity!

Wearied with this slavery, George Morland one evening locked the door of his garret, put the key in his pocket, and left the metropolis, without uttering a syllable to his master. He proceeded to Margate, whither he had been invited to execute some portraits by a wealthy lady of the name of Hill. A greater change in his circumstances, as well as in his prospects, could scarcely have been effected. He found a warm patroness, who both honoured his genius and laboured to promote his fortune. She introduced him to all her influential friends, and threw open the door to the polite world. But that was

a privilege little likely to be prized by a youth who sought to shine in the tap-room rather than in the drawing-room. The company of Mrs. Hill, her "old maids," as he called her female friends, and her fashionable visitants, became distasteful to one who must have his "gulp of gin" before he descended to breakfast, and his alehouse frolic before he retired to rest. He, therefore, soon left her dwelling, and took lodgings in the town, dividing his time between his easel—for orders flowed in upon him profusely—and places of low entertainment, where he attained the summit of his bliss when treating a knot of dissipated associates, fiddling for their gratification, singing a wild song, or indulging in some of those practical jokes for which few men ever exhibited a greater relish.

After a year thus spent at Margate, deducting a brief excursion to France, Morland returned to London. One of his first objects was to break off a matrimonial engagement which he had formed with a lady's maid. The banns had already been published, and an hour fixed for an interview between the bride's brother and the proposed bridegroom, to make arrangements for the ceremony. A short interval, however, sufficed to cool George's ardour, and to convince him of the impropriety of the match. At the eleventh hour he despatched a friend to meet his impending brother-in-law, and to represent Morland's health, character, and circumstances, in a most unfavourable light: he was then to submit, confidentially, whether it was not imperative that so near a relative should interfere to prevent the sacrifice of the young woman to an individual who was utterly unworthy of her affections. The trick prospered; and George, who was waiting to fulfil the engagement if the brother were peremptory, escaped the altar.

In a few months, however, he became the husband of a Miss Ward, sister to an engraver. He now began to reap considerable sums from his brush and pencil. Finding that juvenile subjects were in great request, he fixed the good old game of Blind-Man's-Buff on canvas; and a publisher agreed to purchase it, whilst yet in an unfinished state, for twelve guineas. To Morland this offer appeared so munificent, and the vein opened so profitable, that he and a vulgar shoemaker, who had become his bosom friend, vowed they would each quaff a dozen glasses of gin on receiving the price. The last touch was soon given: the cash was brought: the artist and his companion gave three cheers, and the next moment sallied out to the public-house, where the prescribed dose of ruin was duly absorbed. The result so delighted Morland, that picture after picture sprang from his easel with marvellous celerity. Rarely has a painter been gifted with greater nimbleness of touch. Reckless as he was in other respects, he was

always picking up materials for professional use. His habits of observation, so essential to the imitator of forms, were extremely minute. "When surrounded by companions that would have entirely impeded the progress of other men, he might be said to be in an academy in the midst of models." Sometimes his room was spread with straw, if engaged on a stable scene; or there might be an ass with panniers in his parlour, or swine running about the apartment. At a later period he kept a menagerie, containing foxes, goats, asses, squirrels, Guinea pigs, dormice, and other living subjects. His style being his own, no rivals disputing for the possession of his peculiar walk, Morland might look forward to a rich harvest of fame, and perhaps a still richer one of wealth. Business was accumulating rapidly in his hands, his reputation was extending, and invitations were even sent him from France of the most flattering description.

But, unhappily, this child of genius seemed entirely destitute of judgment. Though a single ounce of prudence might have preserved him from embarrassment throughout his life, Morland did not possess a grain. The story of his folly is one of the most signal which the records of talent have produced; and, therefore, the lesson it suggests is one of the most admonitory which could be adduced. It is difficult, indeed, to assign the attributes of rationality to a man who acted so absurdly as this painter regularly did. He employed an individual named Irwin to dispose of his productions to the dealers, feeling some unaccountable diffidence in managing the sale himself. Although he knew he might command almost any price after his celebrity was once assured, he chose to sell his pictures for a small sum to Irwin, who carried them to a publisher, and coolly pocketed twice the amount. Many for which this person gave the artist seven guineas, were sold within the hour for fifteen. A reckless laugh was the only reply vouchsafed by Morland when reproached for this unexampled folly.

His extravagance was equal to his improvidence. The vulgar society in which he revelled, was more costly than a far higher circle would have proved. The facility with which he appeared to create money astonished his comrades, whilst his own ignorance of mankind rendered him the prey of a herd of harpies. His earnings were flung away with senseless prodigality. He formed acquaintance with post-boys, coachmen, and guards, whom he treated with such munificence, taking almost daily rides on the Hampstead or Barnet stage-coaches, that it was said he could at length have travelled into any part of the kingdom, if necessary, without cost. Afterwards he began to hire horses, and, collecting a number of his pot-companions, arranged a cavalcade, with which he undertook a country expedition. Occasion-

ally he gave grand entertainments at a tavern, whither he repaired in boots and buckskin breeches ; and, seating himself at the head of the table, led off the convivialities, which too frequently degenerated into drunken riots. Morland was not destitute of social talent on a vulgar scale. His jocose stories rarely failed to raise the laugh which he loved above all things to produce. A practical frolic might, indeed, be more welcome if triumphantly executed ; for the painter, notwithstanding his friendly nature, delighted to annoy. Accordingly he would compose satirical songs upon his associates, and fee street singers and blind fiddlers to perform them under the windows of the victims ; sometimes, it is said, with so much efficacy that the latter were compelled to migrate to some other quarter.

This folly and profusion soon brought him into pecuniary difficulties. Notwithstanding his rapid execution, and the comparatively large sums realised by his pieces, poverty seemed bent on fixing itself within his habitation. He had begun to deal in paper money ; and, though, at first, he made it a point to take up his notes when due, this soon became impracticable. Many then were the perplexities into which he was plunged whilst awaiting the presentation of a bill, already, perhaps, once or twice renewed. The shifts to which he was reduced, painful and unprincipled as they were, did not, however, appear to check his extravagance in the least. With all his recklessness, Morland had a horror of creditors and of gaols. Finding, therefore, that his debts were accumulating, and that a number of promissory slips were afloat which he had no means to redeem, he invoked legal assistance, and took shelter within that Goshen of debtors, as it then was, the verge of the court. The house he occupied at Camden Town was abruptly deserted, the poor landlord being left with nothing whereon to distrain, except some heaps of cinders and a few borrowed tankards. A confidential friend had aided him in abstracting the pictures, and so much of the furniture as had not already been transferred to the unpaid upholsterer.

After a sojourn of some sixteen months within the Rules, George returned to pecuniary freedom. His attorney had meanwhile effected a composition which satisfied all his creditors. The world was again before him ; not as a mere neophyte, but as an artist whose reputation was so far established, that he could have "sold any number of paintings at his own price." His productions were in request both far and near. Men of station were anxious to become his customers. Amongst others, a roomful of pictures was ordered for the Prince of Wales ; but the eccentric painter declined the task. Indeed, his resources at this time appeared to be almost unbounded. He had taken lodgings at Paddington, opposite the White Lion Inn, a place of great resort for

drovers, whose cattle furnished him with subjects for his pictures. Here, too, he speedily surrounded himself with a host of low tradesmen and grasping retainers, holding daily a *levee* of blackguards in his studio, which was divided by a moveable cross-bar, like a police-court, so as to admit those into immediate contact with him who might have business to transact. These were the rival traders in Morland's genius. Knowing the high price they could command for his pictures, they tempted him with cash, commodities, or accommodation bills, as his necessities might require. If he wanted wines or furniture, rare animals as subjects for his pencil, or money to indulge in some extravagant sport, the parasites were eager to meet his wishes, provided that they might be doubly paid in pictures. One of them actually sold in his presence for £10, a painting which the artist had given as the consideration for renewing a £20 bill for a fortnight! Let him order what articles he liked, they were eagerly supplied. He could procure credit to any extent, "and would exultingly boast that his notes were thought as good at Paddington as those of the Bank of England."

But the painter was again living at too prodigal a rate even for his own magical easel. He had ten or twelve horses at livery; two grooms and a footman were in his service. A large room was hired, at his own expense, as a pugilistic academy, and there Morland attended to enjoy the sport, and mete out prizes to the gladiators. Followed by a rabble of friends, he patronised any bull-bait or other brutal pastime the neighbourhood might afford. A table was always spread at his dwelling, whether the master were at home or abroad. The wine even stood at one time in open hampers in the yard; and, if an appeal were made to his generosity, there was scarcely a thing in his possession which the applicant might not have obtained by clever cajolery. The result was, that, after a sojourn of eighteen months at Paddington, Morland found himself a debtor to the amount of £3,700! Once more, it would seem, he was on the high road to gaol.

But even yet there was hope. In a single week his easel had been known to earn him a hundred pounds. He had still sincere admirers, who were willing to buy off his debts, provided that he would repay them by moderate instalments of pictures. If he would change his mode of life, abandon his Paddington parasites, and agree to discharge his obligations at the rate of £120 a month, all would yet go well. George agreed; a letter of licence was granted by the creditors; a house was taken for him in Charlotte-street, Fitzroy-square; and once more the path was cleared of duns and bailiffs.

The first dividend was actually paid—the second also; but Morland speedily returned to his wallowing in the mire. Instead of his Paddington court, another of similar composition was fast collecting

around him in his new neighbourhood ; and now that his genius was deeply mortgaged, he neglected the more important pictures which he had engaged to execute for his creditors, in order to paint small ones, which were flung away amongst his rapacious retainers in exchange for a little immediate cash. When the third or fourth instalment became due, the artist had vanished ! His attorney endeavoured to arrange a fresh compromise, to which the creditors, whether from pity or from policy, agreed, reducing the monthly payments to one hundred pounds. George then returned to light, discharged a few more dividends, broke his undertaking, and absconded anew ! Once more the indefatigable lawyer resumed his toils, and succeeded in obtaining a *third* letter of licence, by which it was stipulated that Morland should pay £50 per month in liquidation of his debts. But this arrangement also was destined to incur the same fate ; and, after a protracted struggle with the creditors, they consented to a *fourth* composition, on condition that they should receive £10 a month. Strange to say, even this moderate demand could not be honourably met ! The reckless painter, who could have earned the money in a few hours, would squander his skill over any worthless companion rather than expend it in the purchase of peace.

Having thus exhausted the forbearance of his creditors, Morland became the object of legal chase. Concealment was necessary to escape the anger of duns and the warrants of bailiffs. The latter were, indeed, bribed as far as possible, and sometimes apprised the prodigal defendant of an intended arrest ; and, if captured, so persuasive was his oratory, so energetic were his promises, that stern creditors have been known to relinquish their grasp when the prey was already secure. But, even should the pursuer prove inexorable, there were others whose interest in his right hand rendered it necessary that they should release him by offering bail. Thus ever hunted, ever rescued—betrayed by one, relieved by another, the miserable artist roved from place to place in search of a safe asylum. At Hackney his suspicious movements, collated with his conversation respecting copper-plates and impressions, induced the Bank of England to despatch officers for his apprehension, under the belief that he must be a dabbler in counterfeit coin. Morland had just time to make his escape from the supposed bailiffs, who explored the house, but speedily discovered their mistake. The Bank eventually paid him twenty guineas for his fright.

At length, finding it impossible to hold out any longer against his pursuers, one of whom had offered ten pounds for intelligence respecting his place of refuge, the harassed painter submitted to a friendly arrest, and obtained the privilege of the Rules. He then took a house

in Lambeth-road, St. George's Fields, where he resumed his usual course of folly and dissipation. Hard drinking had, by this time, enervated his frame. His excesses had produced such nervous debility, that, when he was painting alone, a flood of tears was sometimes needful to afford him relief. His face bore the red insignia of intemperance. His eyesight grew weak, and the pencil began to quiver in his tremulous grasp. He breakfasted, perhaps, on beefsteak and onions, with a liberal accompaniment of purl, gin, or porter. Throughout the day, he drank, drank, drank! And, as he would not permit himself to be carried to bed in a state of intoxication, he was frequently left on the floor throughout the night. In a letter to his brother, he has given a fearful inventory of one day's potations, ranging from ale to "opium and water," which is significantly concluded with a sketch of a tombstone, and the inscription, "*Here lies a drunken dog.*" Finally, his hand refused to perform its office, unless a large quantity of liquid stimulus were first imbibed; and it was only in moments of unnatural excitement that he dared to give the finishing touch to his pictures. He became subject to fits, which weakened him so much, that a knock at the door, or any sudden noise, would throw him into great agitation, and sometimes tumble him from his chair. Mental hallucinations were superadded: he dreaded darkness with all the intensity of a timid child, and, if the light were removed for an instant or two from the apartment, he crept towards the fire, or towards the person who might be nearest to him. At one time he insisted upon having two candles burning in his bed-room, lest either should be accidentally extinguished.

To this mournful condition our gifted artist was now reduced! His life had been one of splendid potentiality, but of what pitiable performance! Comfort, fame, friends, wealth, happiness, he had madly rejected. No fear of consequences could check his vicious propensities; no experience in the school of suffering could teach him the bare rudiments of prudence. From the mere shreds and refuse of his genius, a careful man might have compiled a competency. Though he knew, for example, that a publisher was deriving immense sums from his drawings, he could never be persuaded to divert this streamlet of fortune to his own use by etching his productions himself. In the midst of his distresses, he would make foolish exchanges of pictures for watches, and then sell the watches themselves for a tithe of their value. He permitted himself to be plundered without either resistance or remonstrance. On several occasions, too, he was guilty of positive dishonesty in attempting to evade his difficulties. Not that he was a thoroughly vicious man, for there was much that appears to have been amiable and attractive in this wayward being: there were

bright spots glittering through the stains and tarnish which disfigured his exterior. But his incorrigible folly frustrated every effort to rescue him from degradation ; and, though for years the lash of poverty hissed around his head, the wretched painter refused to protect himself by economising the talent with which he had been liberally endowed.

At last, when a paralytic affection had crippled his left hand ; when his sight was seriously impaired, his body enfeebled, and his intellect thoroughly prostrated, Morland was seized in execution by a publican for a paltry debt, not exceeding ten pounds. He was conducted to a bailiff's den in Coldbath Fields, where he drank a large quantity of spirits in frantic haste. The next day he fell from his chair in a fit : a brain fever ensued ; and, after eight days of delirium, the artist expired, at the age of forty-two.

THE PRESENT POSITION AND PROSPECTS OF THE CHURCH OF ENGLAND.

THE present position of the Church of England is one that must be regarded as highly critical, and in some respects alarming, to all who have at heart its true interests. From one quarter assailed by the settled and conscientious objections of Nonconformists, who oppose all State Establishments of religion ; in another, threatened by the encroachments of the Papacy ; and, in a third, by the fierce and malignant hatred of a vast mass of infidel population, it had need to be in union with itself, in order to be impregnable against so much hostility. And yet it is itself the arena of a contest between Evangelicism on the one hand, and its implacable enemies on the other : the latter party entrenching themselves in the Formularies in opposition to the Articles, and the former in the Articles in opposition to the Formularies ; the two being, not only in appearance, but in reality, inconsistent with one another. Strong as the Establishment is, yet, with so many adversaries without, and so many traitors within, the issue must, at least, be doubtful ; and the conflict can be viewed by none without the deepest interest, while thoughtful Churchmen must witness it with grave anxiety and apprehension. What shall become of the Establishment ? If it could escape demolition from its adversaries ; if it could crush the designs of Popery, yet it cannot so easily escape the ruinous consequences of its internal divisions ; and, if it were able to purge itself from these, and restore its peace and purity, yet this will not silence

the increasing clamour of a discontented people, aiming at nothing less than perfect religious freedom. We say again, that her position appears to us highly critical ; nor can we be surprised that Rome should have chosen this posture of affairs to carry into effect that masterstroke of policy which has filled the whole Kingdom with indignation and contempt.

When we say "contempt," however, we are anxious not to be misunderstood. The people of this country could not commit a greater mistake than to imagine, that the movement is so senseless and so futile as to be disregarded for its very insignificance. We are not quite sure that there is not a deeper plot than any one has, as yet, ventured to insinuate. At all events, we are quite certain that Papal Councils were always very far-seeing, and have sometimes triumphed, at last, by making use of the very apathy and contempt of nations, as means to advance the interests of the church. He is not a wise man who flatters himself that this aggression is an act of foolish ambition on the part of Cardinal Wiseman, or of blind infatuation on the part of the Romish Pontiff. We may be made the victims of a subtle policy if we yield to self-confidence. The Pope's Bull is only to be despised in proportion as we are vigilant, wise, and determined in our opposition. Only let it be observed how we have been entreated by Catholic writers to regard it as a mere nothing, a change in words and titles, but not in things ; and we shall be speedily convinced, that this was their great hope and design, to introduce that change without alarming the Protestant feeling of the country. It was their hope, that we should treat it as a piece of ridiculous arrogance ; and that, whilst the blind fools were laughing at them, they should be able to secure its solid results. We may laugh, indeed—the subject justifies it—but, though we laugh, let us take care to baulk their enterprise.

All sound-hearted Protestant Churchmen must, we think, be of Lord John Russell's opinion, that this movement has been encouraged by some semi-Popish antics that have been long practised with impunity by certain parties in the Establishment. For Rome, the rise and progress of Puseyism has been one of the most cheering signs of the times. How must it have gladdened the soul of the Pontiff, in these last days of trouble, to hear that clergymen of high standing and talent, unrebuked by bishops, denounced the Reformation in no measured terms, and sought to restore, in their religious services, not only much of the ritual, but much of the doctrine, of the infallible church ! The difference between a black and white gown is not much ; candles are very harmless things considered in themselves, and to light them at broad day is purely ridiculous. People laughed, and went to church still. The Pope laughed too. He saw that these fanatical

priests were working out his own ends, and that these good, easy people, were quite blind to the true state of the case. Some Radical parishes kicked against the offertory. Some conscientious, worthy persons, mildly objected to the surplice. But men who never went to church at all, made merry with their scruples. "La! what does it matter whether the parsons preach in a white gown or a black?" Thus things went on. New lights were continually breaking upon the minds of the clergy. They wanted more forms, and ceremonies, and genuflexions. At last the Protestant Church would not hold them, and they went off to Rome. We shall not be much surprised, if even the Church of Rome falls short of their expectations.

We have said they went off to Rome. Yes; a few of them did, and for that few we entertain something like respect; respect for their moral courage and honesty, if not for their understandings. They have given the best proof of their sincerity by the resignation of lucrative livings, the duties of which they could no longer, consistently, fulfil. These, we have no doubt, were among the very best men of that party. Some of them, we can readily believe, have been long pained and perplexed by their position. Searching for the true church, and finding the English Establishment so very far from perfection, it is not to be wondered at that they should turn to the Papacy for repose after their long and anxious inquiries. Many men, in their place, would have asked, "What saith the Scripture?" But this would have been too much like the course of those Reformers whose work they had taught themselves to disavow. Besides, they had been so long accustomed to interpret the Scripture by the church, that they no longer dared to interpret it for themselves; and thus, having fallen out with one infallibility, they must needs find another, before even the Scriptures could be of any use to them. We are always concerned and grieved to hear clergymen endeavouring to confirm their doctrine by what "our church" has said, when their Protestantism requires a direct appeal to Scripture. Whatever such men may profess, they are nearer in spirit to Popery than they themselves imagine. Whenever they become dissatisfied with that church whose authority, in their opinion, is sufficient to decide a point of doctrine, they will find themselves altogether at sea; and, most probably, instead of searching the Scriptures, they will be looking out for another church, more worthy of dictating their faith, and of receiving their subjection. Whenever it comes to this, *that other church must be Rome.*

But, if a few persons have studied consistency, and followed out their convictions, what proportion do they bear to the numbers of the same way of thinking, who have remained behind them in the National

Establishment? We are ashamed to attempt the calculation. This pernicious leaven exists undiminished, notwithstanding these defections. Protestant revenues are too valuable to be renounced so long as Puseyism is tolerated. Should any attempt be made to proscribe their innovations, we shall see what stuff the men are made of. In the mean time, their continuance in the Church shows a lamentable want of religious principle, and even of common honesty. For ourselves, much as we abhor Popery, we have more respect for it than for that poor imitation which passes under the name of Puseyism; which, while it is a burlesque upon Christianity, is also a caricature of Catholicism. In our judgment, too, it is more to be feared, because it is an enemy within the camp, ready to betray the nation at any turn of affairs that may promote its objects. But for this circumstance, we should treat, with unmeasured contempt, its unprovable assumptions of apostolical succession, its arrogant pretensions to sacramental efficacy, and all the solemn fooleries to which it gives loose under the name of Religion.

But, after all, it is no great novelty. Though it has obtruded itself into notice of late years under another name, the most superficial glance at the history of religion in this country, will show that the same thing has always been the plague and disgrace of the Church of England, from the Reformation until now. This was the enemy against which the Puritans incessantly contended, from the beginning of the reign of Elizabeth to the Act of Uniformity, which ejected two thousand ministers from the Establishment in one day. From a party, of like principles, proceeded all the persecutions of the Star-chamber, the stripes, fines, imprisonments, and even deaths, which have stained the Protestant Church of these realms, we had almost said beyond recovery. Even then, Puritanism and semi-Popery fought together within the bosom of the Establishment. Subsequently, a third element sprang up: the race of moral preachers, without High-Church principles on the one hand, and without evangelical savour on the other; whose members continually increasing, the contending parties diminished in proportion, till the Church had sunk into that dead calm from which it was awakened by the preaching of Wesley and Whitfield. Then Evangelism began to raise its head; and, not long after, its old enemy re-appeared to check its triumphs, and the victory of the Reformation over all the remains of Papal error seems to be now as far off as ever. For this state of things the Church herself is alone to blame. With evangelical truth embodied in the Articles, and the contrary in the Formularies and Rubric, her ministers must make their choice between them; they cannot teach both, though they may pretend to reconcile them. Hence, the advocates of the one must

stand in diametrical opposition to the advocates of the other. Discord and strife were inevitable from the very beginning, and must continue, until the Church shall decide the question, at the expense, perhaps, of another Ejection.

We are not without hope, that the recent Papal Aggression will ultimately tend to help the cause of pure and undefiled religion within the Establishment. The Bishop of London, who, not long since, appeared to look, not only with tolerance, but even with favour upon Puseyite innovations, either alarmed for the safety and stability of Protestantism, or else fearing that he has gone too far for the English people, begins to frown upon practices which he before commended. Mr. Bennett, however, of far-famed St. Barnabas', Pimlico, cannot so easily accommodate his sails to the change of wind, and will rather resign than give up any of his accustomed genuflexions. We do not understand this obstinate adherence to forms introduced by himself. We should have thought, that, on such minor points, a bishop had a right to interfere, and had also a right to expect obedience. We should like Mr. Bennett to explain what, in his judgment, are the limits of episcopal authority, and in what respects it has been exceeded. Does he believe government by bishops to be apostolical? Then, unless he means to leave the church, how can he justify himself in this rebellion? At all events, the retirement of this gentleman and his colleagues, is good as the first-fruit of the revived Protestant feeling in the country. The Church has lost nothing. If a few more such fantastic exhibitions were shut up, or rather changed into the sober solemnities of Christian worship, there would be a great gain. Let the exhibitors go where they please, the nation will never sigh for their return.

If the authorities of the Church should resolve to go on and purge her from these traitors, whither will they go? Will they go to Rome? We doubt if Rome can provide for so many ecclesiastics, unless they could bring over with them their congregations and resources. But of this they can entertain but little hope. The mania, with few exceptions, is confined to the clergy. Laymen look on with wonder, and without conviction. So long as they are few, these perverts are welcome; but a large influx of priests without flocks, must be a serious embarrassment to the Romish authorities. They must contrive the disinheritance of a few more sons and grandsons, to raise the means of rewarding them for their homage to the church. We acknowledge the vast powers and skilful methods of the Romish priesthood to replenish their exchequers; but even the effects of these must have some limit, and it remains to be seen how far the zeal of Puseyites will carry them in that direction, when there is nothing before

them in the shape of gain. We suspect that they will *not* go to Rome, at least in large numbers ; we expect they will submit. There were many vicars of Bray in the sixteenth century, though but one of them was honest enough to explain the principle of his conduct, and render himself infamous with posterity.

Let us look, for instance, at the position held by the Bishop of Exeter at the present moment. He refuses to unite in an address to the Queen, and assigns, as one of his reasons, that he denies the royal supremacy, and affirms that Christ is the sole head of his church. This proposition sounds very scriptural ; but, coming from the pen of a Philpotts, it is strangely inconsistent and absurd. The Sovereign is the head of that church in which he holds a bishopric. Why does he continue to hold an office, the very possession of which implicates him in the guilt of setting up an earthly power in the place of Christ ? Does he mean to refuse obedience when that authority is exercised ? We shall see. Does he expect that the Church will ever become independent of the State ? Woe to England if such a catastrophe should take place ! As long as there is a church supported by the State, it ought to be subservient to the State. Dissenters may, and do question, whether the existence of such a church does not, upon the whole, injure, rather than help, the cause of religion ; but all enlightened Dissenters, we are sure, will agree, that a national church ought to be ruled by the nation, and not constitute an *imperium in imperio*, holding the privileges of the clergy, keeping up ecclesiastical courts, and making sport with the religious and civil liberties of the people. Henry of Exeter is mistaken if he thinks that we shall ever place ourselves at the mercy of a hierarchy which can find thrones, and courts, and prisons, for prelates like himself, to judge and incarcerate the victims of their tyranny. Stand by, sullen oppressor, your vexation is our triumph ! We rejoice that the prey escaped your hands, and thank God that the law is paramount to the Church !

Nonconformists, too, object that the Sovereign should be head of the church. But by church they do not mean a National Establishment ; they do not mean a hierarchy ; they do not mean a conclave of priests, whether Presbytery or Conference, ruling everything at their pleasure, presiding in ecclesiastical courts, and trampling upon all the rights of their people. They mean a congregation of faithful men and women, in whom the right of self-government is invested under Christ, and according to his recorded will. Their proposition, therefore, is something essentially different from the ground assumed by lordly prelates and restive Romanising Churchmen. As the latter understand it, we earnestly hope and trust that it will never be admitted by Englishmen. Dissenters who would gain the admission of that prin-

ciple at any cost or hazard, we regard as the victims of a blind and deplorable infatuation. So long as the English people will maintain their hierarchy, we hope that neither ultra-Dissenters nor ultra-Churchmen will be able to loose it from its bonds. The chained lion may tear and rend a few, who happen to approach too near to him ; but, once set him free to roam at large, and follow out his own native propensities, and the havoc might be fearful, and recapture difficult, if not impossible.

Will the events that are now occurring, and the conflict of opinion which is going on within and without the Establishment, lead to anything like a reformation ? There may be some persons willing to indulge in hopes of this kind ; but, for ourselves, we do not hesitate to declare our conviction, that reformation is impossible. Of course, it cannot be expected that any movement in that direction will proceed from the clergy. If their counsels were followed, they would too probably resuscitate evils that have already been justly cast aside. Should the laity attempt the work, it would infallibly bring them into collision with their spiritual judges, and a long process of disunion and alienation would ensue. If statesmen ventured to touch it, the whole fabric would most likely crumble to ruin under their hands. No ; as long as the Church *will* stand, it must stand with all its faults and imperfections ; for these, it must be remembered, are not accidental. They have not crept into it subsequently to the Reformation. They are radical ; they have been part and parcel of its constitution from the very beginning. The case before us is not the case of a community once pure, and become corrupt through time and circumstances. It is the case of a church that never was more than half reformed. By attempting to steer between two opposite parties, and to unite them in a compromise, both have been dissatisfied, and the poor church between them has been pulled from side to side, according as the one party or the other has preponderated. No doubt this is clearly seen by the Archbishop of Canterbury, who advises quiet and inaction. His Grace perceives that any attempt at reformation would most probably issue in destruction.

One more question remains. Whatever hazard there may be in the experiment, will not the time come before long, when that experiment *must* be made ? Unless Protestantism is to be a mere name in this country for an indefinite period, something must be done to purge it of its unseemly conformities to the ridiculous superstitions of the Papal Church. The nation will not always bear to see an ill-disguised Romanism fostered by its own patronage and pay. Events have lately proved, that, whatever certain Anglican priests may say and do, we are thoroughly Protestant at heart. Popular feeling

upon this subject can no longer be mistaken even by Bishop Blomfield and the rector of St. Barnabas'; the one sullenly retires, the other gives the plainest signs of penitence and retractation. While some have sneered, and others have rebuked, we have rejoiced to hear how unanimously Englishmen have spoken out; and have rejoiced the more, because they have spoken, not, indeed, without warmth, but without intolerance. Guy Fawkes' exhibitions might well have been spared; but we are disposed to suspect that man's principles who would deal out even to these an unmeasured condemnation. They have actually amounted to nothing more than a rough and popular expression of opinion. The spirit that would curtail the religious or civil liberties of Catholics, has hardly dared to show itself in public, notwithstanding all the recent excitement. On all accounts we have reason to look back at the long succession of public meetings that have taken place, with unmingled satisfaction. We feel assured that a people capable of so much determination and moderation under such circumstances, will, ere long, set themselves in earnest to make their National Church worthy of them, at whatever risk to its existence. We will not attempt to prophesy; but of this one thing we feel assured, that the Episcopal Church, even should it cease to be a National Establishment, is destined to be a mighty agent of future good to the people of these realms. We look forward, therefore, to the future without fear. Let the worst come that Churchmen have reason to apprehend, the cause of God and truth will, we are persuaded, suffer no injury. Perhaps it might date from such a catastrophe the beginning of its noblest triumphs. In the mean time, events are in the hand of a Ruler wiser than man. "The Lord reigneth," and, from his throne of glory, he declares, "My counsel shall stand, and I will do all my pleasure." Human systems may perish, but his work goes on; and Christians may confide in his promise, while, in the fulfilment of their duty, they pray as he has taught them, "Thy kingdom come; thy will be done in earth as it is in heaven!"

THE LIFE OF JESUS CHRIST.*

A BOOK is a fact—a phenomenon—an expression of mind : it is not a substantial existence. And, like all other facts, it is transitory : it is brought forth, it blooms, and then dies. One book seems to grow out of another, as the leaf of this year grew at the foot of that of last. This is not an imperfection. It does not argue disease of mind. It rather indicates its native richness and exuberance. The falling leaves of autumn prove not that nature is diseased ; but, rather that she is possessed of inexhaustible fulness, inasmuch as she removes the old to make room for the new. In Nature, disease is indicated by abortions and malformations ; by violations of the laws of harmony and beauty. So with the expressions of mind, in which violations of the harmonies of goodness and truth are the signs of disease. This explains to us how it is, that numberless volumes in every generation are left to die : some according to the natural course of nature ; others from their inherent elements of corruption, rotting out, as it were, before their time.

A great book, however, is a great fact. Not a frail summer's leaf. It is not an annual. It is perennial, with a stout, enduring trunk. It is not the expression of a private feeling, a favourite notion, the wailing of a morbid fear ; but a guide to the solution of world-wide doubts, and to the new turnings and windings in the way of Truth and Being. A great book, then, is not for the "parlour table," or the "occasion of pleasure ;" it is not for "private circulation ;" but it is for the heart of man, to purify his life's blood, and to impart to it fresh vigour and tone. It is, emphatically, a book for the age.

Each age has its books. The same law holds good in the general as in the individual mind. Every man can look back upon times of harassing and perplexing doubts and questionings, which have since been answered and satisfied ; while new ones, which were then looming in the distance, have neared, and are waiting for solution. So it is with the general mind, especially with respect to religion ; the spring of all doubts and questionings, as it is also of their satisfaction. Questions which once agitated the Church, in past ages, have been hushed, and new ones have been borne down by the tide of time, which the succeeding age must solve. It would be strange, indeed, if

* *The Life of Jesus Christ.* By AUGUSTUS NEANDER. Translated from the German. By JOHN MCCLINTOCK and C. E. BLUMENTHAL.

this age should be without its own peculiar doubts and questionings ; such exemption would be rather a sign of death than of life. Every true and earnest effort to point them out, and meet them, should be welcomed by every mind. Indeed, books must be valued in proportion as this is, at least, their aim. If an individual mind, which has outgrown its earlier doubts and struggles, has laid aside those books which have helped it over them, however sweet might have been its communings with them in times past, and is thirsting now after others which shall meet its present wants ; must it not be the same, when the general mind has passed through certain doubts and strugglings, that it shall lay aside too, those books which gave it deliverance, and long for others to meet its new and rising needs ? That the mind of our country has passed through such a conflict, no one can doubt as he counts on his shelves the numerous volumes which the last century produced on the subject of Christian Evidences, which, though they were the glory of that age, must now, in a great measure, be laid aside ; for, as the wants which they supplied are no longer living, their value is no longer vital. The living soul finds more to satisfy and inspire its powers in the blue-bell, sun-lit and dancing to the wind, than in the gigantic saurii embedded in the rock. There is a life in the flower, which seems to emit influences which mingle freely with and swells his own. So it is refreshing to the soul to meet with a living book—a book which is the expression of a living, breathing soul, and not a mere petrification.

We hail with pleasure the book now before us. We hesitate not to say, that this book is a great fact. It is the reflexion of the impression which a profound study of the Life of Jesus left on a mind richly furnished with all the learning of the schools, and deeply susceptible, through a simple and childlike piety, of all that is divine in that life. The result of an intelligent study of this book cannot but be the awakening of a new and deeper insight and interest in the depths of that divine life. Few men have accomplished so much ; few have laid their age under so deep a debt of gratitude as Neander. After a life of glorious labour, he has now entered his rest. How bright must be his crown !

We doubt not that many minds in our country, through this book, will be led to a more intelligent and reverent study of the Life of Jesus. And this we should regard as a most auspicious sign for the churches of Christ ; since we have been led to the conviction, that the new breathing of life into the churches of our land and all lands by the Holy Spirit, will come through the reproducing to our minds of the wonderful scenes of that life, which are ever fresh and new. The principle which is brought out to view so profoundly in this book is

this, that "*the power of Jesus lay in the impression which his manifestation and life as the Incarnate God produced.*" This is essentially the import of those remarkable words of St. John in his first Epistle: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." And only in the light of this truth can we attain a full intuition of Paul's grand formula, in which he reveals at once the truth of the incarnation and the purpose of it: "God was in Christ, reconciling the world unto himself." Here we learn, that in Christ God comes to estranged, sinful, guilty, and despairing man, and meets him face to face, to assure him, to overpower him with the proof, yea, rather with the sight, of himself, as a loving, pitying, and compassionate Father, who is willing to be reconciled to his children. He does not come to tell us this, but he comes and reveals,—that is, unveils himself, whose very nature is mercy, whose essence is love. Here, then, is seen the profound significance of his name, Immanuel—God with us. And we are sure that only in this light can any clear apprehension be attained of the teaching of Jesus. Then, for the first time, we perceive that there is a deep significance in every ray of that life which was the light of men, and which has reached our times; that it is not his words alone from which we may draw forms of doctrine; nor his deeds alone from which we may construct a model for our lives; nor even his sufferings and death alone, in which we may place our trust for pardoned sin,—that claim our exclusive attention; but that our attention should be awakened to every incident—to words, deeds, groans, tears, sufferings, death; in a word, to everything that reflects in any way upon us the Divine glory which was in him. It was the spiritual perception of this which drew his disciples at first around him, and attached them so closely to him. It was in the reviving, and bringing fresh to their remembrance, of all those scenes, that the Holy Spirit opened to their minds new depths of meaning and glory in that Divine life which had been manifested to them in the earthly form, and so prepared them for the high work on which they were sent. And so it is the impression of Divine love manifested in that life, which by the Spirit is to be reproduced, through the preaching of Christ, that the world may be drawn to him. "That," says St. John, "which we have seen and heard, declare we unto you, that ye may have fellowship with us: and truly, our fellowship is with the Father, and with his Son Jesus Christ."

We cannot forbear from expressing our deep conviction, that a revival of spiritual life in the soul of the individual Christian, and, therefore, in the Christian church, can come only from a

deeper study of the Life of Christ, and from that communion with him which can alone be awakened thereby. And we may be allowed to express, also, the growing conviction, that this has not been brought before the minds of Christians as it ought to have been, and as it is destined to be. We have not dwelt upon and contemplated the Divine unity of Christ's character, so as to receive the impression of its Divine fulness. We have taken parts, as if these parts alone were significant. Have not the death and resurrection of Christ been taken away and isolated from the grand living whole ; as if there was nothing that met us *now* in the miracle, except as a proof of the truth of Christianity ; and very little in the parable, *now* that the "full revelation of the Gospel has been given ;" just as if Christ himself were *not* the full revelation of God to man, which is expressed to us in the written life, and which the Spirit is to "take and show unto the soul." The written Word stands full of the same power, and will to the end of time, as an expression to us of the Divine life that was in him, and was in him for *us*, that we might have that life ("the true, everlasting, Divine life") imparted to us, "through fellowship with him."

Oh ! what unbounded, and as yet undiscovered, depths, for our faith and love, have we in the person of the Son of God ! Instead of deducing a form of doctrine from this or that fact of Christ's history, and then for ever leaving that fact, thinking we have extracted all that is of value in it, and then going on deducing other doctrines from other facts, and then comparing them with one another, adding here and subtracting there, in order to build up a complete system or scheme of God's universe, let us rather betake ourselves again and again to the life itself, till our souls "are bathed in light and love !" What we need in order to receive this Divine light is, not so much skill for using the faculty of *reasoning* according to any laws of logic, as the assimilating power of *Love*. "All our progress in Divine knowledge," says one of the greatest teachers of modern times, "must consist solely in a more correct understanding, and more complete appropriating to ourselves, that which is in Christ." We must remind our readers, that logical formulæ and definitions are *not* the only instruments through which the mind receives knowledge ; for *truth* is presented to us in living forms—in nature, in history, in individual character. Knowledge so gained, we gain, speaking loosely, by a kind of experience,—that is, by an inward, and, indeed, unconscious appropriation ; or, in other words, through an affinity between the truth presented and the mind itself : each mind imbibing only that which is like itself, or for which it has an affinity. So when Christ, the Truth itself, appeared,

only such as had some inward affinity with the truth which was in him, attained to the knowledge of him. But let us hear our author on this point :—

“It was, then, according to Christ’s own words, a peculiar aim and law of his teaching, to awaken a sense for Divine things in the human mind, and to make further communications in proportion to the degree of living appropriation that might be made of what was given. And this corresponds with the general laws established by Christ for the development of the kingdom of God. . . . The heart tends to the point from whence it seeks its treasure (its highest good).* The sense for the Divine, the inward light, must shine. If worldly tendencies extinguish it, the darkness must be total. Christ’s words, Christ’s manifestations, can find no entrance. The Divine light streams forth in vain, if the light-perceiving eye of the soul is darkened.† The parable of the sower vividly sets forth the necessity of a susceptible soil, before the seed of the Word can germinate and bring forth fruit. And so he constantly assured the carnal Jews, that they could not understand him in their existing state of mind. He who will not follow the Divine ‘drawing’ (revealed in his dawning consciousness of God) can never attain to faith in Christ, and must feel himself repelled from his words. The carnal mind can find nothing in him.‡ The *form* of his language (so he told those who took offence at it §) appeared incomprehensible, because its *import*, the truth of God, could not be apprehended by souls estranged from him. The form and the substance were alike paradoxical to them. The uncongenial soul found his mode of speaking strange and foreign. The *words* can be understood only by those who have a sympathy for the spirit and the substance.”—(P. 106.)

Nothing is more needed than that we should possess a true insight into the import of the miracles of Christ. These have been degraded to the low service of certificates of Christ’s claim to have brought a revelation from heaven to earth ; they themselves being in no wise regarded as a revelation of God in him.

“Their essential nature,” says our Author, “is to be discovered, not by viewing them as isolated exhibitions of Divine power, but as elements of his revelation, as a whole, in the harmony of his inseparable attributes, the holy love and wisdom appearing as much as the omnipotence. It is this which stamps Divinity upon such phenomena, and attracts all souls that are allied to God.”—(P. 130.)

The miracle, then, was a manifestation of God in Christ, which appealed, as it were, to the senses ; striking the outer, in order to arouse the *inner* sense of the man, in whom the latter was slumbering. Neander beautifully and correctly marks three different stages of faith found among those who were witnesses of Christ’s earthly appearance. These three stages of faith which he thus notes, correspond to the different kinds of soil, which Christ himself sets forth in the parable of the sower ; for faith, as used by Christ, signifies the state of susceptibility in the soul for receiving what was in him. This is evident from a variety of passages, *e. g.*, “He could then do no mighty work.” Why ? “Because of their unbelief.” “Be it unto thee even

* Matt. vi., 21. † Luke xii., 34. ‡ John vi., 44. § John viii., 33, 34.

as thy faith," &c., &c. There are some persons who seem to be uninfluenced by *anything* Divine ; whether God meets them through his truth in the ministry of the Word, or through the holy example of a Christian's life, they continue the same slaves of the world and of sense. But, through some affliction and physical suffering which God sends, the spell by which they are held captives of the world and sense, is broken, and then they have awakened in them a susceptibility for higher and diviner influences. Such a service did the miracles of Christ perform.

"Signs," says Neander, "in the world of sense, of a higher power designed to lead minds as yet unsusceptible of spiritual impression, to acknowledge such influence. On the lowest stage stood those who, instead of being drawn by an undeniable want of their spiritual nature, inspired by the *power* of God working *within* them, had to be attracted by a feeling of physical want, and by impressions made upon their *outward* senses. Christ condescended to this human weakness, sighing, at the same time, that such means should be indispensable to turn men's eyes to that which lies nearest to their spiritual being. 'Except ye see signs and wonders, ye will not believe.'"—(P. 38.)

There is another class of persons, who are alive to their inward, spiritual necessities, who feel the need of light and power to purify and elevate their depressed and darkened natures ; but their minds are far from having clear and simple conceptions of Jesus. They stumble, as yet, at many things, perhaps, in the history of Jesus, which appear to be in conflict with each other, or with some previous opinions of theirs. They have not yet learnt, that, wherever God appears, there must be apparent contradictions ; for there is the meeting of the Infinite and finite together, the High and the low, the Almighty and the impotent. Nathanael is a correct type of such. "Can any good thing come out of Nazareth?" "Can any good thing come out of so bad a place?" Here was a contradiction to his understanding, and at this he stumbled. This marks our author's second stage of faith :

"A higher stage was occupied by those who were, indeed, led to seek the Messiah by a sense of spiritual need, but whose religious feelings were debased by the admixture of various sensuous elements. As these were yet in some degree in bondage to sense, and sought the Saviour without perfectly apprehending him as the object of their search, they had to be led to know him by miracles suited to their condition. Such was the case with the Apostles generally. He condescended to this condition, in order to lead men from it to a higher stage of religious life."

There is a third class, who, by their inward faith, are led at once to Christ, not so much from a raging sense of want in them, as from a Divine attraction which they feel to the Divine character of Christ itself. We had marked a passage to illustrate this, but we must pass it over for want of space.

Thus, we have seen, from these extracts, that the miracle is not to be cut out from the living whole of Christ's manifestation, of which it

is a part, and estimated according to any private use for which we may have so separated it ; as, for example, a proof of Christ's Divine mission, and his consequent right to demand our attention to what he has to say ; for the miracle cannot be estimated, it cannot be understood, apart from the whole, because it bears mysterious relations to every other part. And, again, we have seen, that the inward impression of Christ, as the expression of God's character—his mercy, pity, love—to man, must depend precisely upon the inward state of susceptibility of him who heard and saw.

The several incidents of Christ's life are taken up in the work before us in their chronological order, and in their briefest space their significance is pointed out. It is truly wonderful how much is conveyed, oftentimes in a few words thrown in as a parenthesis, indicating at once a deep, a profound meaning in some before dark word of Jesus. We will give an example of his thoughts upon the miracles, and one also of his suggestive mode of commenting on the discourses of Christ. As an example of his reflections on the significance of the miracles of Christ, let us take the first which he performed, the changing of the water into wine :—

“While in retirement he had resembled, in the austerity of his life, the ascetic preacher of repentance, John the Baptist. *Now*, however, in the very beginning of his public labours, no longer in solitude, but mingling in the social life of men, he enters into all human interests, shares all human feelings, and thus at once presents a contrast to the severe legalism of John. In the joyous circle of a wedding, he performs his first miracle to gratify a social want. Thus he sanctifies connections, feelings, joys, that are purely human, by his personal presence, and by unfolding his Divine powers in such a circle, and on such an occasion. In this view the miracle gives the spirit of Christian ethics, whose task it is to apply to all human relations the image of Christ, as stamped upon his self-revealed life. But it has a further and greater symbolical import. Christ applied water, one of the commonest supports of life, as the vehicle of a higher power ; so it is the peculiarity of Christ's spirit and labours, the peculiarity of the work of Christianity, *not* to destroy what is natural, but to ennoble and transfigure it ; to enable it, as the organ of Divine powers, to produce effects beyond its original capacities. To energise the power of water into that of wine, is, indeed, in every sense, the peculiar office of Christianity.”—(Pp. 167, 168.)

As illustrating the brief and suggestive manner in which the significance of the *words* of Christ is presented, let us take that found in page 245, the demand of a sign from heaven, answered only by the sign of the Prophet Jonah (Luke xi., 29, 30) :—

“‘In vain did they ask a new sign ; *such* a one as they asked they shall not obtain. No other sign should they have but that of the Prophet Jonah ; *i.e.*, the whole manifestation of Christ, by which the Jews were to be called to repent, and escape the threatened judgment.’ He was to be a sign, shining for all mankind ; and this candle once lighted, *was not to be put in a secret place, neither under a bushel ; but in a candlestick, that all who should enter the house might see the light* (v. 33). So was he to be a light unto all men ; but in order to receive the

light, the eye must be sound ; and what the eye is to the body, the inner light of Divine consciousness, originally implanted in our nature, is to the soul. When this light has become darkness ; when the Divinity in man, the consciousness of God, has been subjugated and stifled by the world ; all that is within is full of darkness, and no light from without can illumine it. The *organ* wherewith to receive Divine revelations is wanting (v. 34—36).

“Thus it was, because of the inner darkness of their souls, that these men could not understand ‘the sign’ given by Christ’s whole manifestation ; and for this reason it was, that, in spite of all the signs that lay before their eyes, they ever asked for more.”

This example is a further illustration of the remarks we offered concerning the necessity of an inward susceptibility, in order to receive that communication of Divine influence and grace which Christ came to impart.

How high and how rare are the qualities necessary for the right writing of history and biography ! What keen insight does it require to seize upon the essential and leave the extraneous ! How many are caught by that which makes the greatest noise and blaze, as the most significant ; while that which works in obscurity and with silence, is left among the trivial ! How rarely is the true, instead of the apparent, importance of things brought out to view in history ! It is difficult to trace that hidden net-work of influences by which that which appears before the eye is brought about ; and, further, to trace the secret influences which go from *it*, as they diffuse themselves, more or less powerfully, for evil or for good, over all things that succeed. It is difficult, nay, impossible, to any adequate extent, with respect to the most insignificant person that appears before us, to trace those influences which made him what he is, even those which come within a very small circle around him, to say nothing of those which grow weaker and weaker, until they vanish beyond ; and, again, to go forward into the future, and give a true map of those influences which will flow on, to work more or less through all future time ; and so to estimate his worth among us. This becomes immeasurably more difficult, when the person concerning whom we are trying to understand this, is not an insignificant one, but one of high importance. But how impossible when it is the *most* significant person that has appeared, or can ever appear, in human history ! Neander was deeply sensible of all this. “Well,” says he, “may he hesitate who undertakes to write the Life of Christ.” “Yet,” he asks again, “why should not history (though assured that its description must be far behind the reality) occupy itself with the highest manifestation that has appeared in humanity,—a manifestation which sanctifies, but does not spurn, the labours of men ?” Neander was the last person in the world to suppose that his own work would be

final ; yea, his deep conviction was, that "every peculiar age will feel itself compelled anew to take this Divine life to itself, through its own study of it, by means of science, animated by the Holy Spirit ; to gain a closer living intimacy with it, by copying it." That it will be in the power of no future age to say, that, in the highest sense, the *Life*—the historical appearance of Jesus, viewed as *THE fact* towards which God had been guiding the world's history, and *THE fact* from which are to go influences which shall never end, regenerating the world of time, and giving new melodies to the songs of heaven—has been understood and told by *it*, we may, without fear, affirm ; for, to understand and relate this, will be *the work*, not of one age, or of all ages—but of Eternity. To the mind of Christ alone has this meaning been present ; and this, because he was not man merely, but the God-man. This has been beautifully, and as profoundly, set forth by Neander ; and with one more quotation we shall close this article, remarking, however, that, for us, our only possibility of gaining even a glimpse of this meaning, is by a living appropriation of Christ, by faith, to our own souls.

"The life of Christ presented a realised ideal of human culture such as man's nature can never attain unto, let his development reach what point it may. He described the future effects of the truth which he revealed in a way that no man could comprehend at the time, and which centuries of history have only been contributing to illustrate. Nor was the progress of the *future* more clear to his vision than the steps in the history of the *past*, as is shown by his own statements of the relation which he sustained to the old dispensation. Facts, which it required the course of ages to make clear, lay open to his eye ; and history has both explained and verified the laws which he pointed out for the progress of his kingdom. He could not, therefore, have held the same relation to the plan for whose accomplishment his labours were directed, as men who were mere instruments of God, however great. He resembled them, it is true, in the fact, that his labours were ordered according to no plan of human contrivance, but to one laid down by God for the development of humanity ; but he differed from them in this, that he understood the full compass of God's plan, and had freely made it his own ; that it was the plan of his own mind, clearly standing forth in his consciousness when he commenced his labours. The account of his temptation, rightly understood, shows all this."—(Page 80.)

THE WESLEYAN REFORM MOVEMENT.

To those who are interested in the great struggle for Methodist Reform, the close of one year and the beginning of another are naturally suggestive of reflections on its past career, and of speculations on its future prospects. If they cannot be congratulated on the achievement of decisive success, they cannot be reproached with serious miscarriage : and, while they may look back without remorse, they may look forward without dismay.

The advances made towards the Reformation of Methodism, according to that standard of faith and practice from which it has so widely deviated, are not to be measured by positive results so much as by the nature and extent of the preparations to produce them. In all controversies, the opposite influences which affect men's minds, lead them, sometimes, and sometimes without intending it, to misrepresent each other, and almost always to exaggerate their own advantages. Some Methodist Reformers, with more zeal than knowledge, have underrated the resources of the dominant party in the Wesleyan Conference ; but that party, let it not be doubted, monstrously over-magnify their own strength and powers of resistance. In this fault, however, they are not alone. We have detected in ourselves, and may therefore venture to restrain in our brethren, an inconsiderate tendency to take for granted that the main strength of our Connexion lies on the side of Reform. This is not an actual, though it is a highly probable, and perhaps not very distant, result.

Let us take a review first of our opponents, and then of ourselves.

The small number of Travelling Preachers, and of wealthy or well-connected laymen, who, through the various Connexional Committees, guide or misguide the destinies of our denomination, have so completely got the machinery of the Connexion into their hands, and have for so many years been accustomed to work it according to their will, that they are, as it were, blind to the existence of any will exterior to their own. A delusion this which is greatly favoured by the hopeful acquiescence of a numerous band of sycophants and dependents ; who, regarding them as the supreme dispensers of honour and emolument, never cease to burn incense at their shrine. This exchange of homage and patronage, of expectancy and preference, constitutes one of those close compacts which it is most difficult to break up. So long as the parties are in a condition to maintain it in action, and are mutually satisfied, it is almost impossible to convince them

that there reigns outside any degree of dissatisfaction that ought to give them the smallest amount of solicitude.

Still are they under the spell of this dream. Reform is nothing ; Reformers are nobody. The complaints are few, and the complainants fewer. We have said, "this dream ;" but we already doubt the propriety of the comparison. To the dominant party, too many sources of information are open to leave them in ignorance of the real state of the case. Every circuit lies exposed to their inspection ; and what misrepresentations soever it may suit their selfish purposes to patronise and to pretend to accept as the simple truth, they cannot but be perfectly well aware both of the nature of the demands insisted upon under the title of Reform, and of the character and comparative numbers of those Methodists in whose name and with whose cordial consent the demands are made. To speak of their opponents as men whose motives are impure, and whose purposes are destructive, may for a time prejudice and blind the minds of individuals unaccustomed to inquire and judge for themselves, and disposed from habit to devolve upon another the discharge of responsibilities attaching to the endowments of reason and conscience. No arts, however, can eventually conceal the truth. By-and-by, it will be evident to the simplest and most trustful what are the aims of the Methodist Reformers, and what the impulses under which they act. What will then become of the temporary advantages accruing from impressions unfavourable to Reform and to the Reformers, produced by calumnious libels on the one and unscrupulous misrepresentations of the other ? The permanent gain to the side of truth will more than counterbalance the transient benefit to that of dishonesty.

To speak in this manner of a number of men solemnly devoted to the Christian ministry, is inexpressibly painful. Let not any one who can be fairly exempted, be included in the implied condemnation. That a system of detraction and abuse has been established, cannot, however, be denied ; and such high authority and general consent are claimed for it, that they who would not be held in part responsible, can escape only by plain and open disavowals. The best authenticated facts are deliberately described as falsehoods ; regulations of indubitable authority and unequivocal import are either daringly denied or mendaciously perverted ; and persons of known integrity and unblemished reputation are cast out as evil, and treated as the filth of the world and the offscouring of all things. These things are done ; and yet, among the Travelling Preachers, whose voice is lifted up in testimony against the wrong and in rebuke of the wrong-doers ? This dishonourable silence, though at first sight it may seem adverse to the

cause of Reform, will eventually be promotive of it ; for sensible and candid observers will deem it no slight ground for suspicion, that all the Travelling Preachers should, either actively, or by tacit connivance, be parties to a wholesale and indiscriminate denunciation of those who merely advocate improvement.

The Reformers have no need to be discouraged. Although the dominant party appears to be as obstinate as ever, yet, in reality, progress has been made. It can no longer be supposed that all this movement is owing to the expulsion of four Travelling Preachers. Not that so daring an exercise of absolute power would not have justified the most extensive and persevering remonstrance. The expulsion of Mr. Everett and his brethren, however, did but furnish occasion for the manifestation of discontents which had been accumulating for years in the bosom of the Connexion. It is now quite evident that the present movement for Reform dates at least as far back as the year 1835, and that there never will be peace until the laws enacted by the sole authority of the Conference in that year be wholly abrogated, and the mutual relations of Preachers and People be placed upon the footing of the Fundamental Compact of 1795 and 1797.

In the autumn of 1848, and subsequently, it was maintained that dissatisfaction with the state of affairs, and with the proceedings of the Conference, was confined to a few persons of no account, in a few Circuits of no importance. The dominant party must now be convinced, though they will not confess it, that dissatisfaction is general, if not absolutely universal ; that scarcely a Circuit, great or small, near or remote, conspicuous or obscure, can be named in which the Methodist Reformers have not a considerable party ; and that the demand for Reform is on every side supported by individuals of high character and great influence, as well as by multitudes of office-bearers of every class, and by thousands upon thousands of our most pious and intelligent members.

In this respect, the existing agitation is very different from every former Movement of the same kind. The outburst of feeling which gave rise to the laws of 1835, was as nothing compared to it. Even the memorable conflicts at the close of the last century sink into insignificance, when put in competition with the convulsive throes which now threaten our world-wide Connexion with disruption. The principles in debate are undoubtedly the same ; but the substantial interests at stake are infinitely greater now than they were then. Methodism had not, in those days, acquired importance enough to attract the eyes of other denominations ; but now all Christendom

surveys the struggle with interest, and Christian brethren of every persuasion are wishing us God-speed in the resolute endeavour to vindicate and assert our inalienable rights.

This extensive sympathy we owe to the reasonable character of our demands, and to the Christian moderation with which we urge them. Instead of exposing ourselves to censure for exorbitancy, the only exception taken to our scheme of Reform is, that in it we are asking for less than the New Testament awards us. Nor do we take the matter, as we might, into our own hands, and, independently of our ministers, settle our Church upon such a basis as, in our opinion, Scripture and the necessities of the case warrant and require. On the contrary, we respectfully invite their co-operation, and that notwithstanding sad experience of the too generous confidence of our fathers.

It is true that support has been denied to the Connexional Funds. An extreme measure, beyond all doubt ; but under what circumstances adopted ? This is not the case of a minority attempting to impose its judgment upon the majority. Whether the friends or the opponents of Reform preponderate, is a matter fairly open to question. Be this as it may, the advice of the Delegates was given upon quite other grounds. It was not until the Conference had been persuaded contumeliously to reject the respectful and moderate Memorials of the People, that the stoppage of supplies was recommended. Had those remonstrances been received with the consideration due to them, no such measure would have been thought of, even though the demands of the Memorialists had not been immediately complied with. The Methodist Reformers, relying upon the goodness of their cause, and having faith in the eventual triumph of right over might and of truth over selfishness, would have been well content to continue in the path of fact and argument. But, when they saw their very Memorials thrown down and trampled upon, what less could they do than withhold their support from men who had thus shown themselves insensible to the common proprieties of civilised life, and had cast a deep shade of suspicion upon their own fitness to be intrusted with the administration of the churches of Christ ?

Let not, then, the measure in question be mistaken. If it has embarrassed the working of our Connexional machinery, let the blame lie with those by whose arrogance it was provoked. If it has not been carried to such a point as to have that effect, let this not be mistaken for a proof of the weakness of the Reformers. It did not spring from any notion that they were in a condition to bring the whole Connexion to a dead lock. It was dictated simply by a feeling, that, if the dominant party would not even listen to the calm and deliberate representations of the People, they thereby forfeited all

title to be furnished by them with the means of perpetuating so palpable a tyranny. It is, therefore, the measure of the indignation excited by the rejection of the People's Memorials, and not of the ability of the Reformers to interpose practical obstructions to the continued reign of a Clique. Nay, more ; it is hardly the measure of that indignation ; for multitudes of Wesleyans condemned the contumelious conduct of the Conference, who yet could not persuade themselves, for that reason, to withhold their usual contributions to the various Connexional Funds. Nevertheless, it will probably be found, that some of those funds have suffered to an extent which no mind under the dominion of reason and religion would think it prudent or proper to disregard.

And yet, the opening year finds the dominant party apparently unchanged in policy. Its members and their adherents discover no disposition to conciliate objectors ; no intention of governing the Connexion on any other principle than that of extermination. Rather than not reign, they will run the risk of having none to reign over and nothing to reign with. Many of the best officers have been degraded, and multitudes of the best members excommunicated. To the moment in which the words are written, intelligence arrives of more expulsions. These acts of despotism are, however, strangely chequered. A uniform course of proceeding cannot be boasted of. With a sort of Calvinistic discrimination, one is taken and another left. Of persons equally innocent or equally guilty, the fate is opposite. Some have been cut off because they are Delegates, but many Delegates remain in unmo- lested occupation of both office and membership. What is the meaning of this ? In some places, and with regard to some persons, at least, the agents of tyranny have found themselves at the end of their tether. Mr. Cutts, for instance, has been restored, and yet left free to act out his convictions as a Methodist Reformer.

This single fact may serve to assure the Reformers that there is a point beyond which the agents of the Clique hesitate to go ; and not only so, but that wherever the Reformers are strong, united, and resolute, as they are at Chesterfield, and in many other circuits, that *ne plus ultra* is close at hand. Let this consideration urge them to persevere ; not doubting, that, if they faint not, they will, ere long, reap the full reward of their toils, anxieties, and self-denials, and be amply repaid for all the evil surmisings and calumnious accusations that they have endured at the hands of their paid pastors.

The course which it behoves the Reformers to pursue, many words are not needed to describe. It is the course in which they have proceeded thus far. They must not leave the Connexion, even though pushed out. What is it to be denied a piece of printed paper once

a quarter? Who is the less a Methodist, or the less a Christian, for lack of that insignificant and valueless token? If deprived of one class-leader, they can easily find another; and what difference does it make in this excellent means of grace and of edification, whether it be used with the sanction of a proud priest or not? In no single respect, material or immaterial, does that circumstance affect it. With him, it is no better; without him, no worse. Once a quarter, a Travelling Preacher looks in upon each class, to ask the members how they do, and what they pay. Twelve out of every thirteen meetings are held entirely without his presence and assistance. Will his absence at the thirteenth totally neutralise the good effect of the institution? Let us put away the childish fancy, that he is at all essential to our growth in grace and our mutual edification; and let him learn, by experience of our firmness, to confine himself to his proper sphere, and to entertain more modest views of his own importance.

Meanwhile, let every Reformer steadfastly abide by our common protest. Our watchword is Reform, not Revolution; Restoration, not Destruction. Our Committee of Privileges has distinctly shown, that what we require is nothing more than was successfully contended for by our fathers in 1797. All that we ask in addition is, a less ambiguous phraseology, a declaration of mutual compact, and a legal record of the result, such as will effectually preclude any future misunderstandings. This is reasonable. Scripture warrants it; every Church in Christendom (the Church of Rome, perhaps, excepted) will sanction it; and, above all, the Great Head of the Church will smile upon our calm and constant efforts to secure it.

Correspondence.

THE RELIGIOUS WELFARE OF THE WORKING CLASSES.

To the EDITOR of the WESLEYAN REVIEW.

SIR,—Having been thrown by Providence into the heart of the working classes of this great empire; having witnessed their almost entire indifference, if we may not say aversion; to the Christian religion and to all existing institutions intended to promote it; having, for three or four years, pondered the subject, and, from observation and experience, being convinced that such a state of things need not continue,—I shall feel obliged, and think you will serve a good cause, by allowing the following, *on the promotion of the religious welfare of the working classes*, to have a place in your pages.

The stability of this empire, the rank which it holds among the nations of the earth, its prosperity and what is called its glory, are dependent, to a much greater degree, perhaps, than is usually imagined, on that portion of the people who are, emphatically, the labourers of the country. Consider their numerical strength, the amount of their resources in physical strength and energy, and in those practical qualities of the mind whose operation is especially needed in secular affairs. Consider, too, their continued, multi-form, life-long labours,—labours essential to the production of the materials of comfort, and by which, for the most part, they are not enriched themselves, inasmuch as virtually they place their hands, and hearts, and nerves at the service of a class of men with whose interests they cannot always think their own to be identical. Give their due weight to these considerations and to others allied to them ; and it will be acknowledged, that much of thought, and sympathy, and effort is due from us to that large portion of our fellow-countrymen. And those whose status in society is higher, should remember that necessity is laid upon them to work with head, and heart, and arm, for their good ; and such efforts for their melioration are not to be viewed as a boon which the one party is very gracious in conceding, but as a right which the other party is justified in demanding.

We may almost state as a characteristic of this age, the amount of vigorous thinking bestowed by men in all circumstances and conditions of society upon the condition and destiny of the working classes. It is felt that changes must be effected. Time is the great innovator, says Bacon ; and, if time, of course, alters things to the worse, and wisdom and counsel do not alter things for the better, what shall be the end ? Men are beginning to acknowledge the importance, the vitality of the question. No previous age has witnessed such large and well-sustained endeavours to solve the great industrial, and social, and religious problems, as this age has witnessed. Never before, to such an extent, was the evil of the condition of the masses lamented, or the necessity of change acknowledged, or the desire of effecting it in all available methods, felt and expressed. Almost every week witnesses the origin and promulgation of systems and plans professing to aid, more or less, in the work. It may be lamented that each should profess itself to be "*the plan*," and so assume, as by right, a hostile position and aspect towards the others.

When Christian men seek to influence the working class of the community, their earliest, chiefest attention, their most earnest thoughts and wishes, will be directed to their religious wellbeing. It is melancholy to think of the extent to which the minds of working men are alienated from the principles and doctrines of the whole scheme of the Christian religion. Injurious and unpleasant associations are attached in their views to its very name. A large proportion of them are profoundly indifferent to its claims ; whilst others are quite inimical to its welfare, and assume a hostile position to its demands. Now, what fatal—for one may well denominate them so—what fatal causes are those which have retarded the advance of the people in the love of the truths, and in the practice of the virtues, of our Religion ! What ominous agencies are those which have turned the attention of the intellect and the love of the heart away

from the good and the true; which have induced them to lavish their affections upon the secular and transient affairs of this life! It might be affirmed, that the mind of man is wholly propense to evil; that its nature is essentially antagonistic to the Gospel. Let it not be thought, admitting the statement to be true, that it would afford an adequate solution of the difficulty. Let not man presume to libel his Maker, by affirming that the creatures of his will are the passive instruments of evil; that the nature with which he has endowed them, is essentially and inevitably averse to the genius and spirit of his revealed religion,—a religion intended for man, and fitted to act beneficially on his whole constitution, mental and moral. Undoubtedly, there is in man a latent indifference to the claims of religion, a most melancholy inaptitude to the consideration of its truths and the practice of its pure precepts; and, perhaps, it matters but little as to the present argument how this has arisen; but who so bold as to deny, that there are agencies at work which fearfully augment this indifference; which ripen the inaptitude we deplore, into actual and positive aversion; giving strength and force to the natural bias of the human heart, which no power less than Omnipotence can subdue? We need not look continually at the flaming sword guarding the avenues to Paradise; let our view be limited to the present age and to passing events. The causes are near at hand. If we choose, some of them may be made an affair of daily observation and inspection. *We want to know the sources of the influences which deteriorate the religious state of the masses. We want to know what are the causes which are operating in the minds of working men to the prejudice of the Christian religion?*

I will tell you what I think to be some of the proximate and instrumental causes. Look at this picture. Here is a man, a member of this civilised, and cultivated, and religious community. He rises early in the morning, “eats the bread of carefulness.” The resources of his intellect, the energies of his heart, are employed, not to say wasted, in endeavours after the merest necessities of life. On many a young brow may be seen the deep furrows and care-worn aspects of “three score years and ten.” Now, do not you see that the pressing necessities, the incessant and working cares of this man’s daily life, leave little time, and still less inclination, to attend to “spiritual concerns?” The intellect which you would seek to engage in the contemplation of truths that you would bring before it with all the fascination of their beauty (for who shall doubt the surpassing loveliness of truth?), is—alas! that it should be so—compelled to an almost incessant attention to matters connected with the routine of daily life. The stern realities of that life, the severe discipline which this man has undergone, have hardened his heart; have weakened his best susceptibilities; have crushed beneath their weight, so to speak, the affections which you seek to enlist on behalf of the Christian religion. In short, this man thinks he has enough to do to get his bread. He repines and murmurs, and attributes to Providence, perhaps, what he should attribute to the short-sighted policy of men. Do not speak harshly of such a one. He has done wrong to allow the sad decrees of fate, as he thinks and speaks of them, to steel his heart against religion; the very religion that

would have enabled him to sustain his trials, and which would have borne him triumphantly through them all, and have given him a place at the right hand of God. Yet, let your judgment be tempered with charity ; reserve your indignation for the causes that have done so much towards making him what he is.

Take another case : that of a man who knows something of the *history* and *influence* of the Priesthood ; and can you wonder that he regards religion as a system of priestcraft, when he observes its advocates have no sympathy with the condition of the working classes, and are almost wholly indifferent to their just demands ?

Defective notions, too, of the Christian religion have deterred many working men from cordially embracing it. They have not been at the pains to investigate its history, its principles, its dogmas, and its effects upon the human character and destiny. Nor must the blame of the antipathy which we deplore in such instances, be altogether referred to the subjects of it. It must be shared by those who have presented, not unfrequently, in their view, principles and doctrines which, though professing to be Christian, have in reality been of a different character. The leading truths, also, of religion have been too often disguised in scholastic phrases, precisely on those points which of all others require the greatest simplicity of treatment, when the object is to inform and convince an untutored mind. Were the Apostles and the first preachers of the Gospel to appear once again in our time, and listen to the discourses often heard in our churches and chapels, we may fancy they would wonder what had become of the grand and simple truths enunciated by them of old on hill and in dale, by the lakes, and in the villages and cities of Palestine. No wonder that uninformed minds should look with incredulity and distrust upon the Gospel, if conscious that errors are proclaimed *under* its sanction and authority, and if they perceive that its very truths have been perverted to serve the selfish interests of a party or class of men. These considerations are not irrelevant. As to the first of them, it is sufficient to ask : "In religion, what error but some holy brow will bless and approve it with a text ?"

And as to the other, it is notorious, that, for interested purposes, doctrines have been engrafted upon the Gospel principles, and inferences deduced from them, which have been utterly alien to its true spirit and character : for instance, "The right divine of kings to govern wrong." Slavery, too, has been advocated on Scripture grounds ; the duty of unreserved and implicit submission to magistrates and rulers. Indeed, the truths and precepts of the Gospel have, in past days, been too often made the instruments, in the hands of presumptuous and unprincipled men, of enslaving the mind ; of perpetuating injurious monopolies ; of upholding tyrannies ; and of inflicting pain, and opprobrium, and punishment upon obnoxious persons. One should very much deplore that such has been the case. What an entire, and may we not say perverse, misapprehension of the Gospel that must be, which accounts it to be in any way hostile, or even indifferent, to the interests of the masses ! So far from being obnoxious to this charge of indifference or hostility, it seems to be almost especially

designed to relieve, and comfort, and bless the destitute and afflicted, those who are the poor and humble in this world's estimation. Whom did Our Saviour gather around him? What houses used he to frequent? Who were his companions? Over whom did he stretch out his hand, saying, "These are my brethren and sisters?" No error can be more glaring, no calumny more false, than that which would, in any way, hint that Christianity is adverse to the interests of the majority of the people.

The character of the persons (many of them, at least) who have been high in the estimation of the working classes; who have been thought to devote themselves to their welfare, has been unfavourable and prejudicial, to some extent (it may be feared), to their religious improvement.

In assigning some of the proximate causes of the alienation from the scheme of Christianity of the working classes, the Press must not be overlooked. Its power for good is immense; and, therefore, its capacity of effecting evil is also immense. Think of the kind of cheap literature with which the land has of late been inundated. Look at statistics showing the circulation of papers, periodicals, and books, that cannot be read and pondered on, or become in any sense the "food of the mind," without endangering the growth, not to say the existence, of religious thoughts, and feelings, and aims.

Acknowledging the peril, whence look we for the safeguard? What can be done to remove the alienation which we confess and deplore? How can our efforts be made subservient to the religious elevation of the labouring people?

Here multiform theories will be proposed, and, perhaps, none of them should be lightly rejected, or, without much reflection, received and trusted.

As a consideration preliminary to this question of means, I may be allowed to state how necessary it is, in order to any efficient action in this case, to have a strong conviction, not only of the wide extent and inveterate malignity of the evil which we deplore, but also of the capability of its removal. In fact, without such conviction, any effort made will be destitute of vitality.

How many persons look around them with a feeling of lazy indifference, not to say criminal insensibility, as though nothing could be done for the better; as though old things must go on in the old way, and vice and irreligion be left to take their course unmolested. Let not any of us be of the number. Let us take care not to cherish that unworthy mistrust of the Great Framer of human nature which is evinced by the sentiment, that no deep, and lasting, and general improvement can be effected. That person has not read our nature aright, has read it to but little purpose, who has not learnt the lesson of its strong capacity of progress; and, if any of us come to this question, of the advance of religion among the labouring classes, with a feeling of hopelessness as to any ultimate benefit,—with a sentiment of mistrust or indecision in respect of the actual beneficial issue,—I say, if any of us come to the consideration of this question with sentiments of indifference, or hesitancy, or mistrust, then we are not fitted to entertain it.

We have much to learn and much to unlearn. One most obvious thing is, we must have greater faith in God. We must also believe of man that his

intellect is fitted to apprehend truth, and can distinguish it from error ; of his conscience, that it approves of virtue and abhors vice, and that, if its rectitude be perverted by sophistical reasoning, or inordinate and guilty passion, there is yet hope for it ; of his will, that, well educated and trained, it is omnipotent for good ; and of his affections, that they are not irresistibly prone to what is evil,—that they may be reclaimed from unworthy objects and directed into the proper channels, by the Word of Truth, the grace of Christ, and the Spirit of God.

Thus, influenced by faith, one is fitted to consider what are the best methods of obviating the evil, the most efficient means of bringing the working classes within the range of religious influences. And here, we think, it may be very safely admitted, that political and social meliorations will be of essential benefit. Perhaps we have scarcely realised to ourselves how much recklessness of belief and conduct has been produced by exigencies in the temporal condition, by unfavourable crises in life. Perhaps we scarcely have thought within ourselves of the amount of vice and irreligion which, in the judgment of charity, we must deem entirely due to an unfortunate position in life, the circumstances of a sad temporal destiny. If we would seek to elevate the working classes ; if we would implant and deepen within them sympathy with the Gospel ; if we would have their minds imbued with religious feelings and aims—and this is the only true elevation,—then we must see to it, so far as our influence and exertions can be made available for the purpose, that the outward lot of these men does not form an insuperable barrier. It is our opinion that political and social melioration must accompany, if not even precede, any great advance in the religious condition of the people.

There are some truths which it is highly important should be placed prominently and clearly before their view. Let them be taught on every fitting occasion, that Christianity is adapted to their mental and moral constitution, is fitted to satisfy all the deep wants of the human heart, and is, moreover, most favourable to their secular interests ; and that it refines the intellect, regulates and purifies the conscience, ennobles and sanctifies the heart and life. How little do many working men understand the extent of the blessings which a hearty faith would give them ; that a cordial reception of the grand truths of the Gospel would advance their most essential interests in this life as well as in that which is to come !

Feeling deeply the importance of the subject, the plan I would suggest as adapted to counteract the evil we deplore is this :—

1. The formation of a Society for the Promotion of Religion among the Working Classes. This is upon the supposition that no existing society will take the matter up, though it comes fairly within the range of our Home Missionary Societies.

2. The appointment of deputations, to visit all the important places in the Kingdom on a mission to the working classes.

3. Let such deputations gather round them, in each place, a few right-minded, earnest men ; and, with their help, form and put in working order associations of and for the working classes.

4. Let funds be provided by those who are the friends of religion, and of the working classes. (Great importance is, in the writer's mind, attached to this.)

As to the importance and desirableness of something being done, there can be but one opinion. As to the feasibility of this plan, something might be said. My own conviction is, that it would succeed. Not long since, it was mentioned to a gentleman residing in Yorkshire, who has an opportunity of knowing, and has narrowly watched, the movements of the working classes, when he observed, "I would stake all I possess on the result."

Hoping you will excuse this very long letter, and give to the object sought your earnest support,—I am yours, very respectfully,

A FRIEND TO THE PEOPLE.

Notices of New Books.

The Queen, or the Pope? The Question considered in its Political, Legal, and Religious Aspects. By SAMUEL WARREN, Esq., F.R.S. 8vo., pp. x., 112. Blackwood and Sons.

MR. WARREN'S is by far the most imposing of the numerous pamphlets the recent step of the Pope has produced. It is written in an easy, familiar style, as a letter to "Spencer H. Walpole, Esq., Q.C., M.P.," and enters at length into the whole question. Mr. Warren agrees with Sir Edward Sugden, that the act of the Pope is altogether illegal, by the statutes still in force, and that Dr. Wiseman cannot be a Cardinal and Archbishop in this country without the Queen's licence. He also regards the recent Bull as a direct act of sovereignty exercised over this country by the Pope, requiring the immediate interference of the Government. Mr. Warren's views as to the Queen's spiritual supremacy, are, we think, extreme. No Dissenter, however loyal, could for a moment accord with them. Apart from these his pamphlet will be useful. He has been at some pains to point out the real nature and tendency of the Papacy, and the bearings of the statute and common law on the encroachments of "The Fisherman." He treats separately of the character and pretensions of the Pope; the political and ecclesiastical character of the Queen; the Bull of Pius IX.; and the law of the case. And, on all these topics, Mr. Warren fortifies himself with ample extracts, from both Catholic and Protestant writers of eminence.

THE POPE'S SPIRITUAL-POLITICAL POWER.

"I lay it down as a fundamental proposition, that the Pope's avowed spiritual power is pregnant with disavowed political power. If I am wrong here, I confess that I have read his history in vain; diligent, honest, and long-continued, as my endeavours have been, to get at the carefully-concealed truth. I assert that the root of the political question before us, lies deep in the avowed, or unavowed—disguised, or undisguised—claim of the Pope to universal supremacy: and it is this claim, or pretension, which constitutes the exact political difficulty

which we in England have undertaken to solve. We have to tolerate a rival, who condescends to equality, only as an advance to ascendancy! This truth all history proves, or is false, and our own recent national experience confirms, or we cannot form correct notions of what is passing around us, and transacted by ourselves. It is like the host compelled to entertain him who avows that he intends to kill his entertainer; by which I mean, that the Roman Catholic religion openly avows its object and intention to be, by all available means, to subvert and exterminate the Protestant religion. I do not advance this as an argument against toleration, however the principle may be strained and almost dislocated by the severe trial to which it is put; but only as a reason for sleepless future vigilance on the part of all who value our institutions, civil and ecclesiastical, and the liberties they are designed to protect and perpetuate. The Pope's political power appears to sleep only till it can assert itself; with the opportunity, it suddenly starts up into venomous activity and power. I will prove, out of the mouth of Pope Pius himself, and of Roman Catholics alone, and that down to the present day, the proposition for which I am contending. The famous Florentine Canon, of more than four centuries' standing, is expressly stated by the late Mr. Charles Butler, an eminent Roman Catholic lawyer, and a most discreet, and astute adviser of his party, 'to contain the true doctrine of the Church; and that Roman Catholics are answerable for the consequences justly deducible from it.' Here it is, *verbatim*.—'Moreover, we define that the Holy Apostolic See, and the Roman Pontiff, have a primacy over the whole world; and that the Roman Pontiff is the successor of St. Peter, the chief of the Apostles, and true vicar of Christ; and that he is head of the whole church, and the father and teacher of all Christians; and to him, in St. Peter, was delegated by our Lord Jesus Christ full power to feed, rule, and govern the universal church, as also is contained in the acts of General Councils, and in the Holy Canons.' Who can fail to note the guilty ambiguity, vagueness, and comprehensiveness of this canon? And what consequences might not be deduced from it? Boniface VIII. tells us, in the Canon Law, that 'both swords, the spiritual and the material, are in the power of the church; the one to be used by, the other for, the church: but one sword ought to be under the other, and the temporal authority to be subjected to the spiritual.' The celebrated Cardinal Bellarmine holds that 'the Pope has only a spiritual power; but, nevertheless, by reason of the spiritual he has, at least indirectly, a certain power, and that supreme, in temporals.' Let us descend the stream of time, and come down to Count Le Maistre; who, writing in the year 1816-17 (his treatise, as we have seen, reprinted and translated by the Catholics, this very year) says, 'The Popes never maintained anything beyond the right of judging the Princes who were subject to them, in the spiritual order, when these Princes became guilty of certain crimes. . . . This right would be more properly called 'spiritual omnipotence,' since the Popes never assumed anything except by virtue of their spiritual power; and if the exercise of this power, acknowledged to be legitimate, entails temporal consequences, the Popes cannot be held responsible, since it is impossible that the consequences of a true principle should be false. . . . Wise men are best satisfied to leave certain questions in salutary obscurity!

"Pope Pius IX., on his 'elevation to the dignity of the Supreme Episcopate,' addressed an elaborate Encyclical letter to all patriarchs, primates, archbishops, and bishops, dated the 9th November, 1846; and, in this Encyclical letter, the Pope adopted the essential terms of the Florentine Canon, which has been in force for four hundred and eleven years, and under whose sanction, consequently, have been perpetrated, by the Papal authority, all the enormous crimes and offences which history records against it during that long period; under which, for instance, Pius V. dared to excommunicate and depose our illustrious Queen Elizabeth! Let us patiently hear the Pope: 'On our elevation to the sublime seat of the Prince of the Apostles, we accepted the weighty charge, bestowed on us in the person of the blessed Peter, by him who is the Eternal Prince of pastors, of feeding, and ruling, not only the lambs, that is, the entire Christian people, but also the sheep, who are the prelates. . . . Living and infallible authority exists only in that church which, founded by Christ our Lord on Peter, the Head, the Prince, and the Pastor of the whole church, has ever preserved, uninterrupted, her succession of lawful Pontiffs, sitting in his chair, deriving their succession from Peter himself, and being inheritors and guar-

dians of the same doctrines, dignity, honour, and power. And since where Peter is, there is the church, and Peter speaks by the lips of the Roman Pontiff, and ever lives and exercises authority in the persons of his successors; therefore, the Divine Word is evidently to be accepted in that sense [!] which this Roman See of blessed Peter has held, and does hold; that See which is the mother and mistress of all churches—which has alone kept entire and inviolate the faith delivered by Christ our Lord—the metropolis of piety, in which is preserved the whole and perfect body of the Christian religion—into which, on account of its superior headship, all churches amongst the faithful must have recourse, and with which he who does not gather must inevitably scatter. [!] With firmness and zeal, encourage in all a union with the Catholic Church, out of which there is no salvation, and obedience to the chair of Peter, on which, as upon a firm foundation, the entire edifice of our holy religion is reared!’ So much for the Pope’s own avowed spiritual power. Now read, by the light of passages already cited from the Canon Law—by the glare of two torches held out by Boniface and Bellarmine—the following enunciation by Pius IX. of his ‘indirect’ temporal power:—‘We trust that the princes, our dearest sons in Christ, remembering, in their piety and religion, that the kingly authority was given to them, not only for the government of the world, but more especially for the protection of the church; and that we, whilst we maintain the cause of the church, maintain that also of their kingdoms and of their safety, that so they may hold their provinces in undisturbed possession, will aid our common wishes and endeavours, with their power and authority, and defend the liberty and safety of the church, that the right hand of Christ may defend their kingdom.’”

The True Church. By JAMES BIDEN. Arthur Hall, Virtue, and Co.

MR. BIDEN assumes “that the Church about which all the sacred writers are so full, is no other than the Church set up in figure by the Holy Spirit in St. John’s Revelation; that this Church is a spiritual body on earth as well as in heaven; and that the members of this Church, without reference to creeds or sects, are the faithful followers of the God-Christ; that the Jews are to form a part of this Church, the Jerusalem to which they are to return being the New Jerusalem; and that they are to be instrumental in promoting the prosperity and advancement of this Church.” In an attempt to elucidate these propositions, the author occupies some 600 pages of letter-press, and leaves the matter very much where he found it, involved in obscurity. We speak not thus disparagingly; as the subject is one which has puzzled some of the mightiest intellects the world ever knew. The work indicates considerable ability, and much pious feeling.

A Dissertation on Church Polity. By ANDREW COVENTRY DICK, Esq. Second Edition, pp. 214. London: Ward and Co.

THOSE who wish to make themselves conversant with the question of State Establishments of religion as put by Dissenters, cannot do better than make themselves masters of this admirable work, which appears to us to be superior to anything on the same subject of not larger size. As a lawyer and a layman, Mr. Dick possesses many advantages over clerical opponents of Establishments, to whom, whether justly or not, will be imputed a professional bias; while no divine could show himself more familiar with every part of the *religious* question. Mr. Dick is, indeed, an accomplished champion of the Voluntary Principle.

The Book of the Revelation Explained. By the late Rev. JOHN RYLAND, D.D. Pp. 42. London: Aylott and Jones.

SOME treatises have of late years been published on the subject of the mysterious Book of Revelation, from the perusal of which even learned divines have risen, if not with less knowledge, yet with more perplexity than when they sat down. It is a matter with which young and general readers had better not meddle, except in company with a discreet guide. Of all attempts at explanation, that of the venerable Baptist minister now before us is one of the best and clearest. Certainly as an introduction to public study, this summary will be found extremely valuable. Perhaps, indeed, he under-rates the difficulties of the mystic book. The republication of his little treatise at the present time, is due to the distinct prominence which he gives to "the overthrow of Popery" as predicted by the Seer of Patmos.

Our State Church: A Manual of Dissent. By W. R. BAKER. Pp. 243. London: Green.

HAD Mr. Baptist Noel published a cheap edition of his book, Mr. Baker would not have published the present volume. Not that there is much similarity between the two. Mr. Baker has written in a freer and more trenchant style than the honourable and reverend seceder felt himself at liberty to adopt. Indeed, Mr. Baker's is a "spicy" book, and comprehensive withal. Bigoted Churchmen and intolerant Establishmentarians will wince; but the writer's security lies more in the limits of his statements than in the mere diction employed.

The Idol Shrine. By W. F. B. LAURIE. Pp. 45. London: Smith, Elder, and Co.

FEW men are more competent than Lieutenant Laurie to give us an accurate account of the origin, history, and worship of the great temple of Jagannath, or Juggernaut, as most of us are in the habit of seeing the Pagan monster's name spelt. To such a theme the present moment is not favourable; but the time will come when this and kindred questions must be looked in the face, and our reproach, as a nation undertaking the rule of India, wiped away.

The Crisis of Being. By the Rev. O. THOMAS. Second Edition, pp. 132. London: Ward and Co.

It is not surprising that this excellent little book should so soon have reached a second edition. The author is the pastor of a Congregational Church at Stockwell, in Surrey, where there exists a Young Men's Mutual Improvement Association. With this association Mr. Thomas has connected himself, and that connection suggested to him the idea of delivering in his chapel a course of six lectures to young men on Religious Decision, the substance of which is embodied in this volume. Its contents are well adapted to impress and guide the minds of thoughtful inquirers, being, to a

great extent, divested of the common-places of theological address, which are often either too vague or too familiar to produce effect. Mr. Thomas contemplates another volume, to be entitled "The Progress of Being," designed for those who have passed the *Crisis*.

The Ladies of the Covenant. By JAMES ANDERSON. London: Blackie.

MEMOIRS of distinguished Scottish female characters, during the period of the Covenant and the Persecution in that country, cannot fail to be acceptable at the present time, and will, most assuredly, be useful. A noble struggle was maintained north of the Tweed against both Popery and Prelacy, and now that the former is seeking to regain power in these kingdoms, it is well that both men and women of the present day should know what their predecessors endured for the truth, and on what principles they took their stand. In the contest to which we have referred, the defence of the truth was not confined to the male sex only. Women, of high and low degree, joined their husbands in the battle of principle, and often exceeded them in ability, energy, and zeal; sustaining, by their example, the oft-wavering faith of the stronger sex, and finally hastening on the ultimate triumph. Mr. Anderson has furnished memoirs, of the most interesting nature, of some twenty-three of the Scottish female worthies of the time of the Covenant; and the getting-up of the work altogether is creditable to the Messrs. Blackie.

Celestial Scenery. By THOMAS DICK, LL.D.

The Sidereal Heavens. By the same Author. London: Ward and Co.

OF the merits of these excellent works it is needless to say more, than that the present edition of each has an Appendix, containing an account of recent astronomical discoveries. That the "Celestial Scenery" has reached the eighth thousand, and the "Sidereal Heavens" the fourth, is the best proof of their value and interest. Alas! that the erudite scholar and pious Christian, who has conferred upon his age and country such benefits, should, in his old age, have no alternative between destitution and dependence upon charity. When will her Majesty's Prime Minister, himself an author, find an opportunity of doing some little justice to the claims of Dr. Dick? To institute comparisons were invidious; but now that Dr. Kitto has been placed upon the Civil List, we may hope that an early opportunity will be taken of providing for one whose claims are kindred, and not less pressing.

The Mother's Friend. Vol. III. London: Green. 1850.

THIS is the third volume of a magazine published monthly, and designed to aid and encourage those mothers who have little time to read, and little money to spend on books. We have a high opinion of all efforts for the moral improvement of mothers, firmly believing that, if a real reform be adopted among the working classes, it must begin at and be carried on from this

point. "The Mother's Friend" well deserves the name, and we wish it abundant success. Pious and well-trained mothers would do well to circulate it broad-cast among the less happily situated members of their sisterhood.

Sacred Incidents, Doctrinally considered and Poetically described; or, the Harmony subsisting between the Book of Revelation and the Volume of Nature: setting forth the Operations of the Antagonistic Powers of Good and Evil, as portrayed in Creation, in the History of Mankind, in Redemption, and the Resurrection. By PYSCHOLOGIST. Vols. I. and II. John Hampden, 448, West Strand.

WE are informed that this work was written "with the intention of being recited before the public, accompanied by a series of dramatic representations, of which two hundred and fifty, on a large scale, are now in progress." It is an attempt to give a poetical rendering to the most prominent subjects of sacred history. The poetry contains many passages of a superior order, indicating, also, considerable descriptive powers. The author prefaces the whole with an elaborate confession of faith, if we may so term it, which seems orthodox enough. The idea suggested in the preliminary note, the import of which we have quoted, will, we hope, be worked out.

Gleanings, Pictorial and Antiquarian, of the Overland Route. By the author of "Forty Days in the Desert." Arthur Hall, Virtue, and Co.

THE entire family of "Annuals," which at this time of the year used formerly to grace our tables, is now, with two or three exceptions, extinct. "The Keepsake," "The Book of Beauty," and perhaps one or two more, still live, to remind us of the time which has passed away; and they are ever welcome, because of the benefit they conferred on art and literature, by exciting a taste for highly-illustrated works. The "Annuals" have been succeeded,—supplanted would be the better word,—by works of a high class, and of a more permanent nature and more enduring reputation, of which the magnificent volume before us is a splendid specimen. Taking it as a whole, we have not looked upon its like since we received its predecessor, "The Nile-boat." The binding, the paper, the typography, and the illustrations, all combine to make it an attractive and appropriate New-year's gift. Mr. Bartlett furnishes us with but a very small portion of "The Overland Route" in this volume; but he has contrived to surround it with a charm, and stud it with gems. The descriptions are confined to the Mediterranean, to Malta, Gibraltar, a portion of Spain, and, incidentally, to Tunis, the ancient Carthage. The engravings, which are twenty-eight in number, representing the chief points of interest in the places we have mentioned, are exquisitely beautiful. They appear to have been taken from points where the greatest possible effect was to be obtained, and the engraver has ably seconded the efforts of Mr. Bartlett's pencil. The descriptive portion is written in that easy style which befits this class of books. It contains nothing new, as, indeed, was not to be expected from ground so thoroughly trodden.

THE
WESLEYAN REVIEW,
And Evangelical Record.

FEBRUARY, 1851.

THE YOUTH AND STUDENT-LIFE OF LUTHER.*

If there be one man belonging to the peerage of human greatness entitled more than any other to the distinction of being considered a "representative man," that individual is LUTHER. Who can hear his name pronounced, unstirred? Who can listen to the rehearsal of his exploits, without being conscious of an involuntary soul homage? Nor do distance and time, in any measure, diminish the reverence with which he is regarded. On the contrary, the memory of his glorious work is, year by year, rooting itself more deeply in the congenial heart of humanity. "He being dead, yet speaketh." His spirit, by a species of metempsychosis which we can all understand, still inhabits and inspires the souls of the holy brave. Luther is emphatically the world's man, the type of a true religious regenerator. His history is a great, significant world fact. The results of his manful struggles, the victories he wrestled out, are among the richest portions of the church's patrimony. The liberal benefactions he conferred on the cause of liberty and truth, equality and human brotherhood, have laid all lands and all generations under the deepest obligations.

"The solitary monk who shook the world"

by his Boanergean prowess, stood forth the Heaven-ordained representative of the universal and inalienable rights of conscience. The stern protest he delivered was in the name of down-trodden, indignant humanity. The challenge hurled from his lips against a base, venal,

* *The Life of Luther* ; with Special Reference to its Earlier Periods and the Opening Scenes of the Reformation. By BARNAS SEARS, D.D. Religious Tract Society.

and usurping priesthood, was the signal for a conflict between the sacerdotal and laic orders, that has never known a year's truce since that period, and that is now raging more desperately than ever in nearly every communion of the Christian world. His labours were undertaken, not for his own fame, nor for the narrow benefit of his own party, nor even for the contemporaneous age whose wants he so profoundly interpreted and eloquently expressed ; but for the entire race, and for all coming ages. Like David, he went forth at first unattended, and apparently unpanoplied, as the champion of the insulted tribes of men. His victory was the triumph of all people.

The life of Luther, "by the stern and solemn realities of its experiences, and the almost ideal evolution of events by which it was unaccompanied, constitutes the embodied poem of European Protestantism." In his soul the germs of the Reformation lay embedded, and for a while concealed. What, in process of time, was to be objectively developed, existed, first, subjectively and potentially in his own spiritual nature. External events, to a surprising extent, grew out of, and were shaped according to, the Divine miniature that Almighty fingers had traced on his heart. His mental agonies were the prelude and type of the soul-travail of multitudes in that and in subsequent generations.

"Upon his mind, as some prophetic map,
Almighty Love mysteriously engraved
An outline wondrous of his work decreed ;
And, in each phasis which his soul presents,
An imaged counterpart of all we trace
Hereafter in the world's vast scene evolved."

Most men, Papists and Sacramentarians always excepted, see and feel the truth of these things now. Reverence for the character of the great Reformer is not restricted to those choicer spirits who constitute the movement party in every age, and who might naturally be expected to regard with passionate enthusiasm this historical incarnation of their own principles, and illustrious precedent for their own enterprises ; but even persons of sensitive natures and conservative tendencies, will, with what strikes us to be strange inconsistency, lavish the most extravagant eulogies upon the shade of the departed hero. That he was, in his day, a most restless agitator and daring heresiarch ; that he "spake evil of dignities ;" disturbed the quietude and order of society by the doctrines he promulgated, and introduced discord, consternation, and schisms into the Church of which he was a most refractory member ; that he was a man of dogmatic temper, extreme opinions, and dauntless energy in disseminating them,—are facts which seem to be quite forgotten by that large class of his present admirers and

panegyrists, who habitually frown upon and denounce contemporary workers, fashioned in the same image, and fulfilling the traditional behests of the same high and hitherto unaccomplished mission. It is no uncommon occurrence to hear Protestant orators of the Erastian school, cheered on by the plaudits of an excited audience, glorifying the memories of Luther, Wicliffe, and other mediæval assailants of Priestcraft and Kingcraft; whilst, with the same breath, they will cover with reproaches the reputations of those men who are labouring to expose and abolish Statecraft in its unwarrantable interferences with religion.

Yet, even when compelled to contemplate such sorrowful exhibitions of one-sidedness and self-contradiction, our mourning is not unmingled with some elements of glad satisfaction; for herein we discern both the greatness and the infirmity of man. One moment revealing to our delighted gaze, a side of his nature all godlike and glorious; and the next, turning towards us an aspect dark, forbidding, and deformed. Now susceptible of the divinest intuitions of beauty, bravery, and truth; and, anon, shrivelling, as by enchantment, into the humiliated slave of conventional systems and customs. In the former instance, we listen to the true, clear voice of the unsophisticated *man*, sympathising with nobleness, and rejoicing right royally in the victories of truth; in the latter, speaks the *partisan*, blinded by mercenary considerations, the range of his vision hemmed in by the petty interests of himself and his order, and his mind exasperated oftentimes by the personal bearing which every innovation, how good and desirable soever, seems to wear in his eyes.

To obtain, therefore, a just verdict upon their character, and an unbiassed estimate of the value of their work, the reconquerors of wrested rights, or the redeemers of lost truths, must be content to await the judgment of posterity. Their contemporaries, swayed by unworthy predilections or prejudices, are rarely in a position to adjudicate impartially upon their claims. On the open plains of history, at calmer times, their monuments shall rise, whilst the inscriptions that record their fame shall go down to distant ages, unscathed by the extinct storms of human hostility and envy. Such has been the destiny of the noble German monk; and

“Such is the doom of hero, bard, and saint.
The cross of hatred first their hearts endure,
And then the crown of homage on their heads,
Dying or dead, at last cold Justice puts:
Their crown we witness—has their cross been weighed?
We boast their triumph—have we told their tears?
We laud their greatness—have we felt their gloom,
Their lonesome watchings, and their weepings long;

The fret, the fever, and the wasting pangs,
 Year after year, that wore the heart of youth
 To sickness, ere the laurelled moment came,
 When truth and triumph paid high merit's due ?
Result, the many only dare to prize ;
 But still the process—solemn, stern, and strange,
 Through stormful agonies, and griefs, and glooms,
 By which a hero to his great result
 Attaineth—why should this no homage win ?
 Luther was great at threatening Worms, we grant ;
 But greater still in solitude and tears,
 When first he battled with his beating mind,
 And, in the prison of his Papal creed,
 Panted and prayed for Evangelic day."

Considering the vividness of the traditional reminiscences respecting this "Elijah of the Reformation," cherished by English Protestants, it is a matter of surprise that there should exist, in our language, no good biography of this remarkable man. This is still a desideratum in our native religious literature. The subject is by no means exhausted. The present age, too, with its clearer insight into the relations that ought to subsist between the church and the civil power, is better adapted to estimate the true character, errors, and deficiencies of the Reformation era than any preceding one. Historical research is a characteristic of the times. The unjust verdicts pronounced by our predecessors on many distinguished but calumniated men, are being examined, and in many cases reversed. New and elaborate investigations are clearing up old obscurities, and abolishing or confirming old beliefs. Now, in reference to Luther, so far as this country is concerned, nothing of this kind has yet been done. Though, never was there a crisis of affairs, in which, from the perplexities of thoughtful men, and the strange aspects of religious events, an able exposition of a life so suggestive, so heroic, and so truly wonderful, was more urgently demanded.

The only English biographies extant (among which the cumbrous accumulations of the Milners are the most noteworthy) consist of compilations from the Latin annals of the period, which for two centuries have been copied and recopied by every fresh compiler. But none of these possesses any special value. For the two best and most popular memoirs of Luther, of modern production, we are indebted to our French neighbours. Michelet has manufactured a sprightly and serviceable book, for which the Reformer himself supplies the materials, the compiler merely reducing the extracts to chronological order, and interlinking them with a few elucidatory sentences. The other work, which, since its translation, has been extensively read, with intense gratification, is the "History of the Reformation," by

Merle d'Aubigné. Great prominence is deservedly given in this fascinating history to the subjective experiences, and personal encounters and struggles, of the principal hero of the Reformation.

This deplorable paucity of competent works on a topic of such undying interest is, however, confined to England. In Germany, especially since the celebration of the third centenary of the Reformation, many new biographies of Luther, and of his contemporaries and co-adjutors, have appeared, enriched by the industry of German scholars and antiquaries, who have exemplified their Herculean power of rummaging libraries, decyphering manuscripts, and verifying dates. Shorter and livelier books, incidentally touching upon the same fruitful theme, with the greatest variety of tendency and predilection, have also teemed from the press. The entire correspondence of the Reformer, edited with singular care and skill by De Witte, has been published. Besides these personal portraiture, numerous church histories, of great copiousness and research, have added their contributions to the more miscellaneous literature of the Reformation period. Among which, Marheineke's "History of the Reformation," a work unrivalled by any modern objective history, is substantially a life of its great hero, whose presence peopled all its scenes, and whose influence modified all its evolutions.

The first attempt with which we are acquainted, to profit by the treasures of this wealthy magazine of information, is displayed in the work before us. This is a beautiful reprint, from an edition issued during the past year by the American Sunday-school Union, and deserves, at the present period especially, an extensive circulation and a thoughtful perusal. The author of this memoir is an eminent minister of the Baptist Church, in Massachusetts, favourably known among our transatlantic brethren as a professor and an editor, and also by numerous original literary productions. He is possessed of qualifications and aptitudes for this important vocation that fall to the lot of few. During the years 1834-5, he was a resident in some of the German capitals, renowned for the advantages they afford to the theological student. While pursuing his historical studies under the guidance of the profound Neander, he gradually contracted a familiarity with the writings of Luther and the annals of his age. Allured by the interest of the subject, and the disclosures of new facts that were continually bursting upon his mind, he ultimately examined nearly all the works, amounting to some hundreds of volumes, that promised to contribute to the fund of his information. Luther's voluminous correspondence was made a special subject of investigation and study. His fitness to undertake this task was further enhanced by the thorough mastery he had acquired of the structure and development of the German

language, founded on the examination of its more ancient form. The value of this qualification will be at once apparent, when we bear in mind that by far the larger part of the documents to be consulted for such a work as that before us, are not only in this tongue, but in that transition-form of it which marks the passage to the newer German, and which Luther, above all other men, aided in fashioning. The results of Dr. Sears's labours in this respect are highly satisfactory. Many of those "knotty, savoury sayings" of Luther, that had been reduced by repeated translations to the tamest platitudes, if not to sheer nonsense, are here expressed with a force and an unction approximating more nearly to the original. The nicety of the author's discrimination of words and idioms, and the fidelity of his renderings into corresponding English phrases, are remarkable. In this work, errors of fact and incorrect dates, which have been propagated from book to book, and from land to land, have been carefully corrected. Large tracts of time, including momentous periods of experience, that older biographers were wont to pass over in silence, have been filled in with records of living interest; whilst transactions of comparative insignificance, or apocryphal anecdotes, which were slavishly copied from one compilation into another, have been supplanted by incidents and details necessary to the symmetrical development of Luther's character, or to the true exposition of his life.

Another recommendation of this work consists in its thoroughly evangelical character. Great prominence is given to those vital truths the bold annunciation of which constituted the glory, the strength, and the triumph of the Reformation. The author has bestowed special labour upon the early life, the religious dawn, and the spiritual conflicts of Luther the student and the monk. In this department of his work, he has been materially aided by the indefatigable researches of Jürgeus, whose memoir of the Reformer extends to three octavo volumes. In consequence of this amplification of the earlier portion of the narrative, the later periods of his history, when his individuality and his movements were more fully merged in the excitements and stormy controversies of the times, have necessarily undergone considerable compression. We shall conclude this paper by adverting to a few of the points of interest which Dr. Sears has striven so successfully to elucidate; such as the worldly condition of Luther's father, misapprehended by Michelet; the relations of the young monk to Staupitz; and the dates and stages of his gradual illumination.

The work opens with a most graphic topographical description of the sites signalised by the birth, baptism, and youthful presence of Luther, evidently the result of an enthusiastic personal inspection. After relating the removal of Luther's parents from Mora to Eisleben,

where Martin was born, and from Eisleben to Mansfeld, in search of some lucrative industrial occupation, the author makes the following remarks upon their temporal condition, during the adolescence of their son, and which will give an idea of the hardships and privations by which he was trained for his future career :—

“Luther always spoke of himself and of his ancestors as belonging to the peasantry. ‘I am a peasant’s son. My father, my grandfather, and my forefathers were all true peasants. Afterward my father went to Mansfeld, and became an ore-digger.’ At that period Mansfeld was a place of active business. Money, in considerable quantities, was coined from the silver ore; and the copper worked in those mines led to commercial intercourse with the larger places of trade in the south of Germany and with Venice. It was undoubtedly the prospect of doing better in his business that induced the miner, Hans Luther, to leave Eisleben and settle at Mansfeld; and the result justified his expectation. For we find him at a later period rising, if not to affluence, to a state of comfort and respectability. He became the owner of a house and two furnaces, and left at his death, besides these, about one thousand dollars in money. He was so much esteemed that he was made a member of the town council. . . . ‘My parents,’ says Luther, ‘were, in the beginning, right poor. My father was a poor mine-digger (not *wood-cutter*, as the word *haur* has been generally rendered), and my mother did carry her wood on her shoulders; and after this sort did they support us their children. They had a sharp, bitter experience of it; no one would do likewise now.’”

The elements combining to form the character of Hans Luther greatly resembled those that made his son so unconquerably great. He was open-hearted, frank, and firm, even to obstinacy. His clear and decided counsel cheered and fortified the Reformer in some of the most perilous steps of his enterprise. It was by paternal advice that, during the critical period of the Peasants’ War, he was induced to trample upon the vow of celibacy, and thus exhibit his contempt for the pretended sanctity of a monastic life. Whilst strictly religious in his character, he had the good sense to discriminate between piety and monasticism, upon which he looked with such suspicion, that the assumption of the cowl of a monk by his son, led to a rupture that lasted for two years. Mathesius, who had dwelt in the family, represents the sire as “patterning the widow of Sarepta, and training up his son in the fear of the Lord.” Luther’s mother “was especially notable,” says Melancthon, “for her chaste conversation, godly fear, and diligent prayer, insomuch that other honourable women looked upon her as a model of virtue and honesty.” Her piety, however, was tinged with the superstitious and ascetic severity of the times.

The domestic influences of Luther’s home may be guessed from the glimpses thus afforded of his parents’ dispositions and principles. His early training was conscientious, but severe and harsh. The discipline to which he was subjected was, almost exclusively, one of law and authority. The consequence was, that Martin, instead of feeling

at ease, and gambolling joyously beneath their complacent eye, as every child ought, became timid and shy, and was kept in such a state of trepidation as closed up the avenues of his warm and naturally confiding heart. "Once," says he, "did my father beat me so sharply, that I fled away from him, and was angry against him, till, by diligent endeavour, he gained me back." Again: "Once did my mother, for a small nut, beat me till the blood came forth." To which, he apologetically adds, "Their intent and purpose were of the best sort ; but they knew not how to put a difference between dispositions, and to order their discipline accordingly ; for that it should be exercised in a way that the apple might be put with the rod." To this system of domestic terrorism may be attributed many of the faults and deformities that spotted his otherwise lustrous character and life.

At the age of seven years he was sent to school at Mansfeld, a change not at all conducive to the personal enjoyment of the budding hero ; for here, although the teachers were on terms of intimacy with the family, he was brought under a much more rigorous discipline than he had experienced at home. It was probably with allusion to his own early experience that he afterwards spoke of a certain class of teachers "who hurt noble minds by their vehement storming, beating, and pounding, wherein they treat children as a gaoler doth convicts." He somewhere says, that he was flogged fifteen times in a single forenoon at school ; and that "the schools were purgatories, and the teachers were tyrants and taskmasters." At this period, Luther, with his companions, was often obliged to go out and beg bread for sustentation ; he was likewise accustomed to attend funeral processions as a singer, for which he received a groschen (about three cents) each time.

The quality of the education imparted to the mass of the rising generation at the time of Luther's youth, and the character of those who assumed the functions of instruction, are vividly sketched in the following passage :—

"At this time a little monkish Latin, the pieces of music commonly sung at church, and the elements of arithmetic, constituted the studies of the lower schools. These 'trivial schools,' as they were called, were all taught by a master, assisted by theological students and candidates for some of the lower clerical offices. But, as nearly all the offices of state at that time were in the hands of the clergy, there was a general rush to the schools on the part of all who were seeking to rise above the common walks of life. The great mass of the youth were wholly destitute of education. All the others, except a few from the sons of the rich, went through a clerical or ecclesiastical course of instruction. *No matter to what offices they were aspiring, they must study under the direction of the church, and under the tuition of monks and priests or candidates for the priestly office.* The character, however, both of pupils and of teachers in these schools, was as unclerical as could well be conceived. The schools were properly in the charge either of the bishops

and the canons of his chapter, or of the monks; and hence they formed two classes, and were called cathedral and monastic schools. But these ecclesiastics and friars became indolent, and employed *cheap substitutes* as teachers, and lived in ease and plenty. 'The drones,' says Luther, when speaking on this point, 'drove the honey-bees out of the hive; and monk and canon divided the prey with the poor schoolmaster as the beggar did who promised to share equally with the church the half of what he received, and gave the outward half of nuts and the inner half of dates for pious uses, and consumed the residue himself.'

"The arrangements of the schools were these:—The teachers, and the pupils who were from abroad, occupied large buildings with gloomy cells. A sombre monastic dress distinguished them both from other persons. A large portion of the forenoon of each day was devoted to the church. At high mass all must be present. The boys were educated to perform church ceremonies, while but little attention was given to what is now commonly taught in schools. The assistant teachers, candidates for the clerical office, generally taught a few hours in the day, and performed, at the same time, some daily inferior church service, for both of which they received but a trifling reward.

"Thus the schools were but a part and parcel of the church. The assistants were commonly taken from those strolling young men who infested the country, going from place to place either as advanced students, and changing their place at pleasure, or seeking some subordinate employment in the schools or in the church. When they failed to find employ, they resorted to begging, and even to theft, to provide for their subsistence. The elder students would generally seek out each a young boy as his ward, and initiate him into the mysteries of this vagrant mode of life, receiving in turn his services in begging articles of food, and in performing other menial offices."

According to Mathesius, the intimate friend of Luther, the compass of his studies, up to his fourteenth year, embraced "The Ten Commandments, the Apostles' Creed, the Lord's Prayer, Donatus (which bore the same relation to the Latin grammar of the middle ages that Murray's has been wont to do to English grammar), the Child's Grammar, Cisio Janus, and church music."

From Mansfeld Luther went to Magdeburg to prosecute his studies, almost unfriended and alone. Here he was compelled to cast himself upon the charities of mendicant monks and of the people of a great ecclesiastical metropolis. Here he saw strange sights. Among them he says, "I saw with these eyes a Prince of Anhalt, brother of the Bishop of Merseburg, going about the streets in a cowl, *begging bread with a sack upon his shoulders, like a beast of burden*, insomuch that he stooped to the ground. He had fasted and watched, and mortified his flesh, till he appeared like to an image of death, with only skin and bones, and died soon after." The sufferings and privations of young Luther being still sharper at Magdeburg than they had been at Mansfeld, it was decided by his father that he should remove to Eisenach, where his maternal grandparents and other relatives resided, and where there was a good Latin school, connected with the church of St. George. The name of the headmaster was Trebonius, the first skilful teacher under whose care Luther came, and to whom

he speedily felt a personal attachment. Here it was that he first began decidedly to develope those remarkable powers by which he subsequently distinguished himself. His hopes of sympathy and succour from his relations at Eisenach were doomed to disappointment. He was still compelled to beg his bread from door to door, and his sufferings here reached the highest pitch of intensity. The following extracts from his letters will show the noble use he made of this rough experience and austere discipline in later times :—

“It is God’s way, of beggars to make men of power, just as he made the world out of nothing. Look upon the courts of kings and princes, upon cities and parishes. You will there find jurists, doctors, counsellors, secretaries, and preachers, who were commonly poor, and always such as have been students, and have risen and flown so high through the quill, that they have become lords.” “I have been a beggar of crumbs, and have taken my bread at the door, especially at Eisenach, my favourite town, although afterwards my dear father, with all love and fidelity, sustained me at a school at Erfurt, and, by his sweat and hard labour, helped me to that whereunto I have attained. I would not exchange my art for all the wealth of the world many times over; and yet I should not have attained thereunto had I not gone to school, and given myself to the business of writing. Therefore, doubt not to put your boy to study; and if he must needs beg his bread, you, nevertheless, give unto God a noble piece of timber, whereof he will carve a great man. *So it must always be; your son and mine, that is, the children of the common people, must govern the world, both in the church and in the commonwealth.*”

“Bread, for the love of God!” Hark, Luther chants
From door to door, thro’ Eismach’s winding street,
Mix’d with a groupe as wan and worn as he
Of students poor.”

Every one remembers that beautiful episode in the student-life of this young martyr of want, created by the generous and loving hospitality of Madam Cotta. On an occasion of great extremity, when his carols had been all unheeded and the pangs of hunger were sharp upon him, she received him into her house, refreshed him with her bounties, and made him ever after a familiar guest. On a memory so sweet, so touching, and so holy, our readers will join with us in breathing a soul-felt benediction.

“Blessings be on thee, Cotta’s lowly bride!
And praise immortal, for the feeling hand
Which dealt thy substance, and the angel voice
That, rich as dewfall on a summer eve
Descending, when the feverish earth doth pine,
Besoothed the world’s great benefactor then.”

We reluctantly close. For further information on this attractive period of the Reformer’s history, we refer our readers to the work itself.

THE BARDS OF THE BIBLE. *

THE structure of the Book which contains the rule of human faith and practice, has often filled us with astonishment. *A priori*, men would not have predicated that a Revelation from God, supposing such a thing possible, would assume the peculiar shape that actually characterises it. The interweaving of prophecy respecting the designs of Heaven, for example, with the literal history of events that have taken place on earth, is an idea which could not have occurred to a mind that had set itself to solve this problem. Given, the possibility of a Divine Revelation, containing the will of the Creator concerning the moral conduct of his creatures ; required, the form in which that Revelation shall come, and the substance of which it shall consist. Perhaps the mind of the student would oscillate between two ideas, those of oracle and proclamation, as, in favour of either of these, there were considerations which would go far towards probability. As the object of worship, God might utter his voice in some mysterious manner, either audibly from the heavens, or by super-human messengers sent to the world for that express purpose ; and the prostrate multitude would receive with becoming reverence the utterances of their Creator. Or, in favour of the idea of proclamation, the thoughts of the student would revert to the fact of supreme authority ; and he would suggest, that, seeing that royalty issues its will in the imperative mood, if God should make himself known to his creatures by any verbal communication, it would be as Sovereign, and in the form of measured, dignified, and perhaps stern proclamation. He would assign no reasons, condescend to no appeal, utter no entreaty ; but simply declare, that such was his *will*, and command instant obedience, on pain of exposure to some fearful penalty. The heart of the FATHER would not appear in the document ; it would be exclusively and terribly *official*. Men would look upon it and tremble ; but not one would love. It would be the apocalypse of irresistible power.

That this *a priori* reasoning would have been erroneous, the structure of the Bible proves ; but that this kind of reasoning would have been used in the case supposed, is to be inferred from the fact, that multitudes find fault with the Bible and refuse to allow its supernatural origin, just because it accords not with their idea of what a revelation

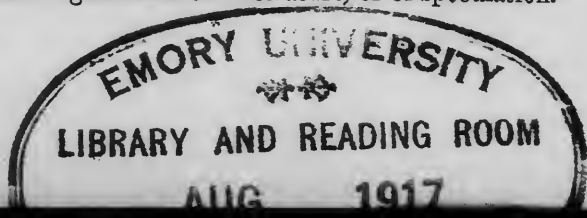
* *The Bards of the Bible*. By GEORGE GILFILLAN. London : Groombridge. Edinburgh : Hogg.

from the Creator might, could, or should have been. Such men forget that the peculiarities of the book are its special commendation. It is a reality, the counterpart of the material revelation. Unity in diversity is the doctrine of the visible universe ; unity in diversity is the character of the Bible. The former proclaims *One* presiding power over an assemblage of worlds, which constitute, in their entirety, the dominion of God ; the latter proclaims *One* directing Spirit through a series of not fewer than sixty-six different pieces of writing, which form, as a whole, the statute-book of the kingdom and the directory of human thought and action. What endless variety there is in the works of the Creator ! And yet, from the least to the greatest, the evidence is overwhelming, that they are *His* works. The skill of man could as soon make a sun as a snowdrop, or an archangel as a glowworm. Man pretends not to be a Creator. That honour he is obliged to assign to another ; for on every green field and lofty mountain, on the heaving ocean and the forked lightning, on the globe which he inhabits, and on sun, moon, and stars, he sees written in imperishable characters, "Jehovah has made all things for himself." And what variety of composition is found in the Bible ! History, like a picture reproducing an extensive landscape, and fixing it permanently before the eye of the spectator ; biography, immortalising certain minds and retaining their duplicates on earth, though they themselves have inhabited other worlds for many centuries ; prophecy, anticipating the world's future and the scenes of eternity, and submitting characteristics of both to the inspection of creatures who are crushed before the moth ; doctrines, some of which are clustered in the moral firmament for signs and for seasons to the man who is sowing seed in view of the great harvest of eternity, and others of which, bright as the meridian sun, dazzle the eye of the beholder, and become "dark with excess of light ;" precepts, which find their way direct to the heart of man, and challenge the obedience of his most secret thoughts ; denunciations, which impress the spirit with awful ideas respecting the holiness of Him with whom we have to do, and tell us that he cannot look upon sin in his creatures as an evil of trifling magnitude ; appeals, which demonstrate the Divine solicitude that men would render to him a hearty and an intelligent service, and pursue that course which will terminate in their own unalloyed happiness ; threatenings, which unequivocally declare that it is a fearful thing to fall into the hands of the living God without a Mediator standing by, on account of whose glorious work justice and mercy may agree in a verdict of deliverance to the transgressor ; promises, which, from the gushing love of a Father's heart upon the burdened souls of his children, sustaining and encouraging them amidst the

difficulties of their homeward journey to that Father's dwelling in the heavens ; epistles, in which the thoughts of one man are familiarly given to another or to many, concerning the mysteries of the Gospel, the arrangements of Redemption, and the purposes of God ; and poetry, in which the hallelujahs of Paradise are brought down to earth, and the grand future of the church and the world is sung in strains of rapture and magnificence such as never yet issued from uninspired pen ! Writing on such themes, men must become poets. The heart catches the thoughts that fill the intellect, and it rolls them forth in living numbers. The diffusion of the Gospel ; the redemption of man ; the victory over the foe ; the triumphs of Christ ; the reconciliation of earth and Heaven ; the benignity of God ; and the glories of the immortal state,—had to be sung, not said. Poetry is the greatest kind of language, and these greatest of themes demanded its use ; and, when the Spirit of the Lord spoke by them, the Hebrew Prophets, intensely interested, entranced, rapt, rolled off their burden in inimitable song. Is there not, in their permission to do so, a proof of true inspiration ? Would not God attract his creatures to what he had to say by the mode in which it was said ? Would he not win men to the feet of his prophets by the melody of their tones ? Would he not wish them to say and to sing, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth !"

It is to the Poetry of Inspiration that the accomplished author of "The Bards of the Bible" has called our attention in the handsome volume now on our table. How he has performed his work, and what impression its perusal has left upon our minds, we shall tell our readers presently ; but its general design, and an analysis of its contents, require attention first. He has evidently written *con amore* ; his heart is in the work ; he felt himself at home with the Seers of Israel ; and, whatever may be thought of his performance, he cannot be charged with feelings of coldness towards the writers of the Bible.

"The succeeding work," he says in a short preface, "does not profess to be an elaborate or full account of the *mechanical* structure of Hebrew poetry, nor a work of minute and verbal criticism. In order that the book may be tried by its own pretensions, the author deems it necessary to premise, that, while containing much literary criticism, and a considerable proportion of biographical and religious matter, and while meant to develope, indirectly, a subsidiary argument for the truth and divinity of the Bible, its main ambition is to be a Prose Poem or Hymn, in honour of the Poetry and Poets of the Inspired Volume, although, as the reader will perceive, he has occasionally diverged into the analysis of Scripture character, and more rarely into cognate fields of literature, or of speculation."



Again, in the "Introduction," a finely-conceived and beautifully-expressed essay, he speaks thus :—

"That so much of Scripture should be written in the language of poetry, has excited some surprise, and created some inquiry; and yet in nothing do we perceive more clearly than this, the genuineness, power, and divinity of the oracles of our faith. As the language of poetry is that into which all earnest natures are insensibly betrayed, so it is the only speech which has in it the power of permanent impression. As it gives two ideas in the space of one, so it writes these before the view, as with the luminousness of fire. The language of the imagination is the native language of man. It is the language of his excited intellect, of his avowed passions, of his devotion, of all the higher moods and temperaments of his mind. It was meet, therefore, that it should be the language of his revelation from God. It was meet that, when man was called into the presence of his Maker, he should not be addressed with cold formality, nor in words of lead, nor yet in the harsh thunder of peremptory command and warning; but that he should hear the same figured and glowing speech, to which he was accustomed, flowing in mellow and more majestic accents from the lips of his God.

"The language of poetry has, therefore, become the language of the Inspired volume. The Bible is a mass of beautiful figures; its works and its thoughts are alike poetical; it has gathered around its central truths all natural beauty and interest; it is a temple, with one altar and one God, but illuminated by a thousand varied lights, and studded with a thousand ornaments. It has substantially but one declaration to make, but it utters it in the voice of the creation. Shining forth from the excellent glory, its light has been reflected on a myriad of intervening objects, till it has been at length attempered for our earthly vision. It now beams upon us at once from the heart of man, and from the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauty from the works of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven, all the elements of nature. The lion spurning the sands of the desert; the wild roe leaping over the mountains; the lamb led in silence to the slaughter; the goat speeding to the wilderness; the rose blossoming in Sharon; the lily drooping in the valley; the apple tree bowing under its fruit; the great rock shadowing a weary land; the river gladdening the dry place; the moon and the morning star; Carmel by the sea, and Tabor among the mountains; the dew from the womb of the morning; the rain upon the mown grass; the rainbow encompassing the landscape; the light, God's shadow; the thunder, his voice; the wind and the earthquake his footsteps,—all such varied objects are made as if naturally designed from their Creator to represent him to whom the book and all its emblems point. Thus the quick spirit of the book has ransacked creation, to lay its treasures on Jehovah's altar, united the innumerable rays of a far-streaming glory on the little hill, Calvary—and woven a garland for the bleeding brow of Emanuel, the flowers of which have been culled from the gardens of a universe."

These extracts will give some notion of the design of the work, and of the spirit in which Mr. Gilfillan approaches it. The first chapter is on the "Circumstances Creating and Modifying Old Testament Poetry;" the second, "General Characteristics of Hebrew Poetry;" the third, "Varieties of Hebrew Poetry;" the fourth, "Poetry of the Pentateuch;" the fifth, "Poetry of the Book of Job;" the sixth, "Poetry of the Historical Books;" the seventh, "Poetry of the

Book of Psalms ;" the eighth, "Solomon and his Poetry ;" the ninth, "Introduction to the Prophetic Books ;" the tenth, "Isaiah, Jeremiah, Ezekiel, Daniel ;" the eleventh, "The Minor Prophets ;" the twelfth, "Circumstances Modifying New Testament Poetry ;" the thirteenth, "Poetry of the Gospels ;" the fourteenth, "Paul ;" the fifteenth, "Peter and James ;" the sixteenth, "John ;" the seventeenth, "Comparative Estimate, Influences, and Effects of Scripture Poetry ;" the conclusion, "Future Destiny of the Bible ;" and there is a supplementary chapter on "The Poetical Characters in Scripture." We never criticised a book with greater trouble. To transcribe it all is impossible. To take extracts from it is painful as amputation. Yet we must snatch a bit here and there, in justification of the opinion we have of its merits.

Here is a description of Job, and the land of Uz :—

"Be the author of the Book of Job who he may, he was not Moses. Nothing can be more unlike the curt and bare simplicity of Moses' style, than the broad-blown magnificence of Job. It has one serene feather, compared to the out-spread wing of an eagle. Moses had seen many countries and many men, had studied many sciences, and passed through numerous adventures, which tamed, yet strung his spirit. The author of Job is a contemplative enthusiast, who, the greater part of his life, had been girt in by the rocks of his country, and who, from glowing sand below, and glittering crag around, and torrid sky above, had clothed his spirit and his language with a barbaric splendour. He is a prince, but a prince throned in the wilderness ; a sage, but his wisdom has been taught him in the library of the everlasting hills ; a poet, but his song is untaught and unmodified by art or learning, as that in which the nightingale hails the haste of evening. The geography of the land of Job is a commentary on its poetry. Conceive a land lorded over by the sun, when lightning, rushing in, like an angry painter, did not dash his wild colours across the landscape ; a land even in the extremes, now dried up as in a furnace, now swimming with loud waters ; its sky, the brightest or the blackest of heavens ; desolate crags rising above rank vegetation ; beauty adorning the brow of barrenness ; shaggy and thunder-split hills surrounding narrow valleys and water-courses ; a land for a great part bare to the wrath of nature, when not swaddled in sudden tempest and whirlwind ; a land of lions, and wild goats, and wild asses, and ostriches, and hawks, stretching toward the south, and horses clothed with thunder, and eagles making their nest on high ; a land through whose transparent air night looked down in all her queen-like majesty, all her most lustrous ornaments on,—the south blazing through all its chambers as with solid gold,—the north glorious with Arcturus and his sons,—the zenith crowning the heavens with a diadem of white, and blue, and purple stars. Such the land in which the author lived ; such the sky he saw. And can we wonder that poetry dropped on and from him, like rain from a thick tree ; and that grandeur—a grandeur almost disdaining beauty, preferring firmaments to flowers, making its garlands of the whirlwind—became his very soul. The book of Job shows a mind smit with a passion for nature in her simplest, most solitary, and elementary forms,—gazing perpetually at the great shapes of the material universe, and reproducing to us the infant infinite wonder with which the first inhabitants of the world must have seen their first sunrise, their first thunder-storm, their first moon waning, their first midnight heaven expanding, like an arch of triumph, over their happy heads. One object of the book is to prophesy of

nature,—to declare its testimony to the Most High,—to unite the leaves of its trees, the wings of its fowls, the eyes of its stars, in one act of adoration to Jehovah. August undertaking! And meet for one reared in the desert, anointed with the dew of heaven, and by God himself inspired."

Take this, on War, as a specimen of concentrated power :—

" 'Carnage,' says Wordsworth, 'is God's daughter.' We revered and loved the Poet of the Lakes, whose genius was an honour to his species, and whose life was an honour to his genius; but seldom has a poet written words more mischievous, untrue, and (unintentionally) blasphemous. We all remember Byron's inference from it: 'If carnage be God's daughter, she must be Christ's sister.' Blasphemous! But the blasphemy is Wordsworth's, not Byron's. Here the sceptic becomes the Christian, and the Christian the blasphemer. If Carnage be God's daughter, so must Evil and Sin be. No, blessed be the name of our God! he does not smile above the ruin of smoking towns; he does not snuff up the blood of a Borodino or a Waterloo, as a dark incense; he does not say over a shell-split fortress, or over the dying decks of a hundred dismasted vessels, drifting down the trembling water on the eve of a day of carnage, 'It is very good.' He is the Prince of Peace, and his reign, when universal, shall be the reign of universal brotherhood. And yet we will grant to Carnage a *royal* origin: she is, if not the daughter of our God, yet of a god—of the *god of this world*. But shame to those who would lay down the bloody burden at the door of the house of the God of Mercy—a door which has opened to many an orphan and many a foundling, but which will not admit this forlorn child of hell. Never did genius more degrade herself than when gilding the fields and consecrating the banner of unjust or equivocal war. Here the gift of Scott himself resembles an eagle's feather, transferred from the free wing of the royal bird to the cap of some brutal chieftain. The sun and the stars *must* lend their light to the worst atrocities of the battle-field, but surely genius is not bound by the same compulsion. De Quincy has lately predicted the immortality of war; we answer him in the language of a book, the authority of which he acknowledges, '*Neither shall they learn war any more.*'"

Have our readers ever seen a portrait of Balaam?

"We figure him always with grey hair and a Danton visage; the brow lofty and broad; the eye small, leering, fierce; the lips large and protruding. Poetry has often lighted on a point so tempting on that rock-like brow; licentiousness has blanched his hair, and many sins and abominations are expressed in his lower face. But look how the Spirit of the Lord now covers him with an unusual and mighty *afflatus*,—how he struggles against it as against a spirit of poison, but in vain; how his eye at length steadies sullenly into vision; and how his lips, after writhing, as though scorched, open their wide and slow portals to utter the blessing. He feels himself—eye, brow, soul, all but heart—caught in the power of a mighty One; and he must speak or burn! As it is, the blessing blisters his tongue, like a curse, and he has found only in its utterance a milder misery."

The picture of Solomon at the dedication of the Temple, "standing dim, discovered, amidst a mist of glory," is worthy of that sublime scene. We cannot quote it without destroying its effect, as it must be read with the context. The dwelling of the Witch of Endor, on a "dreary spot, hedged round by a circle of evil rumours, through which nothing but despair dare penetrate, and thick jungle, starved at times by the eyes of fierce animals," is brought to view with horrible dis-

tinctness. We start back in dismay when we hear her "wild shriek, 'Thou art Saul!'" And, poor Saul! we could spare him a tear, when we see the "giant killed and prostrated by a vapour."

Here is one of the fine thoughts which Christians will cull from this extraordinary book:—

"The piety of the Psalms is altogether inexplicable, except on the theory of a peculiar inspiration. The touched spirit of David,—whether wandering in the desert, or seated in his own palace—whether in defeat or victory—whether in glory or in deep guilt,—turns instinctively to Heaven. Firmly, with his blood-red hand, he grasps the Book of the Law of his God! From old promises, as well as fresh revelations, he extracts the hope, and builds up the image, of a coming Redeemer! It is beautiful especially to see the wanderer of Maon and Engedi, surrounded by the lion faces of his men—the centre of Israel's disaffection, distress, and despair—retiring from their company, to pray in the clefts of the rock; or, sleepless, amid their savage sleeping forms, and the wild music of their breathing, singing to his own soul those sacred poems which have been the life of devotion in every successive age."

With three short passages from "Isaiah," we must terminate our list of specimens. We select the first for its descriptive energy, the second for its evangelical sentiment, and the third for the benefit of those who may be enamoured with German theology:—

"Exultation, we have said, is the pervading spirit of Isaiah's prophecy. His are the 'prancings of a mighty one.' Has he to tread upon idols? He not only treads, but tramples and leaps upon them. Witness the irony directed against the stock and stone gods of his country in the 44th chapter. Does he describe the downfall of the Assyrian monarch? It is to the accompaniment of wild and hollow laughter from the depths of Hades, which is 'moved from beneath,' to meet and welcome his coming. Great is his glorying over the ruin of Babylon! With a trumpet voice he inveighs against the false fastings, and other superstitions, of his age. As the panorama of the millennial day breaks in again and again upon his eye, he hails it with an unvaried note of triumphant anticipation. Rarely does he mitigate his voice, or check his exuberant joy, save in describing the sufferings of Christ. Here he shades his eye, holds in his eloquent breath, and furls his wing of fire. But, so soon as he has passed the hill of sorrow, his old rapturous emotions come upon him with twofold force, and no Pæan in his prophecy is more joyous than the 54th chapter. It rings like a marriage-bell."

"The uniform grandeur, the pomp of diction, the almost painful richness of figure, distinguishing this prophet, would have lessened his power over the common Christian mind, had it not been for the evangelical sentiment in which his strains abound, and which has gained him the name of 'the fifth Evangelist.' Many bear with Milton solely for his religion. It is the same with Isaiah. The Cross stands in the painted window of his style. His stateliest figures bow before the Messiah's throne. An eagle of the sun, his nest is in Calvary. Anticipating the homage of the Eastern sages, he spreads out before the infant God treasures of gold, frankincense, and myrrh. The gifts are rare and costly, but not too precious to be offered to such a being. They are brought from afar; but He has come farther, 'to seek and to save that which was lost!'"

"Tradition—whether truly or not, we cannot decide—asserts that, 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, this sawing asunder, to all those sweet and noble minstrelsies! German critics have recently sought to *imitate the operation*, to cut our present Isaiah into

two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurns such an attempt. The same mind is manifest in all parts of the prophecy. Two suns in one sky were as credible as two such flaming phenomena as Isaiah, No! It is one voice which which cries out at the beginning, 'Hear, O heavens, and give ear, O earth!' and which closes the book with the promise, 'And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord.'"

On this special subject—the poetry of the Bible—there are scarcely any publications. The field was open to our author, and he has many qualifications which eminently fit him to occupy it. First of all, he has strong sympathy with the design and ultimate end of Hebrew poetry. As a true critic, he takes the writers of the Bible on *their own ground*, and asks how far they have justified their pretensions. When the critic becomes a dictator, he forgets his office. This very book—"The Bards of the Bible"—has been maltreated in one or two quarters from this cause. The book is, altogether, a publication of so unusual a kind, that it had to be noticed. It could not fall dead from the press; and, while the more reputable reviewers have, with more or less earnestness, appreciated its value, two or three of the craft, obviously ignorant alike of the genius of Mr. Gilfillan and the design of his treatise, have misled their readers. The book *professes* to be a "Prose Poem in honour of the poetry and poets of the Inspired Volume." Now, is it so, or is it not? Has he done justice to his theme, or has he failed? This is the simple question. It is no answer to this question to say, "His style is extraordinary; and he has said strange things." Both statements are true; but they are not to the point. His style *is* extraordinary; but it is his own. It is not borrowed. And of whose can it be an imitation? It is natural, and therefore proper. The press forgets its dignity when it becomes a philological lecturer, and requires authors to stretch their style on its iron bed. On this very subject Mr. Gilfillan has spoken well. "No critical reproach," says he, "is more common, or more indiscriminate, than that which imputes to writers want of nature; for nature is often a conventional term. What is as natural to one man as to breathe, would be, and seems, to another, the spasm of imbecile agony. Consequently, the ornate writer cannot often believe himself ornate; cannot help thinking and speaking in figure; and is astonished to hear elaboration imputed to passages which have been literally each the work of an hour." We have no doubt whatever that he speaks experimentally. We would have no mercy on the imitator, unless his imbecility placed him beyond censure. But, in the case of our author, a change of style would be the loss of individuality; and it would be as philosophical, or rather as rational, to charge him with the

crime of being a tall, muscular man, with a ruddy countenance, on which the mountain breezes of Caledonia play health, as to term that a vice which is in fact a virtue,—speaking his own language. That he has said strange things, we readily admit ; especially strange to his carping censors, who could not have said them had the birthright of a world been the proffered reward. Children are frightened at a squib ; Franklin plays with the lightning.

Our author's second qualification for this work is his intense love of the poetical and sublime. Among the Hebrew Seers, therefore, he breathes freely. His metaphors and figures are often original ; and yet, when you remember whose company he is in, who surround him, and of and with whom he is talking, you feel that ordinary similitudes would fall below the occasion. Even the steps to a palace ought to be marble or ivory. Of the poetry that is in him, Mr. Gilfillan often gives proofs ; sometimes in a single sentence, a line, or a word ; sometimes by the unexpected juxtaposition of two or more words, and frequently by grand and glowing paragraphs. The volume is a poem, using the word in the sense which justice to him requires. His thoughts rush,—leap,—fly ! Sometimes they jostle against each other ; but the anticipated fracture of the idea is a needless alarm ; it is safe and sound. And yet, with all the poetry of the book, it would be difficult to arrange it into blank verse. He has no time for spondee and dactyle. Thomas Hood tells a story of a medical friend of his, who would have made “an excellent poet,” but the first and only line he ever wrote ended in “*ipecacuanha*,” and, as he could never find “a metre” to this awkward term, his poetic fame was nipped in the bud ; “so that,” laments the wit, “it is *impossible to say* what the world has lost by this unfortunate circumstance.” This metrical quality is not required in Gilfillan's case. Measure would manacle his thoughts ; and he has done well in letting them play in prose, albeit it is prose containing more genuine poetry than many a regular poem.

His third qualification is the vigour of his faith. Faith ! What has this to do with the execution of a literary-theological work ? Much. Without it, the book, if ever undertaken, would have been tame and spiritless, an absolute failure. He believes, that the Hebrew Bards were inspired of God ; that their utterances are neither happy guesses nor wild dreams, but the veritable sayings of the Spirit that was in them. Hence, he goes on cheerily in his work. There are no limping sentences, no half-doubting conclusions. He sees the end, believes in the good time coming ; and, by anticipation, warms himself in the sun which will shortly rise above the horizon, and gladden and illumine a weary and groping world. Consequently,

there is a geniality about the book which acts like a cordial to the spirit. It is, at least it has been to us, a healthy exercise to read its glittering pages.

One other qualification he has—the bright crown of all the rest—unaffected, evangelical piety. Feeling the responsibility of introducing such a book as this to Christian men, we have looked keenly at this part of the subject; and we rejoice to hail, in George Gilfillan, a man of undoubted genius and extensive acquirements, sitting at the feet of JESUS, and glorying in the Cross. He has regarded his own doctrine:—“Genius has indeed a hard task to perform, when she turns, or seeks to turn, against God. In proportion to the resemblance she bears him, is the misery of the rebellion. It is not the clay rising against the potter; it is the sunbeam against the sun. But here, too, we find righteous compensation. Sometimes the parricidal power is palsied in the blow. Thus Paine found the strong right hand, which in the ‘Rights of Man’ had coped with Burke, shivered, when, in the ‘Age of Reason,’ it touched the ark of the Lord.”

“The Bards of the Bible,” then, is an elaborate and eloquent contribution to the best kind of literature; a valuable tribute to the science of criticism; a book which goes right to the heart of its subject, and wastes not the reader’s time with superficial trifles; a volume sparkling with gems of thought set in poetry, which none but a man of genius, baptised in the spirit of vital Christianity, could have given to the world. We echo the author’s aspiration respecting it, and close the volume:—“It may induce some to pause before they seek any longer to pull in vain at the roots of a thing so beautiful. It may teach others to prize that Book somewhat more for its literature, which they have all along loved for its truth, its holiness, and its adaptation to their nature. It may strengthen some faltering convictions, and tend to withdraw enthusiasts from the exclusive study of imperfect modern and morbid models to those great ancient masters. It may possibly, through the lesson of infinite beauty, successfully insinuate that of eternal truth into some souls hitherto shut against both; and, as thousands have been led to regard the Bible as a book of genius, from having first thought it a book of God, so in thousands may the process be inverted!”

THE BIRTH OF CHRIST.

STRANGE births have usually been held to presage extraordinary lives. Heathen mythology has embellished the lives of its heroes with wonders that are regarded as having foreshadowed their future greatness from the very cradle. Even the sacred writings are not without examples of this kind, as in the cases of Isaac, Jacob, Moses, Samuel, Samson, and John the Baptist. It was, therefore, fit that He who came down from heaven to redeem the world, in whom all the types and prophecies were to have their fulfilment, and in whom the divine and human natures mysteriously met, should have his very entrance into the world notified by signs and wonders that might proclaim him to be the Son of God. Nor were these intended to be mere idle displays of pomp and majesty. Their object was not merely to excite wonder, but to awaken attention: "What manner of child shall this be?" God neither works signal miracles, nor displays extraordinary glory, without just occasion; nor would He who came to be a poor and despised sufferer among men, have clothed his nativity with outward splendour, but for the benefit of mankind. Happy had it been for the Jews if they had noticed and profited by these signs of his coming. They might have escaped the bitter reproach of their ingratitude and unbelief: "He came unto his own, and his own received him not." But how, then, should the Scriptures have been fulfilled?

This great event, one of the greatest that ever took place in our world, can never be without interest to true believers. We contemplate in it not merely a miraculous birth (for Isaac's also was miraculous), but we behold an *incarnation*! A Pre-existent Being takes upon him our flesh; stoops from heaven to earth. Nor is this all; for he might have assumed a body, as oftentimes angels did, in the full growth and perfection of manhood. But the Saviour does more. He condescends to the very beginning of life, and shrouds his Godhead under the helplessness of newborn infancy! This first act of his humiliation was necessary to all the rest. As a priest, he must have somewhat to offer; a body,—a life! Sin must be avenged and expiated in the nature which had offended. The Mediator "must be God to deal with God, and man to deal with man." The object of his work was to restore and dignify human nature; to renew in it the defaced image of God; and to redeem it not only from ruin, but from disgrace and shame. He must become man, or he could not suffer; and there would be no atonement; nor could he exercise human sym-

pathies in the execution of his priesthood. His assumption of a body makes him a victim acceptable to God ; a mediator, loving and merciful, to man ; and a conqueror of death and hell, that renders even our weak nature terrible to the devil. How does that proud, malignant Spirit smart and agonise to find himself subdued and trampled under foot by a nature so far inferior to his own ! Man repairs the ruin which the old Serpent wrought upon man ! On all these grounds the incarnation of Christ deserves our serious attention. We shall notice first a few of the most prominent circumstances, and then the manner in which the event was proclaimed and published to the world.

1. The character and station of his mother is the first thing that presents itself to the mind ; a woman, no doubt, of sincere, if not of faultless piety, whom it is lawful to honour, but not to deify. Two things were combined in her person, which rendered her perhaps the only person in all the Jewish nation of whom it was proper that Christ should be born : one was, descent from David ; the other, poverty of condition. Now, it would not have done to have had either of these without the other. Without the first, prophecy could not have been fulfilled in him ; without the second, some of the greatest ends to be accomplished by his coming would have been lost. The worldly meanness of his origin was one of the things that paved the way for his rejection and sufferings. By this means, he has poured contempt upon all the grandeur and glory of proud men, who swell with self-importance, and look upon themselves as small divinities upon the earth, and swagger as if they could do anything by their money and influence ; whereas, the most useful and powerful of all lives was one that had neither wealth nor greatness to commend it, but stands distinguished solely and exclusively by that moral sublimity and practical holiness which even the poorest Christian is enabled in some measure to emulate. By this means also, he has sanctified the humblest condition of human life to his believing people. No man is so poor, but Christ was as poor as he ; and yet content with poverty, because it was deliberately chosen. Let the artisan and mechanic know, that He, when on earth, did not disdain labour as mean as their own. Mean ! did we say ? No, not mean. The dignity of human nature is not violated by laborious industry so much as by luxurious indolence. They are the men who work, and whose work contributes something to the stock of human comfort and to the progress of society. This consideration may serve to render men of all estates satisfied and content with the condition allotted them by Divine Providence. Now He who endured poverty for our sakes, is exalted to the throne of God ; and, hereafter, the proudest sons of earth shall bow before the Carpenter, and wish that they had been numbered

with the happy poor who, resigned and obedient to the will of God, trod in the footsteps of their Redeemer, and shall rise to be glorified with him.

2. The time of Our Saviour's birth is also remarkable. It is called by the Apostle the fulness of the time, specifically pointed out by the prophet Daniel, but circumstantially by the patriarch Jacob, on his dying bed. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." We need not inquire, with St. Augustine, why God deferred the mission of Christ so long. He has always a set time for the fulfilment of his purposes; and all events must take place in due season. No man can run before his Providence; no power can arrest its progress. This truth is of universal usefulness in Christian experience, and may teach believers the necessity of patient waiting for the salvation of God. But the principal feature that distinguished the time of Christ's appearing, was the fact, that the Jewish kingdom was then at its lowest point of degradation, ignorance, and misery. This is just that critical point at which the mercy of God usually interposes for the relief of man. He delays till the very last, till all seems lost; and then his power and grace are most manifested in the means of deliverance. If Herod had been a Jew, yet he was but a tributary king. This taxing was the crowning proof of their complete servitude. Now was the sceptre departed from Judah. Pride might revolt, but their independence was gone. Cæsar commands, and Judah must obey. When we consider the antiquity of this prophecy, and the exactitude of its fulfilment, how can we help exclaiming, "This is the finger of God!" In the mean time, it teaches believers to hope and trust under the worst circumstances. Now, while their necks stoop to a foreign yoke, the All-wise Disposer of events is raising up for them a Deliverer who shall proclaim to them a spiritual freedom. As he came not to his disciples, tossed about upon the stormy sea of Tiberias, till the fourth watch of the night, when they were ready to perish; so now he comes, both in Providence and in grace, when every door of hope seems shut, and displays his saving power in the utmost extremities.

3. There is a further consideration tending to illustrate the Providence of God in this great event. We refer to the taxing appointed by Cæsar just at this period. Of course he had no motive in this edict, but to replenish his own coffers. But who does not see, that this decree was from God, and that Augustus was but the blind instrument of his designs? Had it not been for this, Christ would, in all probability, have been born in Galilee and at Nazareth. Nothing but imperative necessity would have induced Mary to undertake

this journey. But Christ must be born in Bethlehem, or else the prophecy could not have been fulfilled in him. Yet it is certain that none of the parties concerned intended to fulfil it. They acted independently and without design. It is God who overrules all their movements, and makes them subservient to his will. "The way of man is not in himself; it is not in man that walketh to direct his steps." Here was another snare for the ungodly and unbelieving Jews; another circumstance that paved the way for his rejection and sufferings. Their visit to Bethlehem was but short, and his parents returned to Galilee. Christ was brought up at Nazareth. Hence his enemies thought that he was born there, and made this excuse for his rejection: "Out of Galilee ariseth no prophet." Shall Christ come out of Galilee? If men will be unbelievers, it is not hard to find reasons for unbelief. What could be more plausible or decisive than this objection? If it had only been just, they must have been right in denying him; and yet, there could be nothing more certain in their estimation than that Jesus was a Nazarene. Partial and superficial knowledge is everywhere the foundation of infidelity. All sceptical objections to the truth arise, as in the case before us, from ignorance, prejudice, or mistake. No doubt there will be difficulties in the Gospel; but, while, to the humble, candid inquirer, those difficulties easily melt away, they are found to be so many snares, pitfalls, and stumbling-blocks, in the way of carnal wisdom. Nor is it inconsistent to suppose that God has purposely left these difficulties on record to try men, whether they will meekly and believingly submit to his instructions or not. The proud, rebellious understanding will find itself more and more perplexed and involved at every step; as, when the Scribes and Pharisees allowed themselves to be swayed by this first difficulty, Christ gave them another: "Destroy this temple, and in three days I will build it up." And another: "We have heard in the law that Christ abideth for ever; and how sayest thou, that the Son of Man shall be lifted up?" And another: "How can this man give us his flesh to eat?" So that, if you look at the history of these men, in their treatment of Christ and the Gospel, it just describes the natural progress of scepticism, stumbling through darkness and prejudice at every straw that lies in its way of mind, till it issues in hardened impenitence, given up to its own delusions, and thus ripened for destruction.

4. Let us look at this poor, though distinguished couple, on their arrival at Bethlehem. The town is full of visitors, and, in its reduced dimensions, can hardly contain the descendants of its former inhabitants. Every house is crowded with guests; and the Virgin Mother of the Son of God can find no better shelter than a stable,

no softer couch than the poor beasts give up to their Maker. "There was no room for them in the inn." There was room, no doubt, for profligates, and drunkards, and sinners of every name; but not for the Lord of Heaven and Earth; whose are the silver and the gold, and the cattle upon a thousand hills; and who, had it so pleased him, could have commanded all the state and glory of the world to wait upon him at his advent. But he consents to be an outcast from his very birth. Oh! how little did the inhabitants of Bethlehem know against whom they shut their doors and held them fast! What house was worthy of Him to whom every house was denied? But their sin still survives. How many houses are there which have room for every wordly vanity, and almost for every sin; yet no room for Christ, for religion, prayer, or the Word of God! How many hearts have room for lusts and passions innumerable, and yet no throne for the Redeemer! Still he stands at the door and knocks; and while, like the spouse in the Canticles, "his head is filled with dew and his locks with the drops of the night," he sees his sworn enemies, that shed his blood,—the world, and hell, and sin,—revelling in those chambers of affection that ought to be his own sanctified abode; filled only with the fragrance of his love, and adorned with the graces of his Spirit! Why do we blame the Bethlehemites who knew him not, while we to whom he is revealed, have closed our hearts against him? Mighty Redeemer! break down these bars and bolts of ignorance and unbelief! Come in and take possession! Scourge out these vile lusts that defile and violate thy living temple! Do what thou wouldst not do at Bethlehem: exert thy Divine power, and make every barrier give way before the constraining influence of thy love! Lift up your heads, O ye gates! Away darkness! Melt prejudice! Perish unbelief! Die, pride and passion! Be ye lifted up, ye everlasting doors; and the King of Glory shall come in!

Oh, Christians! do you repine at want and distress? Is it so hard for you to suffer need? Must this world yield the servant better accommodation than it did the Lord? Oh! look at this "strange cradle" of the Son of God, and repine no more! That precious infant, who has neither friend, nor servant, nor home, already teaches his disciples that they must be contented to be strangers and pilgrims in the world! It is no new or surprising thing that the world knows us not, entertains us not, loves us not; since it neither knew, nor loved, nor entertained our Master. Why should it offend us that many of his followers have wandered about in sheepskins and goat-skins, in deserts and caves of the earth, being destitute, afflicted, tormented—since Christ himself, to whom the earth belonged, had no better reception? Enough for us as for him, that we have an eternal

inheritance ; that heaven is ours, though we have not a foot of earth to call our own ! We have a kingdom and a crown in prospect ; then let us learn, like him, to pour contempt upon all the transitory glories of the world, satisfied to live as He did, that we may hereafter reign with him !

The Incarnation of Christ was published three ways : to the shepherds, by angels ; to the wise men, by a star ; to Simeon and Anna, by secret inspiration of the Holy Ghost. God instructs different classes of men by different methods ; the prophet, the sage, and the poor man, have each a revelation specially adapted to their respective conditions. The most glorious, distinct, and decisive was granted to the poor ; for Christ is pre-eminently and specially the poor man's portion. Not exclusively, indeed, for there have been many noble exceptions ; but in an eminent degree, and particularly at the beginning of the Gospel. Christianity has grown like the vine, which is at first weak and contemptible in appearance ; creeping along the earth, or twining about the bottom of the tree that supports it ; but it gradually mounts higher and higher still, till it mingles its rich clusters among the topmost branches. So the Gospel began among the poor and despised of the world, and proceeded upwards by degrees, till at last it reached the high places of the earth, and added new glories to the sceptres and crowns of kings. Yet, even now, it brings forth its richest and best fruits, and conveys its sweetest comforts, among the children of labour, sorrow, and poverty. The shepherds had the brightest manifestation of Christ while they were engaged in the business of their calling ; all other men were asleep. We say it not to their shame, if they had done their duty when they were awake ; but, whether awake or asleep, they were equally insensible. Oh ! my brethren, what a dull silence was then on earth, but what music in the skies ! The joy, the rapture, overflows heaven and pours down to man. Alas ! there were none to hear it, none to see it ; none but those few shepherds, who little expected to witness such a flood of glory, or to drink in such melody as they should hear no more till they received their own harps of gold, and trod the celestial city of God !

It is remarkable how often these Divine visions have appeared to men, or the grace of God has been displayed to them, while they were engaged in the duties of their calling, as if it were part of his design to put honour upon laborious industry. Moses was keeping his father-in-law's flock when the flaming bush attracted his attention, and he received from the Lord God of Israel his commission as the shepherd and lawgiver of his people. Gideon was threshing wheat in the wine-press, when the angel called him to be their deliverer

from Midian. David was summoned from the sheepfold to receive the anointing oil that constituted him King of Israel. The Disciples were called from their boats and fishing-nets, or from the receipt of custom, to follow Christ in his temptations. Nor do we find any of them disobedient to the heavenly vision. They, like these shepherds, immediately give up everything. No sooner have the heavens closed upon this blessed vision, than we find them follow the first motions and impulses of their zeal. They run in haste; they allow no delay; no regard to the safety of their flocks; no waiting till morning! Through the darkness of the night,—through the silence of the city,—their faith breaks through all discouragements. They bow down, they worship that adorable infant, though lying in a manger; proclaiming and publishing the heavenly vision that had directed them to this newborn Light of the World! Oh! the majestic simplicity of true devotion! How men have learned to trick out religion after their own gay and carnal fancies! Methinks, if they had but Christ among them, they would serve him like Herod, and put on him a scarlet robe; or, like the Jews, take him by force, and make him a king to please their own worldly love of outward magnificence. They are not glorifying him, but humouring their own tastes! Instead of teaching men to seize the spiritual, they are doing their best to sink the spiritual in the material, and smother religion under a gaudy load of cumbrous ornaments that will not permit its true loveliness to be seen! Let false religion vaunt its splendid temples, its costly rites, its pompous ceremonies; spiritual worship asks no carnal embellishments. It challenges the approval of heaven in its own native simplicity. Finally, these shepherds, when they had worshipped him, returned to their callings, praising and blessing God; as if to show, not only that religion is not designed to call men out of the world, but to teach them how to live in it; that is, by taking Christ home to their own hearts and houses,—a spiritual portion, the source of joy and comfort through all the duties and trials of life! Is this the treatment that he receives at our hands? Happy shepherds! so soon folded among the sheep of Christ! Ye have not been ashamed of him in his poverty, nor will he be ashamed of you when he shall come in all the glory of his Father and of the holy angels!

Manifestation was to the wise men by a star. We need not too curiously inquire who these sages were, and whence they came. Doubtless they were Gentiles, who came from afar, the first fruits of the wide world to Christ. Nor need we perplex ourselves with the inquiry how they should know what this star portended, because it is certain that there was at that time a general expectation prevalent everywhere, that a great King was about to be born in Judea. The

knowledge of this fact is quite enough to account for their impression, that the appearance of this star announced the birth of their expected prince. They might have studied the heavens long, and yet no natural wisdom could have guided them to the Redeemer's feet, unless Divine Grace had kindled a new light for their instruction. Learning and philosophy are but dull and insufficient teachers in the things of God ; yet this new revelation was but a star,—a very slender means to move them to so long a journey. They had no angelic visit, no glorious vision, no great and startling announcement from heaven. True wisdom teaches men to lay hold of the very least means that may lead them to Christ. As the vine lays hold not only of the strong boughs, but of every little twig, to advance itself ; so it becomes us to seize every little means to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He that improves the little that he has, is in the way to gain more. It is remarkable, further, that they not only sought after the Saviour while they had the star, but even when it had disappeared from view. Nothing seems to have discouraged them in their search. Though, when they came to Jerusalem, they found all men ignorant of him, and the great men, the learned men, were unwilling to move a single step with them in their way ; yet they persevered in their endeavour. We know the issue. Unwittingly, their inquiries had raised the demon of persecution. They had thrown Herod and all Jerusalem into terror and confusion. But, when this Divine light had conducted them to their destination, how different an object did they behold from what they probably expected to see ! One wonders that their faith survived the discovery, when they found that the object was but a poor infant, without any marks of royalty upon him. And yet, consider, how strong and clear-sighted it must have been, to have acknowledged and adored Christ as a King under these mean circumstances ! Must there not have been some sense and appreciation of his spiritual character ? For, what was a King of the Jews to them, if they had not recognised in him more than a national sovereignty ? Would they have bowed to him, and presented to him their gifts, gold, and frankincense, and myrrh, if they had not felt that they had an interest in his government, and that he was born to be “ a light to lighten the Gentiles, and the glory of his people Israel ? ” How do these sages put to shame all the wisdom of Scribes, and Chief Priests, and Pharisees ! These had the Messiah among them ; *they* had to seek him from a far country. The one had all the lights of prophecy to guide them ; the others had but one unknown and silent star ! It could utter no direction, unfold no truth. “ They shall come from the East and from the West, and sit down with Abraham,

and Isaac, and Jacob, in the kingdom of God ; but the children of the kingdom shall be cast into outer darkness ; there shall be weeping and gnashing of teeth ! ”

The third and last manifestation of Christ's birth was to Simeon and Anna by Divine inspiration. Amidst all the crowds of heartless hypocrites that then flourished in the visible church, there were a few, and but a few, that waited for the consolation of Israel. It had been revealed to this good old man that he should live to see the coming of Christ in the flesh. How long he had waited, we know not ; perhaps for a long period ; and felt his powers failing, and his eyes growing dim ; and yet he had one more work to do on earth, to be the first to proclaim the true Messiah in the high places of Judaism. The same Spirit that had revealed to him his destined privilege, revealed to him also the infant Saviour when he was brought into the temple. What a holy, divine, and exquisite joy was that which lighted up his aged countenance, and kindled in his prophetic eye ! He was not satisfied to gaze. Mere contemplation and wonder will not suffice. He must handle and feel ; he must embrace the Saviour ! Was that infant conscious of the beating heart to which he was pressed so fervently, so gratefully ; that heart which is so full that it cannot contain its joy ? Yes, this is “salvation !”—to have the Redeemer in his arms ! It is “salvation” to embrace Christ. Faith, our faith, can clasp him still ! And the possession of him, as the hope of glory, is heaven begun on earth. Simeon does but give utterance to that joy unspeakable which belongs to all who love and look for his appearing. Oh ! let us but gain that joy, and we shall be blessed indeed ! There will be no fear of death. The great work of life is done ; the great end of hope is realised ! There remains nothing then but to “depart in peace.” See imbodied in old Simeon at this moment the spirit and attitude of true Christianity. Here is its great saving act,—the reception of Christ ; without which all knowledge,—yes, and all visions too,—would be vain. Here is that seraphic, soul-filling love, which opens the heart to Him, and makes Him Sovereign of all its hopes, desires, and trust. Here is that heavenly Spirit of praise and adoration. Finally, here is that holy joy that conquers death, and tramples on the grave !

EXCELLENCES AND DEFECTS OF MODERN PREACHING.*

It is a very common opinion that published sermons are extremely numerous ; and every preacher who ventures to appear in print is voted a bore. But it appears to us that this opinion is a vulgar mistake. It is very true, that single discourses, like other pamphlets, however excellent, attract but little attention, command but a limited circulation, and enjoy a very ephemeral existence. They seem, therefore, to be always floating about in the literary atmosphere, in perpetual and purposeless succession. But volumes of sermons, characterised by only ordinary ability, so far from being despised, are generally welcomed with no faint indications of approval, and seldom fail to advance the reputation of their authors. Yet such productions of the press are comparatively rare. Whether men are afraid to submit their compositions to the test of criticism, or whether their avocations are so numerous that they cannot find time to give them that requisite finish which would satisfy their own minds, certain it is, that such volumes drop from the press, one by one, at somewhat distant intervals ; not, we think, for want of encouragement, but from some other causes, of which, perhaps, one of the most prominent may be the vulgar prejudice we have just referred to, which is as senseless as it is utterly without foundation.

We may, therefore, be permitted to record our judgment, that the value and utility of published sermons can scarcely be over-estimated. The topics handled in them are generally of the highest importance. Their perusal lays no heavy tax upon time or attention. Each subject is distinct in itself ; and brevity is a very strong recommendation. The plain and popular style by which they must be distinguished, gives them a charm that carries the reader along with ease and with profit. For Sabbath evening instruction in families, they must be invaluable. To Christians confined at home by age or by affliction, they may be of eminent usefulness ; and even to ministers, for the explication of particular texts, they are not without their attractions. On all these grounds we earnestly wish that well qualified preachers, and especially those who have attained a public reputation, would more frequently lay before the world some specimens of

* *Discourses and Sayings of Our Lord.* Illustrated in a Series of Expositions. By JOHN BROWN, D.D., Professor of Exegetical Theology in the United Presbyterian Church. 3 vols., 8vo. Edinburgh : Oliphant and Sons. 1850.

their ministerial labours in a permanent form. Most of those who have done so, have found the public not ungrateful, nor their efforts and outlay ill-repaid. Perhaps the effect would be salutary to themselves, and of lasting benefit to their people. It is easy to preach somehow ; that is, to fill out a certain space of time with remark and declamation, guided by a few rough notes, thrown together without regard to style of composition or careful illustration ; but, we submit, to write out a whole volume would be a sort of mental discipline which few preachers care to undergo, but by which far the greater part of them would be mightily improved. If we dared mention names, there are some gentlemen in London, of great oratorical abilities, who might undertake the task with infinite advantage to their reputation. Their eloquence must, of necessity, be more chastened, yet would lose nothing of its power ; though it might dazzle less, it would instruct and profit more.

It has often been a matter of some astonishment to us, that, among the multitudinous discourses that are delivered every week, there should be found so very few that are deemed, even by the authors themselves, fit for publication. Myriads of minds, some of them of the first order, are daily exercising their powers upon all sorts of sacred subjects, and yet so little is produced worthy of the press. What can we infer from these two facts, but that British preachers do not think proper to employ their powers upon their pulpit preparations, in a manner worthy of the importance of their sacred calling ; or else, that there must be buried treasures of this class, which sensitive authors will not thrust forward in the face of vulgar prejudice ? We confess that we have no great faith in the latter supposition. There remains, however, one other solution of this difficulty ; namely, that the mental powers and resources requisite for the production of a first-rate sermon, are of the very highest order ; and, therefore, that it is not to be expected from one man in ten thousand, nor from such a man even, provided he has to throw them off with that rapidity which the ordinary labours of a pastorate demand. We cannot help thinking that the truth lies between the first and last of these suppositions. Few preachers, if any, do their best. Provided they can maintain a respectable congregation, and realise the blessing of God in some good measure upon their labours, they are satisfied with that degree of preparation which is sufficient to render them acceptable at the least expense of time and exertion. Nor are they without just excuse in this particular. The unreasonableness of their people compels them to constant activity in a thousand collateral engagements, that weary both mind and body, and allow the student but little or no repose from the excitements of public life. In the mean-

time, writers are rising up among us who speak of the pulpit as a failure, and of the ordinary mode of Christian instruction as a great mistake. We submit *that it has never yet been fairly tried*. Still, notwithstanding all disadvantages, great effects have been produced ; the work of God has prospered by this means more than by any other ; the churches have been replenished with converts ; Christians have been established in the faith, and ripened for glory. What might we not expect to see, if ministers of the Gospel would set themselves diligently and exclusively to the one great business of their calling ; and bring all their knowledge, all their strength, and all their faculties, to bear upon the great work of preaching the truth to their people and to the world !

In connection with this subject, it is impossible to overlook the defects of ministerial training and the mistakes of college systems. Though ministers ought to be, if possible, scholars, and should be taught to treasure up all sorts of knowledge, because no mental furniture can be useless to them ; yet these are only means to a further end, and will be all in vain unless the student is directed how to employ them. In one word, they should be trained and instructed how to preach, by men well qualified, with respect both to talents and experience. What can be more ridiculous, therefore, than to see a professor at the head of a college, merely for the sake of his learning, whose discourses would not attract an audience of twenty people to hear him, and who perhaps has totally and signally failed as a pastor long before ? What can be expected of students emanating from such an institution, but an unpopular address, dry dissertation ; and, finally, among the Congregational Dissenters at least, a shifting about from place to place to find some peculiar people—fit audience, though few—for unpromising excellence ? The greater part, by far, of those who come out from colleges, appear to be utterly ignorant of what a sermon ought to be, and often find themselves outstripped by others who have been educated by circumstances and instructed by experience. What reason in the world can be assigned why men of respectable speaking powers should not *invariably* turn out respectable preachers ? Yet it is notorious that they do not. On the contrary, it is notorious that some were better preachers before they went to college than they ever were in all their lives afterwards. Our own impression is, that this part of the business, which is the principal one, is, if not wholly neglected, yet performed with the utmost inefficiency ; so that the students, after all their training, know everything but that which it most concerns them to know ; namely, how they ought to preach.

It may be proper here to clear away an objection that may arise in the minds of some plain and thoughtful Christians. Does the efficacy

of preaching depend upon its conformity with the rules of human art? Or, does it follow that a Christian Demosthenes (if one should be raised up) would be the instrument of converting more souls to God than other men, by the mere force of his genius and eloquence? We answer no; it does not *certainly* follow, because God acts with sovereignty in these matters, and can make the poorest preaching and the weakest instrumentality mighty to convince and save the souls of men, to magnify his own power. But then, we must not be satisfied to be poor preachers, much less aim at it, in order to secure the blessing. If a man does his best, in all Christian earnestness and simplicity, he may as confidently look for the fulfilment of God's promises of success, as a Richard Watson or a Robert Hall, when they entered upon their greatest efforts. We may presume, however, that even the most obscure village minister labours to present Divine Truth, and in the manner that he deems best adapted to affect the hearts and consciences of his hearers. Should not the same principle be studied diligently by *all* who undertake to teach their fellow-men the way of salvation? Christ has commanded his servants to preach the Gospel to every creature; but he has not specified the manner, because every successive age would require, perhaps, a mode of teaching peculiar to itself. By committing this important ministration to men, without giving them that miraculous inspiration of the Holy Ghost which he granted to the Apostles, he has obviously left them to discharge a Divine work to the best of their knowledge, ability, and skill. *Only the truth is provided for them*; not the way in which they shall present, illustrate, and enforce it. Clearly, then, this last question is one that must be solved by sanctified human wisdom and experience. Now, if there be a certain style of public speaking which has been invariably found to attract audiences, to fix their minds, and move their affections, it becomes the Christian minister to study it, adopt it, and labour to perfect himself in it. If we are to persuade men, we must choose the modes of instruction which are known to be best calculated to prevail on men, unless God has bound us down to some particular method, which, it must be acknowledged, he has not. So that our argument draws nearly, if not quite, to a demonstration, that the excellence of a sermon must, after all, be judged of by the ordinary rules of human eloquence, consecrated to the service of religion, and to the eternal salvation of men.

We mean by eloquence, of course, not great swelling words of vanity and sesquipedalian phraseology; nor measured sentences, that roll on "sounding epithets and splendid superlatives;" nor discourses garnished with poetical similes and meretricious ornaments, that draw down the admiration of gaping crowds upon the intellectual fop who

uses the Gospel of Christ only to win for himself the crown of popular applause. God forbid ! We mean that eloquence which grasps its subject fully ; expounds it simply ; brings it down to the level of the meanest understanding ; enforces it with earnestness and power ; employs the best words, and the best collocation of words ; that eloquence which steeps the listener in the subject, and makes both speaker and hearer forget themselves in the greatness of their employment. We may pardon a little glorious vanity in other assemblies ; but, in the house of God, Christ, and not the preacher, should be seen. Of the former sort of eloquence, we have had by far too much ; of the latter, would to God that we had more !

The sermon is a composition which, more than all others, affords scope for the most various excellences. Genius itself may expatiate in it more freely and at large than in any other prosaic work. Using the terms in some latitude, it may be either an oration, a narrative, an argument, a disquisition, or even a heroic poem. The Welsh preachers, and one or two of the Puritan divines, have left us specimens of a highly dramatic character, which must have told with thrilling power and effect. There is in Scripture ample range for learning to employ its utmost stores in its elucidation ; materials of every kind abound in all parts of the Sacred Volume. If a man can paint in words, he may produce pictures of exquisite beauty, tenderness, and sublimity, without adding any artificial embellishments. He has only to *feel*, and place himself under the influence of, the Spirit that breathes in the originals ; and his descriptions will have that fervid glow and lively colouring which will captivate the imaginations of his hearers, and, through them, affect their hearts. Why should the Gospel be reduced, as it mostly is, to a threadbare tale, that tires by monotonous repetition, when God has surrounded the cross of Christ with an inexhaustible variety of illustrations which the noblest faculties of man could not attain ; but the judicious and spirited employment of which, by the well-furnished and cultivated mind, would clothe the discourses of every competent minister with all the highest attributes of genius ? We earnestly implore all preachers to give their careful attention to this subject. If our views be just, then it must be obvious that the capabilities of the sermon have never been sufficiently proved and realised. Ministers have yet to learn how to preach. Tutors of colleges have yet to be taught the very first elements of their vocation. And we take the liberty of telling those quacks who are impressed with what they deem the inefficiency of the Ministry, that it is not by a change from one mode of teaching to another that the evil is to be remedied, but by a diligent attention, on the part of Christian instructors, to their own proper business, the preparation of their

sermons. Careless and hasty studies will never produce anything but abortions.

We profess ourselves open to conviction, if we are under mistake in these observations. But we are confirmed in them, by the actual existence of certain sermons, both in French and in English, in which the authors have more than rivalled the eloquence of Greece and Rome. These specimens, it is true, have their defects and blemishes, which render them wholly unfit as models for imitation. Moreover, they are almost all of one class. Yet they serve to show to what a high degree of perfection pulpit oratory may be brought; and, with all their faults, perhaps, it may be safely affirmed, that their sermons are the masterpieces of French literature. If they had but been pervaded by the evangelical doctrines of Protestantism, they must have roused the world. Certainly we do not expect or desire that all ministers should be Massillons; but we have a right to expect, that a body of twenty thousand English preachers, delivering at least three myriads of discourses weekly, should now and then produce something of a higher character than we have been accustomed to receive from the press. Our tame and vapid effusions, however enlivened by volubility of tongue and flourishes of rhetoric, must still fall powerless upon listless and slumbering congregations. People will still cough in the middle of our wordy periods, and feel released from a heavy load of duty when we announce our conclusion. We shall still be told, that our discourses are too long, and that forty minutes is the utmost limit which Christian patience can allow for its instruction. Is there no man living, who, emancipated from the shackles of Claude and Robinson, and from the influence of a vitiated taste, can give us the unaffected utterance of a heart filled with the love of Christ; expounding, illustrating, and enforcing Scripture, with all the weight of thought, light of knowledge, and treasures of experience? Such a man would breathe new life into the Christian Ministry.

We have other objections besides those already suggested, to the change advocated by some, from the textual to the expository mode of teaching. In the first place, expository preaching must of necessity be superficial; it can deal only with the bare outlines of Divine Truth. The time allotted to each exercise will not permit an interpreter of Scripture to do more than point out the connection between one sentence and another, the dependence of clause upon clause, and the general scope of the half-dozen verses which he has selected for consideration. When he has accomplished this, and enlarged upon a few prominent and obvious features of the passage, his hour will be gone. Yet, perhaps, there are half-a-dozen brief clauses in that very

paragraph, any one of which required only a little digging to prove an inexhaustible mine of spiritual knowledge and wisdom. But, in such a scheme, these latent treasures must be passed over, or, at least, each must be so lightly touched as to leave a divided impression. The words of Divine Truth are amazingly weighty and comprehensive ; and it is not, in our opinion, a wholesome or edifying practice to devour large quantities of Scripture that must distract and overload the mind, which cannot possibly digest it by meditation. One sentence properly understood and prayerfully thought upon, will comfort and strengthen more than a great number transiently handled, and finally leaving a confusion of ideas in the memory. It is surely better to fix upon a single object than to pass through the whole garden, and find that, although we have seen much, we have brought away no distinct knowledge of any particular beauty which it contains. Be it observed, we do not undervalue exposition. Every preacher who takes a single text, ought not only to give its true and proper meaning, but ought also to explain it fully in its connection. This is a branch of the sermon that can never be dispensed with. If this be done, the judicious pastor will, in the course of time, accomplish all that a mere expositor attempts to compass in a shorter period, but attempts in vain ; for mere memory will not hold those masses of instruction which meditation has not rooted in the mind nor impressed upon the heart. Compare together two congregations, after they have enjoyed these different kinds of teaching for an equal period ; and you will find that one knows more of the mere framework of Divine Truth, the other more of its power and vitality. The knowledge of the one, more general and of wider range ; the knowledge of the other, more particular and profound. One is better acquainted with the scaffolding by which the living temple is being reared ; the other will have penetrated its holy courts and wept upon its altars. The sermon admits a combination of both ; and we think that those who would depreciate it, are by no means so wise in their generation as they appear to imagine.

In the next place, if even we admitted that expositions are eminently edifying to a congregation of real Christians, they are not suitable ; because, generally speaking, not interesting to mixed congregations. We frankly acknowledge, indeed, that no class of hearers could be insensible to the charms of such a set of discourses as are embodied in Fuller's work on the Book of Genesis. Still, we contend, they were unsuitable ; because, if no subjects were introduced but what we have in print, there must have been many services from which the unconverted sinner went home without having heard a single sentence calculated to rouse him to a sense of his condition, or

to lead him to a saving knowledge of Christ. In the hands of that powerful divine, the narrative assumes a character bordering upon romance ; but often are we constrained to ask, what is become of the Gospel ? But, on the other hand, if, instead of an attractive history, some doctrinal or practical portion be chosen for exposition, then, whatever Christians may think, it will be impossible to engage the attention of ignorant and unconverted hearers. Add to this the certainty, that, if the practice became universal, the great majority of ministers would read and comment upon verse after verse, without accomplishing any of the main ends of exposition, or, indeed, any other end, except the consumption of a given amount of time. Rather let them hammer away at some one topic, however feebly, and keep it before the minds of their hearers ; some impression may possibly be made by repetition, though they could produce none by their fervour and ability. A continual dropping will wear away the stone.

Again, expository preaching was never known to produce any great effects upon the people at large. All the history of the Church may be ransacked without finding a single instance to invalidate this assertion. It is surely too much to affirm, that this was the method of primitive teachers, and of the Apostles themselves. The very contrary appears from all the notices we have in the New Testament. If even it were true that the Apostles so taught those who were already gathered into Christian churches, what is this to the purpose ? since we have to preach not to churches only, but with open doors, and to general congregations. Did Peter expound on the day of Pentecost, or Paul on Mars Hill, at Athens ? Only in the same sense in which all preaching must involve explanation of the Scriptures. Besides, this mode was not consistent with the objects they had in view. They had, first, a proposition to establish,—namely, that Jesus was the true Messiah ; and, secondly, a duty to enforce,—that of believing in him to salvation. Therefore, their teaching is described by *reasoning* ; argument, persuasion, were the chief distinctions of their ministry. Certainly, it was not what we understand by exposition ; and hence it will not do to claim their preaching as a case in point. To come down to later examples, Luther was no systematic expositor, nor Wesley. The former seized the grand doctrine of justification by faith ; the latter, that of the new birth ; both which fell upon corrupt and languishing churches like new revelations from Heaven. The work demanded in our own day is not solely the edification of believers, but that of rousing the masses of the people to the concerns of religion and the salvation of their souls. Some one great vital truth, proclaimed with adequate zeal and power, may be better than a whole system which cannot be comprehended but after a long

course of study and laborious instruction. This may come with advantage *after conversion* ; but, whether it is likely to awaken *the world* from insensibility and unbelief, let reason judge.

In conclusion, we must again beg the candid reader not to misunderstand the tenor of our observations. If we have preferred the sermon before the exposition, it is because we think that the sermon ought to involve the exposition. We mean the sermon as it should be ; not, as it too often is, a long discourse upon some topic, with a text affixed merely as a motto. We have heard and read sermons that shed no light upon any portion of Inspired Truth. We agree in their condemnation. We have read and heard expositions characterised by all the unity of design, length of illustration, and force of appeal, that belong to a sermon. They have our cordial approbation. Such are the Lectures of Dr. Brown, which we hail with heartfelt satisfaction and delight. They are a rich contribution to our theological literature, and stand in no need of our commendation ; but we give it with the utmost cordiality. By whatever name they may be called, they are not at all the kind of production against which some of our remarks have been directed. Their features of excellence are rather those we have endeavoured to advocate ; and it is our firm conviction, not only that they will have a wide circulation, but add, if possible, new laurels to the reputation of their author.

THE CHRISTIAN PASTORATE.*

WHEN, in the play of Henry VIII., the great dramatist represents Wolsey saying to Cromwell, "What news abroad?" the reply is,

* *The Doctrine of the Pastorate* ; or, the Divine Institution, Religious Responsibilities, and Scriptural Claims of the Christian Ministry, considered, with Special Reference to Wesleyan Methodism. By GEORGE SMITH, F.S.A., Member of the Royal Asiatic Society of Great Britain and Ireland, of the Royal Society of Literature, of the Irish Archæological Society, &c. Cloth, 8vo ; pp. 124. London : Printed for the Author. Sold by John Mason, 66, Paternoster-row.

The Apostle of the Gentiles, and his Glorifying : A Sermon preached in Cherry-street Chapel, Birmingham, on Friday Morning, October 4th, before the Second Aggregate Meeting of the Wesleyan-Methodist Local Preachers' Mutual-Aid Association ; and published at their request. By JOHN BARRITT MELSON, M.D., &c. (Trin. Coll. Cantab.), Corresponding Member of the Phil. Soc. of Basle ; formerly Physician to the Queen's Hospital, and Professor of Natural and Experimental Philosophy in the Queen's College, at Birmingham ; Fellow of the Cambridge Phil. Soc., &c. 8vo ; p. 40. London : Aylott and Jones, 8, Paternoster-row.

"The heaviest and the worse, is your displeasure with the king." And so the heaviest tidings which can be brought to the Conference, is their displeasure with the People. The popular feeling is decidedly against them; they are fast losing in general esteem. Intelligent, pious, and far-seeing men foretell their fall. We affirm nothing. But should such be their fate,—if they should be swept away by the force of the tide which has set in, and whose every successive wave is touching upon a higher point and more interior,—it will be left to them to read to other ecclesiastical bodies the lesson which the Cardinal taught his servant, in words never to be forgotten :

"I charge thee, fling away ambition ;
By that sin fell the angels ! How can man, then,
The image of his Maker, hope to win by it ?"

Pride was made neither for angels nor for men. Through pride both fell. And the Book tells us, that "a haughty look is before a fall." Ambition is always followed by a corresponding humiliation. The higher the pinnacle on which a man stands, the deeper the depth to which he falls. He that walks lowly, walks safely. If, in the prosecution of his duty, he preserves humility of mind, is in everything honest, and just, and good; if his first and final aim be to conserve truth and glorify God, then, if he falls, he falls a blessed martyr. The man of integrity has nothing to fear; with a heart sound at the very core, he shrinks not from the keenest inspection. And so in a corporate body, corruption wins not more than honesty. Whatever goes to make up the integrity, the completeness, and perfection of the individual character, goes to make up the integrity or perfection of any number of individuals in their associated character. Whatever is right in one man, is equally right in any body of men. What would be deemed insufferable in the individual, is not to be borne with in the aggregate of individuals. It is but too sadly true, that men will do that in their corporate capacity, from which they would instinctively shrink and recoil in their personal and isolated character. Yet there is not less criminality in the one case than in the other. The guilt may be spread over a larger surface, but it lies with equal weight on each conscience, as if each individual were alone involved. We may share our crimes, but there is no dividing of the guilt and the condemnation. To take part in doing that which is wrong, carries with it the same obnoxiousness to punishment as if we were the only party. Ten men may be involved in a murder. It matters little who inflicted the fatal stroke, if all consented to its being struck, and abetted the wretch who had the hardihood to do it. In the eye of the law, they are equally guilty, and equally worthy of punishment. The

Conference is not right, because, as a Conference, it does that which cannot be defended or justified. The fact that any specific act is the embodied will of three hundred men or more, gives no more rightness to it than if it were the doing of a single, solitary individual. Right, justice, truth, honesty, can never be affected by numerical force. No combination of numbers, or of circumstances, can alter the inherent character of any deed ; good or bad, it remains immutably and for ever the same.

We never dreamed that Conference was an immaculate body. Made up as it is of men who are compassed about with infirmities, we have ever been most forward to give a wider margin for the frailties and errors of our common humanity. But its recent line of action has been so arbitrary and despotic as to strengthen the suspicion that there must be a consciousness of wrong-doing. If the members of that great ecclesiastical body have not assumed ground which was never ceded to them,—if they have done nothing which is at variance with their own ecclesiastical constitution, or offers violence to the genius of a free, Christian people,—how comes it to pass that so many apologists and advocates are running to their rescue? If their conduct needs no defence, then all that is being published is not worth the cost of the ink. If all that is said and written against them be unfounded charges and calumny, why condescend to notice it? or, if it is noticed at all, why does the defence not come from those who are most deeply implicated? “There is something rotten in the state of Denmark.” The Conference would otherwise challenge an investigation, and, that the result might be beyond all suspicion, would commit such an investigation to an equal number of lay and ministerial brethren. It is the laity who feel aggrieved; and, as an integral part of the church, as component elements of the body, they have a right to be satisfied. Whatever claim may be set up on behalf of the ministry, the rights of the people cannot be denied. With them the ministry stands or falls. No Christian pastor can will his own official existence independently of the will of the people. A pastor without a flock is an absurdity.

Into this absurdity Mr. Smith has fallen in his work now under review. He says :—“In nations, the governors and rulers naturally arise out of the people; and, if there were no people to be governed, there would be no call for rulers. But, in a church, the very reverse occurs: the ministry does not arise from the people, but the people from the ministry. The religious community cannot exist antecedently to the ministry; and, therefore, never can originate the ministry, or regulate the manner of its existence, or its rules of action. The order of God in the production of the Church, is, to call ministers,

send them forth to preach, bless them with success in the conversion of souls ; and thus a church is raised up under their teaching." If the people are to arise from the ministry, and not the ministry from the people, how is the ministry to be obtained ? If there be not antecedently a body of religious men ; in other words, if there be not a religious community, from what other source are Christian teachers to be obtained ? He forgets that Jesus Christ came from the people, and that his followers constituted a church before they were sent forth to preach the Gospel. And yet, when he prefers and urges the claims of the Christian pastor to the affection, support, and prayers of the Christian people, he rests his plea on the fact, that it is "a ministry rising out of the people, and recommended by the people, as called of God, and qualified by his grace for the proclamation of his truth and the edification of his church."* And when any one has risen to this vantage-ground, he is not so separated from the people as to be no longer identified with them in all that pertains to the good of the collective body. His interests must never clash with their interests ; nor must he contemplate anything for them which he is not willing to adopt himself, and work out in union with them, with equal earnestness, self-denial, and perseverance.

That the Christian ministry is of Divine institution, we have no wish to dispute. We are not aware that it has ever been denied. But to say "that its nature and character are such as are made known to us, primarily, by the vocation and appointment of the Apostles to their extraordinary sphere of labour," is a mistake. That "extraordinary sphere" was occupied by the Apostles alone ; and, that they might fill it up according to the mind of Christ, they were endowed with peculiar attributes and powers. Their office was perfectly unique. It had its beginning and its end with themselves. It is true that it involved the preaching of the Gospel ; but in this feature alone have the Apostles any affinity with the subsequent ministry. They were neither bishops of churches nor pastors of flocks. They had no locality, within the circle of the globe, as the scene of their fixed or permanent labours. Their commission embraced the world ; and before the world they stood as the representatives of Christ. They were the Sent of the Saviour. They held their commission from him, and claimed to be received and heard as his ambassadors. If we assert that to this character and relation no minister can lay claim, we shall be met by Mr. Smith, who says :—

"If it be questioned whether this apply exclusively to the Apostles, without reference to the ordinary ministry, a moment's consideration will be sufficient to

* The Doctrine of the Christian Pastorate, pp. 92, 93, 120.

remove the doubt. Timothy is associated with Paul, as sending the epistle to the church at Corinth, in which the plural pronoun does not refer to the Apostles as a body, but to Paul and Timothy; so that the assertion, 'We are ambassadors for Christ,' is not even made with exclusive reference to the Apostolic mission, but includes the ministerial agency which succeeded the Apostles. The terms of the assertion justify and confirm this acceptance of the passage. These ambassadors were charged with the *ministry of reconciliation*; which clearly arose out of the ruined state of the world, and the mighty application of Divine mercy. And both these elements are the same now as in the days of the Apostles. The world is still at enmity with God; and the Gospel is still a gracious overture of reconciliation. Every man, therefore, who has been called out of the world, and divinely-commissioned to make a proclamation of mercy to his ruined fellows, is truly an 'ambassador for Christ.'

An Apostle held his commission immediately from Christ. What minister does? He may believe that he is called to the work of the ministry, and, in belief of the same thing, the Church may hail his introduction into the office; but to tell us that "each man is called by the Holy Ghost to the office, and is thus placed in immediate relation to Christ, as his ambassador, or ministering servant; that each individual is, in some measure, endowed immediately from God with spiritual gifts expressly fitting him for the work," savours too much of Popery and modern Tractarianism.* To rest the opposite conclusion on the mere use of the plural pronoun, is the extreme of weakness. Nothing is more common in the Pauline epistles, than the promiscuous use of the plural and singular pronouns when the Apostle is referring solely to himself.† In no instance does he associate Timothy, or Titus, or Silvanus, or any one else with himself, in what is authoritative or judicial, but only in what is hortatory and practical.

With great gravity we are informed, that "the question of the times, respecting the Christian ministry, does not so much refer to its Divine appointment, as to the point whether it is thereby separated from all secular pursuits, and required to give undivided devotion to sacred duties; whether, in fact, the ministry is specially appointed to stand out in distinction from the body of the church, by being removed from all worldly engagements and pursuits, and limited in object and effort to the great work of preaching the Gospel, and building up the Church of God." We are far from thinking that this is the question of the times. The times are pregnant with questions of mightier moment. The freedom and the independence of a Christian people are of unspeakably more consequence than any supposed or real *status* of the Christian ministry. That the Book of the New Covenant recognises a separated and unsecular ministry, is not the point at

* The Doctrine of the Christian Pastorate, p. 6, 7, 10.

† Gal. i., 9. 1 Thess. ii., 18; iii., 1; iv., 9, 10. Rom. i., 5, 8. 2 Tim. iv., 15; Philemon, verses 1, 7. Hebrew xiii., 18, 19, 23.

issue. We feel no difficulty, therefore, in adopting the words of Mr. Smith as our own :—" While earnestly contending for the scriptural liberty of laymen to take part in the didactic duties of Christian worship, and even maintaining the necessity of their doing so, in order to conserve the purity, spirituality, and efficiency of the Christian Church, we feel equal readiness to assert, and equal firmness in upholding, the scriptural doctrine of a *separated* ministry, as essential to the constitution of a Christian church, and the extension of the kingdom of Christ in the world." It is one of the beautiful provisions of the Christian economy, one of its fixed and immutable laws, " that they who preach the Gospel, should live of the Gospel." Yet there are cases which would justify a departure from this rule. Circumstances might arise in the history of the Church, or of some particular section of it, in which it would be preferable for the Christian teacher to provide for his own temporal support, rather than depend on the provision of the people. Paul, and some of his fellow-labourers, were so situated, once and again ; and, in each instance, their own hands ministered to their necessities. They voluntarily gave up their claim. There may have been some niggardly souls, some factious spirits, who accused those holy men of sordid and worldly motives ; but there is no proof that any church positively refused to minister to their support. The non-acceptance of that support was their own act. But to speak of Paul as " stayed in his career of glorious achievement, and wasting his body and mind *in making tents*," is sheer nonsense. Worse still, when we are told that the fact of his supporting himself by his own manual labour " is a dark spot in the history of our faith ;" and that " Christianity blushes at such a blot in her escutcheon ; and, as it cannot be removed, holds it forth as a warning to the church throughout all ages." * It may possibly reflect on the meanness, the ingratitude, the factious and schismatic spirit of the Corinthian church ; but it leaves the doctrines, institutions, and laws of Christianity intact, and is a glorious testimony to the free and voluntary character of all the relations of the Christian church.

To a separated, unsecular, and stipendiary ministry in the Church, no objection is taken ; no, not even by the Local Preachers themselves, all of whom, besides preaching constantly without charge, cheerfully contribute to the support of that ministry. Dr. Melson is called to preach before three hundred of these lay brethren, who are but the representatives of fourteen thousand not present ; and in his sermon he distinctly admits, that " the highest authority has sanctioned the rule " which enjoins the willing and liberal support of

* The Doctrine of the Christian Pastorate, p. 23.

those who minister at the altar ; that " God himself has given the power " to exact such support ; but complains, and justly, of the treatment which these lay assistants have hitherto received at the hands of the regular and ordained ministry. He conceives, that, as the great Apostle of the nations gloried in the fact of his maintaining himself independently of the churches to whom he ministered, and thus deprived the meaner and more captious portion of their members of all possible ground of objection to himself or to his ministry ; so the Local Preachers have, in many points, the advantage over the stipendiary and unsecular pastors. Having quoted Erasmus, as expressing a wish that the preachers of his age had taken up the lofty resolution of the Apostle, the Doctor exclaims : " Were the shade of the mighty Erasmus here, I would have pointed exultingly to these three hundred representatives of fourteen thousand men, who, throughout the length and breadth of this land, are employed on the Lord's-day, and on other days too, feeding the flock of God, which is among you, taking the oversight thereof ; not by constraint, but willingly ; not for filthy lucre, but of a ready mind." * Language, this, which has touched and grieved the soul of Mr. Smith to its very depth. He says, " Nothing that I have seen or heard, even in these exciting times, has given me so much pain as the scandalous insinuation contained in the close of this extract, ' that Wesleyan ministers do not labour to save souls, but *for filthy lucre.*' If the words do not mean this, they mean nothing. Yet I cannot believe that this was the intention of the Doctor. While, therefore, I lament the indiscretion, I will not expose or reply to the apparent malignity." † The words do not mean " Wesleyan Preachers do not labour to save souls, but for filthy lucre." Neither is it correct to say, that, if they " do not mean this, they mean nothing." All that the language of the Doctor can be made to say, is, that no one can charge these Local Preachers with any selfish, sordid feeling, in the prosecution of their work ; that, if there be men who make the ministry a cloak of covetousness, that cannot be laid to *their* charge ; and that their labours, instead of being depreciated and overlooked by the stipendiary ministry, should be looked upon as supplying a desideratum without which thousands on thousands of our population would be left neglected and untaught, and as entitling the men who render such service, to the confidence, love, and gratitude of those above them. But how stands the case ? Have not those above them treated them with comparative contempt ? Is not their ministry underrated or despised ? What is

* The Apostle of the Gentiles, and his Glorifying, pp. 28, 29.

† The Doctrine of the Christian Pastorate, p. 47.

there so very "admirable, seasonable, and impressive," in proclaiming that "there must be at least a comparative bareness and inefficiency in the ministrations of secular men, who engage in the performance of duties which pertain to the office of a minister or pastor?" Why should "their transactions in business often bring them into such painful collision with the people to whom they preach the Word of Life; and in reference to whom they sustain the pastoral relation, as even to render their services nugatory, and defeat the very end of their appointment?" If, after due examination, they are declared qualified to preach the Gospel, and are sent forth to fulfil their commission, it partakes of the basest hypocrisy and cruelty to attempt to injure or depreciate their ministry. If their ministrations be comparatively bare and inefficient, then this is a disqualification, and the guilt of sending them forth falls on those who commissioned them.

The question is, not whether the paid Itinerant Preachers shall continue to exist, but whether they shall be allowed to lift themselves up into a separate and independent class, whose will is to be final, and to whom the People are to yield unhesitating and implicit obedience? Are they so far removed above the People as to be wholly distinct from them, and independent of them? Is there no other bond of union between the ministry and the laity than that of authority and submission? Is it the province of the one only to enact, and of the other only to obey? Are the Christian People but the slaves of an ecclesiastical despotism—the bending, crouching, creeping subjects of a proud, imperious, sovereign Conference? That is the question. The Wesleyan ministry have been gradually and insidiously encroaching on the rights of the People; heightening and strengthening its own power at the expense of popular freedom. Their aim has been to lift themselves up into a priesthood, and to clothe themselves with all its attributes and prerogatives. They are no longer the humble, pious, laborious, self-denying men of the eighteenth century. They have, to a large extent, lost sight of their peculiar mission. Their effort is rather to consolidate and perfect a certain ecclesiastical organisation, than to assail the empire of sin. Greater solicitude is manifested as to how to preserve and employ the assumed and extravagant powers of the Conference for the subjugation of the People, than how to combine the moral and spiritual force embodied in the People for the subjugation of evil. That the clerical body have ever been wont to assume such arbitrary power, even Mr. Smith is forced to admit. "It is true that Priestcraft has existed, and still exists; but does this prove that the pious, humble, labouring minister of Christ has no legitimate claim to those religious powers which are absolutely necessary to the performance of his sacred duties?"

Is the minister to be held responsible as the shepherd of the flock, and, at the same time, to be on a level in every respect with the sheep, or, rather, subservient to them? Is it not as possible for the People to err from the order of God, and to evince un-Christian behaviour towards their pastors, and even to exercise tyranny over them, as for the pastors to do so towards the People?" * It is possible. But on which side has the tyranny been the more frequently or the more crushingly exercised? With inexpressible liberality, with a profundity of wisdom worthy of an oracle, this apologist of things as they are, says: "If we have, on the one hand, a ministry arrogantly ascribing to itself superstitious powers, which can be neither rationally explained nor scripturally defended; and, on the other, struggling on in its course in a state of serfdom and vassalage, then, for my part, I repudiate both." So do we. We hate and abhor slavery not less than despotism. But when were the Wesleyan ministers in bondage to the People? If **THEY** have enjoyed unfettered freedom, why should they seek to enslave the People? In proportion as one man narrows and restrains the liberty of another, he brings him into bondage. The fetter which binds his every limb, a man may bear with fortitude and patience, so long as his great spirit is free; but the power which would seek to fetter that free spirit, or immolate its freer thoughts, is a power the most enslaving, the most crushing. It would take from us the most distinctive property and the most glorious of our humanity. It would lay reason prostrate, trample justice in the dust, make light of the rights of man, and rob him of his eternal birthright. Far distant be the day when any Christian People shall put their neck beneath the foot of such a despotism! The history of Priestcraft is a dark and painful chapter in the annals of humanity. Nor can Priestism longer obtain. The People have willed that it shall cease, and cease it must!

* The Doctrine of the Christian Pastorate, pp. 86, 87.

THE HEROINE OF HUNGARY.*

OF the numerous accounts of the patriotic but unsuccessful struggle for the independence of Hungary, none is more interesting, though some may be more complete, than that furnished by the Baroness Von Beck. This lady, a Hungarian by birth, was married to an Austrian Baron, who fell, in 1848, in the streets of Vienna, fighting on the side of the people. The death of her lord under such circumstances fired the patriotism of his bereaved widow, who, from that hour, consecrated herself to the service of her native country. These volumes contain the record of her wonderful exploits, and afford thrilling evidence that her spirit is cast in the heroic mould. Her account of the services which she rendered to the patriot cause of Hungary, would seem incredible, were they related by any other pen than her own. But the style of her narrative is so simple and yet so fervid, so free from egotism and yet so special and minute, that we read without conceiving any suspicion of exaggeration or romance. It is one of those books which can be reviewed only by presenting specimens of their contents; and, therefore, we shall occupy our space with a few extracts, illustrative of the character and feats of this Hungarian heroine, expressing our regret at her occasional deviations from exact truth in the preservation of her *incognito* when in danger from the Austrians.

"The death of my husband effectually severed the only ties that bound me to the past system, and I resolved, henceforth, to consecrate myself wholly to the contest against the old order of things. I had not long to wait for an opportunity of putting my resolution in practice. A few leaders of the democratic party in the Austrian Diet, which was sitting at Kremsier, still continued to meet and hold intercourse with one another, at my house, in Vienna. Their intimate connection with my late husband inclined me to the adoption of their views, and upon their complaining that they could not find any one to whom they could entrust the negotiation of an alliance with the Magyars, which was considered to be of the utmost importance to the liberal cause, I resolved to undertake the carrying out of their arrangements, and to be myself the bearer of their communications to the Hungarian Government."

"On reaching Darnkrat, I entered an inn, and whilst my hostess was showing my chamber, made some inquiries relative to my design. But to my utter dismay, I learned that even the sugar-workers were no longer permitted to cross the boundaries of the two countries, and that some who had come over were prevented from returning to their homes. I now despaired altogether; I wept and mur-

* *Personal Adventures during the late War of Independence in Hungary*; comprising an account of her missions, under the orders of Kossuth, to the different parts of the Hungarian Army during the contest. By the Baroness VON BECK. In two vols. London: Bentley.

mured against my hard destiny. The strength which had been supported so long by the hope of fulfilling my mission, entirely departed. I was utterly prostrated in mind and body, with the miserable prospect of having to retrace, without one encouraging thought, the whole of that long and dangerous journey, over which the desire of serving my native land had sustained me. In the midst of such gloomy forebodings and sorrowful thoughts, I was overpowered with sleep, but it was not untroubled. The past scenes of my life were renewed in my dreams. I lived over again the happy period when I dwelt with my own people and kindred in honour and contentment. I saw my husband once more. I heard him speak. Could it be altogether an illusion of the fancy? I heard him distinctly utter the following words, in tones which can never be forgotten by me: 'Go back to the place from whence you have come, there a way shall be opened to you to the fatherland, and you will find comfort and counsel.'

"I know that such visionary incidents may be accounted for on natural principles; but I did not wish to have it explained away. It was too pleasing to my feelings to be disregarded, and, in the absence of all living counsel, this dream was a motive sufficiently strong to actuate a woman.

"I went back, therefore, without delay, to Marchegg, where my excellent fisherman and his wife were overjoyed to see me. When I had informed them of my new disappointment, the fisherman told me that provisions had begun to fail in the Imperial camp, and that large foraging parties of the Austrian soldiers had made incursions on the Hungarian territory, and collected provisions on that side of the river, which he, with others, was compelled to transport across the March to the encampment in boats. They proposed that I should dress myself in a suit of their son's clothes, and busy myself with the tackle of the boat, so as to escape observation during the passage of the river. I did so; everything succeeded perfectly, and at length, after so many severe trials and disappointments, I stood once more upon Hungarian soil."

One of her first missions, on the service of her country, was to Vienna.

"The same evening all the preparations for my journey back to Vienna were finished. I had now entrusted to me, a letter from Kossuth to the — Embassy, a letter from Baron Motoschitzky to Prince Windischgrätz, and many private letters from the officers to persons in Vienna. My military friends advised me to conceal the letters in my haversack. This did not appear to me good counsel; for I knew that, should I be stopped by the Croats, they would ransack and turn inside out everything likely to contain food; my letters would thus be discovered, and myself inevitably put to death. I had determined to make the journey in a peasant's cart, as it would expose me to fewer inquiries and stoppages than a vehicle of more imposing appearance. I caused one of the planks of the cart to be hollowed out at the end, without breaking the surface of the side, and placed all my letters in the space thus formed. The plank was then replaced, and the joining at the end rubbed over with clay. I now felt perfectly certain that they could not be discovered by even the prying Croats.

"On the evening of December the 5th, I left Presburg, and soon reached Wolfsthal, where Jellachich's corps was posted. As usual, I was seized at the outposts, and subjected to a rigid examination. In anticipation of such an event, I had provided myself with papers from a well-known fruit warehouse at Presburg, and represented myself as an agent of that house going to Vienna, to collect in some debts. In spite of all my precautions, however, I was placed under military surveillance as far as Sömmering. I was stopped and examined six-and-twenty times, but in all cases my papers proved a sufficient passport. At length, early on the 6th, the cupolas and towers of the once gay, but now humbled and mourning, city of the Kaisers, appeared in view.

"I entered Vienna. It appeared to my imagination invested with a sombre and tragic hue, and the ruins which marked the fierceness of the recent struggle against tyranny, seemed fraught with solemn admonition to all despotic rulers. The figure of my slaughtered husband came before my mind; but the thronging memories which accompanied it I cannot, even did I desire to, depict. It was now exactly a month since I had left the city, but the exciting events which I had passed through made it appear a much longer period. I repaired to the Hotel of the — Embassy, where I was received with the greatest attention, and an immediate answer promised to Kossuth's despatch. From thence I proceeded to Schönbrunn, with the letter to Prince Windischgrätz; but was informed that he was gone with Jellachich to the Imperial Court at Olmütz, and would not return till the next day. His nephew, Count Windischgrätz, whom I saw soon after with Count Thun and Prince Lichtenstein, confirmed this information. I returned, therefore, to Vienna, and occupied myself in delivering the various letters with which I was charged. In the evening I received the promised answer of the — Ambassador to Kossuth's letter.

"On the next day I again visited Schönbrunn, and was admitted to an interview with Windischgrätz and Jellachich,—the two pillars of the House of Hapsburg. They received me with distinguished courtesy. Could they have divined the thoughts that filled my heart, how different would have been my reception! I handed my letter to Windischgrätz: he read it, and seemed struck with terror at its contents. I confess it was not without a secret feeling of satisfaction I saw this man taste some of the bitterness of that misery into which, with a remorseless hand, he had plunged myriads of his own, and of my countrymen. He went into his cabinet to write an answer to Motoschitzky, and Jellachich remained standing in the presence of his deadly enemy. I now looked, for the first time, upon the calumniator of Hungarian honour—the plunderer and destroyer of Vienna. I could scarcely refrain from giving utterance to the feelings of disgust and scorn that swelled within me; but I could serve my country more effectually, and was silent. He questioned me as to the number and condition of the Hungarian troops. I represented them as double their actual force. Upon which he said, with apparent carelessness, that those divisions which I had not seen were probably still stronger. His drift was evidently to draw from me some information respecting the position of the various corps, but I defeated it by taking refuge in the general ignorance of my sex upon such matters. Windischgrätz now returned with his written answer to Motoschitzky. He thanked me again for the trouble I had taken on his account; and what pleased me much more, he directed Count Thun to make out an order, giving me liberty to pass, wherever I chose, unmolested by the Austrian troops, to which he appended his own signature. I took my leave; my object was accomplished, and the two great generals—the conquerors of Prague and Vienna—were outwitted by a woman."

The next journey was to the Diet at Kremsier, of which and of other missions, we must refer to the book for an account, and pass on to her first interview with Kossuth.

"Szölözy announced that the President was ready to receive me. We passed through the Minister's council-chamber. I was in a highly excited state, and felt more fear than I have experienced often when I knew that my life was in danger. At length the door of the cabinet was thrown open, and I stood before Kossuth. His appearance exceeded even all that I had imagined; but I cannot describe it: indeed, neither pen nor pencil could give an accurate idea of the profound intelligence, mingled with an undefinable expression of sorrow, that beamed from his lustrous eye. His features, which all admit to have been singularly beautiful, were now somewhat pale and care-worn; but exhibited that majestic calmness which can arise from a consciousness of rectitude only. He took me by the hand,

and led me to the divan, where he seated himself by my side. He looked at me for a moment, and then said: 'Noble lady, in the name of the Hungarian nation; our menaced fatherland, I acknowledge your patriotism. I give you most heartfelt thanks for the great sacrifices you have made, and the faithful services you have rendered to the country. Continue to assist me. Help to lighten the overwhelming burden of government by which I am oppressed. You can do me inestimable benefit; for which, I trust, I shall soon be able to convey to you the thanks of a liberated nation.'

"These were his words, uttered in tones of such deep melody, that they seemed to sink into and blend with the soul. I could do nothing but weep whilst he pronounced them. My whole being was moved at this unexpected eulogy from him, whose mere approval I should have deemed the highest praise. I replied to him: 'Illustrious President, when I left Vienna, at the close of the popular struggle, it was with the firm resolution to consecrate myself wholly to my country, by serving her with all my power, and, if necessary, by dying for her. Your great example, and the wretched condition of Hungary, have not only preserved that resolution unaltered, but have strengthened it. It makes me happy and proud that you think I may, though a feeble woman, be useful to our native land.' The conversation now turned upon the proposed mission to Gallicia, for the purpose of arousing the Poles, and forming an auxiliary legion. Wovonetzky, Motoschitzky, and Thunes, explained their plans fully. Kossuth hesitated at the proposal of sending me upon so dangerous an enterprise; but I assured him I undertook it willingly, and that I would carry it into execution, or die in the attempt."

The story of this expedition is highly exciting. We cannot find room for the history the Baroness gives of Görgey's treachery, of which there is now not the least doubt. We must also pass over her expedition to Gallicia to enlist the Poles, equally dangerous but equally successful with the former. We have, at Szigeth, the following picture of a lady recruiting.

"I heard music in the lower corridor of the hotel, and, on inquiring what it meant, was informed that it was a party recruiting for a new jager battalion, and that they were waiting for me to open the ceremony, and to present them their colours. I laughed heartily at the idea of my becoming a recruiting officer, but the Prince Wovonetzky begged of me to gratify the soldiers, by acceding to their request, and said that they considered it of more importance than I might suspect. Seeing him in earnest, and having no special reason to refuse, I consented to play my part in this new character, and descended, leaning on the arm of the Prince. There was an immense crowd of young men at the door, who received me with enthusiastic cheering. The officer of the recruiting party handed me the colours. I waved them three times, and, in the midst of the most profound silence, spoke nearly as follows: 'Children, the freedom of Hungary is threatened. Savage hordes of robbers have violated its sacred soil. They have been sent to plunder your homes, and to deprive you of liberty and honour. The fatherland requires your aid. Many of its gallant sons have already responded to our call. The honveds and hussars are striking terror into the hearts of our tyrants. Will not you do so likewise?'

"The most vivid acclamations followed this appeal; and for several minutes the cry of 'Eljen Kossuth!' was prolonged by the multitude. 'Think, then,' I continued, 'of your forefathers, who were always armed to defend the land of their homes, and proved their devotion to it in many a sanguinary battle. Go, be generous and brave, like them; and this banner shall always be the symbol of victory.'

"Again the cheering was renewed; and when I handed back the colours to the

officer, numbers of young men crowded round me, each eager to pledge himself to the cause of freedom, by kissing my hand. In less than two hours I enlisted two hundred and thirty men. Wovonetzky was astonished at my success, not more, however, than I was myself. He thanked me heartily, and said that it would have been impossible for him to create such a feeling as I had done, by showing that ladies could understand and take an active part in the great quarrel."

In the county of Saross, we find her rebuking the recreantism of some poltroon justices.

"I reached the town in which Szémere resided, early in the morning; and there I found, in fact, all the unhappy justices of the peace who had obeyed Schlick's summons to Kaschau, and had lent themselves to his infamous designs. Szémere had assembled them for the purpose of inquiring into their conduct, and punishing the guilty, as he had threatened. It was not his intention, however, to imitate the example of the Imperialists, by retaliating vindictively. He wished rather to strike a wholesome terror into their minds, than to punish them with severity; for it was obvious that the poor men had acted as much through fear as through any other motive. He, therefore, requested me to pronounce judgment upon them, as it would relieve him from some embarrassment.

"I consented. The justices were all together in a room. I rose, and addressing the next to me, said: 'Pray, what countryman are you?' 'A Slave,' he replied. 'Where do you live?' 'In Hungary.' 'In Hungary!' I proceeded; 'and yet you have acted in this shameful manner towards your own country! You have consented to become agents to the enemies of your own honour and liberty: you have treacherously seized your unsuspecting fellow-subjects, and sent them to prison, bound and gagged like felons. Do you suppose that Schlick had your benefit in view when he gave you this disgraceful office? No, you are well aware that his advancement with the Austrian Government depends upon the success with which he can humble you, and all of us; and ravish from us our national rights and liberties. This is the object of the Camarilla in the present war. All that Hungary seeks is the constitution solemnly ratified by the Emperor Ferdinand, on the 16th of March, in the presence of the Archduke Stephen, our Palatine, and of Kossuth, our President. You have been the dupes of the grossest misrepresentations: you have lent yourselves, with your judicial authority, to all the petty intrigues of the foes of national freedom; you have even ridiculed that noblest and purest of patriots, Kossuth. What prevents him from retaliating, now that you are so completely in his power? I will tell you: he disdains such baseness, and passes it by as unworthy of notice. His lofty soul is far above mere personal revenge: his actions have ever been open and candid, and the sole object for which he makes such superhuman efforts, and endures so much obloquy, is the liberty and happiness of our common country. Take this from one who knows him well, and who could not be easily deceived as to his motives. Go now to your respective homes, for this time your conduct will be overlooked; but believe me, when I tell you that you had better study again your own interests, as well as those of your country; and that if your conduct be not altered for the future, the next time you are called to account, it will be with a very different result.'

"They seemed deeply affected, and said they had been grossly deceived, both as to Kossuth's intentions, and the original cause of the war, and promised solemnly to remain, henceforth, true to the cause of the fatherland. I then dismissed them, after again repeating my warning against their unpatriotic conduct."

Here is an incidental sketch of Bem, rendered the more interesting by his recent death.

"Bem had in a short time, by an amazing union of skill, energy, and bravery,

earned for himself, beyond all dispute, the character of one of the greatest generals of the age. When he entered Transylvania he had about five hundred troops under his command, destitute of clothing, arms, ammunition, stores—everything. It seems like the fabled enterprise of some ancient Paladin of romance, for a man to undertake, with such a force, to conquer a province in possession of the armies of two mighty empires; yet Bem not only undertook it, but in an incredible short space of time—only a few weeks—actually effected it, and drove the enemy before him on every side, until he remained undisputed master of the whole territory. The genius which could create and equip an army under such circumstances, and infuse into it such burning ardour and indomitable energy, changing, as if by some magic spell, a crowd of peasants into a puissant and conquering army, plainly points out its possessor as a born leader of men, and endowed with all the essential elements of greatness.”

The Baroness, it seems, was not the only heroine in Hungary.

“There was one individual whose conduct was the theme of universal admiration, and that person, strange to say, was a young female. A certain mystery hung round her origin and family. Her name was Caroline, but she was known in the army by the name of Carl; her real surname was never known. Instances are not uncommon of females performing deeds of extraordinary valour, under powerful excitement. The Maid of Saragossa braved the French fire to avenge a fallen lover, and Joan of Arc became a heroine through the power of glowing devotion. The motive which actuated Carl it is impossible to divine, unless we attribute it to a burning love of liberty, and hatred to despotism. However this may be, she appeared first in the insurrection at Vienna, and fought with astonishing daring throughout the whole of that sanguinary struggle. Her sex was then unknown, as she was dressed in male attire. After the suppression of the popular party in Vienna, she was lost sight of for a few days, when she was recognised under the uniform of the German Legion, into which she had enlisted, at Raab. From this corps she changed into the Tyrolese jagers, where, by her good conduct and bravery, she soon became a non-commissioned officer. She fell, desperately wounded, whilst fighting in the thick of the conflict, at Verpelet; but preserved sufficient consciousness and presence of mind to crawl to the side of a wall, where she lay still whilst the battle ranged round her, and the combatants passed over her repeatedly. As soon as the battle was over, she dragged herself to a place where her wounds were attended to, and she rapidly recovered from them.

“Her next appearance was at Debreczin, where she applied to Kossuth for permission to serve in the hussars—it was granted; and here again her good conduct was so conspicuous, that she advanced rapidly from one step of promotion to another, till she attained the grade of an officer. She then, to the total abnegation of her cloth, married a brother officer, a major of the artillery. The happiness of her married life was not destined to a long continuance. Her husband was soon after taken prisoner by the Austrians, and the last intelligence she ever heard from him informed her that he was about to be tried as a rebel before an Austrian court-martial. His fate may be easily divined: no doubt he died, like so many other brave men, by the decree of that lawless and savage tribunal. Since that event, poor Caroline herself has also been lost sight of. If she has survived the shock, it is probably only to spend, in some distant retirement, the remains of a broken heart, in mourning, like others, over a slaughtered husband and a ruined country.”

We cease to wonder at the Baroness's devotion to Kossuth, when we read such accounts as the following:—

“Kossuth afterwards visited the graves of the fallen heroes, when a scene of strong excitement and powerful interest took place. They who have never seen Kossuth can have no idea of the sublime, almost spiritual, expression, which per-

vades his noble face and figure, when excited by some great thought or splendid imagining. There he stood, by the last resting-place of many of his dearest friends, and of thousands whose fearless hearts but a few short hours before beat in unison with his own, in its high aspirations after national liberty and glory. His look was inexpressibly mournful, as he gazed at the multitude of recent sepulchres in which the fallen brave were laid to their long repose. He appeared to cast a true glance into the passing nature of all that is earthly, however noble or esteemed; but even from the contemplation of the dead he seemed to catch a fresh portion of that pure and heroic spirit which animated them whilst living. He raised his face to heaven, and uncovered his head—an action in which he was imitated by all present; a smile of unearthly beauty played round his lips—it was not kindled by joy, but by faith—as he clasped his hands together, and, with a bearing that can never be forgotten, uttered the following prayer. It was afterwards printed, and is worth a record in the language of another land.

“ ‘Exalted Ruler of the Universe, God of the warriors of Arpad, look down from Thy starry throne upon Thine unworthy servant, from whose lips the prayer of millions ascends to heaven, extolling the infinite power of Thine omnipotence. My God, Thy bright sun shines above me, whilst beneath my knees rest the bones of my fallen brothers. Thy stainless azure over-canopies us; but beneath, the earth is red with the sacred blood of the children of our fathers. Let the fructifying beams of Thy glorious luminary shine upon their graves, that the crimson hue may be replaced with flowers, and the last resting-place of the brave be still crowned with the emblems of liberty. God of my fathers and of my race, hear my supplications; let Thy blessing rest upon our warriors, by whose arms the spirit of a gallant nation seeks to defend Thine own precious gift of freedom. Help them to break the iron fetters with which blind despotism would bind a great people. As a freeman, I prostrate myself before Thee, on these fresh graves of my slaughtered brethren. Accept the bloody offering which has been presented to Thee, and let it propitiate Thy favour to our land. My God, suffer not a race of slaves to dwell by these graves, nor pollute this consecrated soil with their unhallowed footsteps. My Father, my Father! mightier than all the myriads of earth, the Infinite Ruler of heaven, earth, and ocean, let a reflex of Thy glory shine from these lowly sepulchres upon the face of my people. Consecrate this spot by Thy grace, that the ashes of my brothers who have fallen in this sacred cause may rest undisturbed in hallowed repose. Forsake us not in the hour of need, Great God of battles. Bless our efforts to promote that liberty of which Thine own spirit is the essence; for to Thee, in the name of a whole people, I ascribe all honour and praise.’ ”

But our exhausted space warns us that we must put an abrupt end to these extracts. Our readers will find the Baroness's narrative a captivating book. The advocates of peace principles will see in it arguments in support of defensive warfare, which it will be difficult for the most skilful of them to answer; while of the horrors of war in general and of the criminality of aggressions by one nation upon another, no living writer has furnished more vivid pictures, or more eloquent denunciations than the noble-minded Heroine of Hungary.

Notices of New Books.

The Church of Christ; her Duty and Auxiliaries. By a PLAIN MAN. 12mo, viii., 82. London: Ward and Co., Paternoster-row. 1850.

THIS is a pamphlet to make men think. The author deals with the present position of the churches generally in an earnest spirit. He points out their duties, exhibits their aids, and shows where they have failed in fulfilling their high and all-important mission. He bestows a passing glance at Methodism, and his remarks contain much truth. Speaking of our own community he says:—

“Of all the Ecclesiastical Associations in the United Kingdom, the Conference of the Wesleyan Methodists is the most formidable and imposing; it possesses a power that no other church possesses, save the Church of Rome; it holds the property of the Connexion in its grasp—legislates throughout the whole machinery, down to the child in the Sunday-school—praises, censures, or expels at pleasure—meets a certain portion of time with closed doors—and is irresponsible to those who contribute towards its support, or form part of its strength, excepting so far as it chooses to render an account. Ministers, and Ministers only, have the right to vote on any question that may be discussed, or to decide on the character and conduct of any individual who is one of their number. The lay members of the body have no voice in the Conference; their only privilege consists in giving, and obeying the rules propounded for their guidance; and the Ministers, in their single capacity as Ministers, have very little more freedom. With this body there is no seeking after truth, for John Wesley decided that difficult question; there can be no real religious liberty, for everything must be said, done, and regulated according to the plans of the Conference; and an objector has no alternative but to be silent or withdraw. Such a system of superintendence might possibly be expedient in the early days of Methodism; but such a system of Church Government cannot be found in the New Testament. It is unscriptural and unapostolic, and must, sooner or later, yield to the growing intelligence of the governed. Notwithstanding, much has been done by the Wesleyan Methodists towards the conversion of the world to God.”

Of the other branches of the Methodist family he has a more favourable opinion:—

“Of the Conferences of the different bodies that have seceded from them, it is but justice to observe that they approach nearer to primitive times and practice, although the representative system does not invariably, in religious matters, prevent the domination of a few over the many. Care and caution are necessary in the election of representatives: men should be selected for their wisdom, piety, and zeal; not on account of their position in the world. No church, nor any section of the church, can prosper that is subject to men whose only influence is the influence arising from the possession of worldly property. Every system has its defects as well as its excellences; yet, with all the defects that exist in the polity of these seceding bodies, they assert principles that have become embodied as living facts, that no logic can controvert, argument set aside, sophistry charm away, nor abuse, banter, or calumny, annihilate: facts, asserting desire for religious freedom, whether perfectly or imperfectly understood; that demonstrate the folly of supposing, that while the world is advancing in knowledge and wisdom, the Church of God is forbidden to move.”

The Life of Jesus Christ. By AUGUSTUS NEANDER. Translated from the German by JOHN M'CLINTOCK and CHARLES E. BLUMENTHAL. Post 8vo, xxxii, 497.. London: Henry G. Bohn, Covent-garden.

IN our last number we reviewed this work at length. It now only remains for us to refer to Mr. Bohn's edition, which is everything that could be desired. It forms one of the volumes of his really cheap “Standard Library.”

Divine Providence Considered and Illustrated. By CHARLES HARGREAVES.
Fcap. 8vo, pp. 232. London: Ward and Co.

THE author informs us that he aimed at presenting young persons with "a brief and popular view of the subject of Divine Providence," as "illustrating the agency of God in the affairs of men." He has executed his difficult task with singular ability. We know not a work of the kind so suited for the class it addresses.

Anecdotes: Moral and Religious. By MATTHEW DENTON. Second series.
12mo, pp. xii., 217. London: Ward and Co. 1850.

THE compiler of these "Anecdotes" has displayed more industry than taste in the selection he has given to the public. The "similes, proverbs, and poetry" which are "interspersed" through the volume are of a better class, and from modern books. As a railway companion, or a book for the young, it possesses considerable advantages.

The Idol Demolished by its own Priest. By JAMES SHERIDAN KNOWLES.
Fcap. 8vo, pp. 210. Edinburgh: A. and C. Black; London: Longmans.
1851.

MR. KNOWLES deals with the whole question of Transubstantiation in a masterly manner. Cardinal Wiseman, to whose lectures it is a reply, cuts a sorry figure in the hands of this vigorous writer. We know not a better work on the subject.

The Heavenly Supremacy. By the Rev. THOMAS STRATTEN. 12mo, pp. 39.
London: John Snow, Paternoster-row. 1851.

THIS is an able discourse on, "And hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fulness of him that filleth all in all" (Eph. i., 22, 23). Mr. Stratten discusses the following topics:—"The central place or seat of government to the Church; the mode in which the heavenly government gives law, and so rules the earth; and the exclusive nature of the heavenly supremacy—Christ, the *only Head* of the Church." The argumentation of the preacher goes to show, as it does to a demonstration, that the pretensions of Popery are unwarranted in Scripture, and are an interference with the exclusive Headship of Christ.

The Ecclesiastical History of Eusebius Pamphilus, Bishop of Cæsarea, in Palestine. Translated from the Greek, by the Rev. C. F. CRUSE, A.M., Assistant Professor in the University of Pennsylvania. Post 8vo, pp. xl., 430. London: Henry G. Bohn, Covent-garden. 1851.

THIS is a seasonable publication. Ecclesiastical history, now that the clerical order is putting forth its unwarranted assumptions to exclusive and irresponsible authority in the Church, will be more than ever in request; and inquiring minds, so stimulated, are not likely to rest satisfied without dipping deep into the wells of information. Eusebius has been justly designated the father of ecclesiastical history. He is the first and only historian of the Church bordering on primitive times, and his work is unquestionably the most important of any that appeared in the first ages of Christianity. The translator's duty has been ably performed, and Mr. Bohn deserves praise for this addition to his valuable "Ecclesiastical Library."

The Modern Judea Compared with Ancient Prophecy. By the Rev. JAMES AITKEN WYLIE. New Edition. Post 8vo, pp. 366. London : W. Collins, Paternoster-row.

ANOTHER of Mr. Collins's exceedingly cheap books. 366 octavo pages for 1s. 6d. ! There is not only quantity but quality. Mr. Wylie is a pleasing writer, and the topic a pregnant one. We are furnished with a vivid picture of Palestine and the adjoining countries, an elucidation of prophecy as it bears on these interesting localities, and some speculations on the probable changes, moral and physical, which they are yet destined to undergo. Mr. Wylie has made a judicious use of all the best authorities down to the present day.

The Believer's Assurance of Salvation. Is it Attainable? By the Rev. W. DAVIS, Hastings. 18mo, pp. vii., 66. London : John Snow, Paternoster-row. 1851.

GOOD as far as it goes, but defective in not exhibiting, as attainable, the direct witness of the Spirit to the believer's acceptance with God. The author complains of those who preach only "half the Gospel," and then does not set a much better example. He confines his remarks, which are most excellent, to what is properly termed the witness of our own spirit.

The Mother's Recompense ; a Sequel to "Home Influence." By GRACE AGUILAR. London : Groombridge and Sons.

THIS interesting tale is likely to meet with a hearty welcome from the admirers of its predecessor, "Home Influence." Alas ! the young and gifted authoress is no more. She is beyond human praise or censure ; yet the book will command and deserves the attention of those who, approving this kind of literature, and adopting this mode of conveying moral lessons to those whom they love, naturally desire to find its purest and most efficient specimens. The spirit, tone, and sentiment of the volume are unexceptionable, and the story is told charmingly.

Geological Confirmations of the Truth of Scripture, drawn from the "Vestiges of the Natural History of Creation," with a Refutation of the Theory of Creation and Moral Principles Contained in that Publication. By the Rev. W. CARLILE, Missionary, Jamaica. Glasgow : Blackie and Co.

THIS book is not so formidable in size as the title might suggest. It is a series of clever, pungent letters, originally published in the *Cornwall Chronicle*, Jamaica. The author plays havoc with that smart absurdity, the "Vestiges of the Natural History of Creation."

Our State Church. London : The Anti-State Church Association, 4, Crescent, Blackfriars ; B. L. Green, Paternoster-row.

THE Anti-State Church Association is carrying on the war with increased vigour and energy. As would be seen by our last number, the Committee have resolved upon a more free use of the Press in the controversy. This is the first publication resulting from that decision. It contains six ably written papers on the State Church in England, Ireland, Scotland, and Wales. The statistics it supplies relative to the funds of those establishments, and the moral results they severally accomplish, should be in the hands of every man who desires a thorough knowledge of the question.

THE
WESLEYAN REVIEW,
And Evangelical Record.

MARCH, 1851.

JUS DIVINUM—THE LAW OF LIBERTY.

To man it has always seemed that "the former days were better than these." It is his morbid dissatisfaction with the present (a dissatisfaction, however, implanted by the Creator for wise and noble ends), which propels his mind now into the future, but at times also into the past ; leads him to people both with the creations of a warm imagination, and then to dream that the brilliant phantasy is a reality. But the obscurity in which remote times and events are enwrapped, materially helps this delusion. In the world of mind, as in the world of matter, some objects are viewed best from a distance. The fine outline only is distinguished ; and, instead of the warts and wrinkles which a closer inspection would discover, the spectator is at liberty to conceive the existence of a thousand charms. As a distant mountain appears to touch the sky, so our remote ancestors seem to have been all heroes and heroines, wandering in Elysian fields, and the neighbours and companions of the gods themselves.

But has there been then, it will be asked, no golden age ? No illustrious epoch breaking off from the monotonous circle of human existence, and, amid the shadows of the past, standing out a luminous point, in whose bright beams the sickened soul may bathe, and from which some ray of hope may be reflected on the future ? The sacred Scriptures present us with two such periods ; one which ushered the first Adam into the world, another which followed the departure of the second Adam from the world. In the records of the Primitive Church, the mind may freely expatiate, assured that its brightest visions will hardly exceed the truth, and that its keenest researches will not end in disappointment. For then God and men dwelt together ;

and it seemed as though men were lifted up to God, rather than that God had come down among men. The gem of heavenly water found for once a setting which did not dim its lustre ; and the church, faithful to her high mission, stood forth, according to the glowing description of prophecy, " fair as the moon, clear as the sun, and terrible as an army with banners."

To pass from contemporary scenes to the contemplation of that church, is like passing from the midst of a modern assembly, prolonged until the sun has again commenced his journey towards the zenith, into the balmy air of a rural neighbourhood. The artificial lights and mimic splendours of the one scene,—the orient sun, and the thousand flowers, bathed in dew and opening their blushing beauties to kiss the welcome day, in the other ; the turmoil and confusion, the simulated activity, or morbid exhaustion of the former, and the virgin energies, working resistlessly, yet with the air of a profound repose, in the latter,—remind us, in the one case, that we gaze on the works of *man*, convince us, in the other, that we " see *God* face to face."

But our object is to point out a special reason which exists for studying the records of the Primitive Church. Pleasing as a picture, animating as a representation of what man has been, may again be, and ultimately must be, that church is something more than all this. And it is all this, that our attention may be effectually secured to that something more. It is a working model, continued and set in motion by God himself, for succeeding ages to study and to copy. Its precedents supply the common law which binds Christian churches through all time. It was the rehearsal of a drama, in a part of whose unfolding plot we are called ourselves to be actors. We crave the attention of the reader while we attempt to illustrate this peculiarity.

It will be perceived at once, that we differ from those who hold that the New Testament contains no authoritative legislation on the subject of church government.

It is customary to allege, in support of this opinion, the *unimportance* of that question. That it is not a question of the first importance, is true ; but it by no means follows from this that it is of no, nor even that it is of small, importance. If it appears little when placed beside such truths as the necessity of faith in Christ, or the importance of holiness, it is in consequence of the inconceivable magnitude of those truths, and not of its own intrinsic littleness. An Alp appears small beside an Himalay, and the earth itself beside the sun ; but who would say that they are, therefore, of small importance in the economy of nature ? And though this question, in relation to some others in the Christian scheme, were but as a twinkling star or a little hillock, yet the star and the hillock have both their ends to

serve, and may be as worthy to occupy the Divine counsels, and to be regulated by Divine wisdom, as is the smallest elevation of the surface of the globe, or the most insignificant-looking star that gleams in space.

Indeed, it is only when viewed in connection with those truths whose sublime magnitude distances all comparison, that this question should be pronounced even a secondary one. In every other relation, it is of primary concernment. More than this, it shares the importance of those cardinal truths themselves; for the testimony of history is emphatic, that erroneous views on this question have been too generally connected (and oftener, perhaps, as the cause than as the consequence) with erroneous views on matters of vital doctrine. Let any one reflect, for example, on the immense superstructure of false teaching which the Church of Rome has continued to rear on one point of her ecclesiastical polity,—the priesthood of the clergy.

Considering this; considering, too, that the science of government, instead of being, as this argument would seem to imply, the simplest, is in reality the most intricate and perplexing of all sciences; considering further, the peculiar perils to which ecclesiastical government is liable, from the character of the governed, from the terrific sanctions it has at command, and from the facilities it hence affords for gratifying that lust of dominion which Christianity, alas! does not always effectually subdue: viewing these things in combination, and remembering, too, that the mechanism, so intricate, so liable to go wrong, and possessing no guarantee in the infallibility of its workers that it shall not go wrong, is instituted for no other purpose than the lifting up of this earth of ours to heaven, it will surely be seen, not that the question of church government is so trifling as to be beneath Inspiration, but that a reasonable and strong surprise would have been felt had such a question found no place in the Scriptures.

It is alleged again, however, that, admitting its importance, it is *better* for Christian churches themselves that they should not be bound on this subject by the Scriptures, but should be at liberty to change or modify their institutions as circumstances render expedient. Here it is necessary to ask what is meant by not being bound on this subject by the Scriptures? If only that it is not desirable that we should have imposed upon us a rigid and inflexible system like that which the Jews were not able to bear, we agree that it is not. But if it is meant that nothing should be bound, then we demur. That diversity of human wants which is appealed to, will not justify so comprehensive a conclusion as this. For, if there is much diversity in human nature, there is also much *uniformity*. The uniformity is in *essentials*; the diversity only in *accidents*. If the church should vary because man

varies, should she not also be uniform, because, and so far as, he is uniform?

Conceive to what this principle would lead, if fairly carried out. Once admit that the *only* rule of procedure is expediency, that circumstances will justify any change, however radical, and that of these circumstances churches are themselves the sole judges; and what regions of extravagance and folly would not those churches rush into, and vindicate to themselves? Deprived of chart or compass, and without a friendly star to direct their course, the pilots of the church, unless they were infallible, would be more likely to go wrong than right, and would inevitably run upon destruction. Each church assuming the right to differ radically from its neighbours, the whole would become a variegated patchwork, through which no common resemblance could be traced; "a tessellated pavement, without cement." On Christians themselves the effect would be that of a second Babel; "their language would be confounded, and they would not understand one another's speech."

But a fatal objection to this view is, that it is directly opposed to the Scriptures themselves; the fact being, that directions on this subject are contained in the New Testament. Not formal and systematic directions it is true, because it is not the manner of the sacred writers to give such; but such as those writers are accustomed to give on every other subject. And, if given, for what other purpose than, in some sense,—we do not at present say what that sense is,—to *direct*?

Conceiving that the opposite of wrong must necessarily be right, men have passed from this extreme to another, which is, perhaps, equally remote from the truth. It has been contended, that the New Testament contains a *perfect model* of church government, to every part of which our obedience is due, and to which we may not presume to add anything of our own.

In support of this view, we are referred to the Jewish dispensation, in connection with which, it is said, such a perfect model existed. This is true; but the question arises, Are the cases so far alike as to warrant an inference from one to the other? That is, do the circumstances which rendered a perfect model appropriate in the Mosaic economy, exist also in connection with the Christian? The Jewish dispensation, for example, was *national*. Its institutions were intended for a particular people, and were available only after incorporation with that people. Here a uniformity of observance was as practicable as it was desirable. Again, that dispensation was *typical*. All its institutions contemplated something beyond immediate edification; and that the correspondence of anti-type and type might appear, an exact conformity was indispensable. The slightest variation would

have been like altering the letter of a finger-post. It is not enough to say, that these marks do not characterise the Christian dispensation ; they are, in fact, in direct opposition to some of its most prominent features.

This hypothesis is open to the objection, that it makes the intimations of the New Testament altogether *insufficient* for the purpose they contemplate ; for no such thing as a perfect model can be found in the New Testament. Many topics of great importance have been only cursorily alluded to, and many others entirely passed over. Respecting the two rites included in the Christian system, to adduce a single instance, our information is as meagre as can well be conceived ; and yet, reasoning from the analogy of the Jewish system, this is a subject on which we should expect the most precise and copious information. But let any one make the experiment for himself. Taking up the Acts and the Epistles, let him attempt to construct from them a full and consistent model ; and, unless blinded by previous attachment to a system, he will soon perceive on what a Sisyphean task he has adventured. The corner-stones are there ; the great outlines of a polity he will discover easily enough ; but that is all, and a voice as intelligible as that which forbade the rebuilding of the Temple at Jerusalem, will call upon him to desist ; for the *omissions* of which we are speaking do, in fact, contain a voice of God to us. Those omissions could not be unintentional ; and the probability is, that they were designed not only to teach us what the will of God is on this subject, but also to secure that that will should be complied with.

If the omissions of the New Testament are opposed to this theory, many things *which are inserted* are also equally at variance with it. Apostolical precepts and precedents often originated in peculiar social customs, in anterior religious observances, or in extraordinary conditions of society, or of the church itself. And yet, according to this hypothesis, the things so originating are duties of necessary and unchanging obligation. The attempt thus to perpetuate them, subordinates the great object of Christian association, edification, to a thousand friddling details ; gives to means an importance apart from the end proposed, making the observance of means itself an end ; and converts the church of Christ into a huge black-letter volume, a repository of antiquities, more valuable for show than for use, assimilating it to the venerable obscurities of jurisprudence and the impressive ceremonial of Lord Mayor's Day.

In truth, this theory, however tenaciously held as a theory, is invariably abandoned in practice. No one ever did, because no one ever could, consistently act upon it. "The bed is shorter than that a

man could stretch himself on it, and the covering narrower than that he can wrap himself in it." Let not our readers suppose, however, that, because in this respect inoperative, it is, therefore, at least harmless. Powerless as a rule of government, it is not powerless as a breeder of strifes and divisions. Its presence has too often been the signal for events over which an angel might weep. It has nursed the demon of bigotry even in gentle bosoms, and torn the seamless robe of Christ into a thousand shreds. Multiplying the number of revealed truths, it multiplies the possible occasions of difference among Christians. Adding only such as are obviously trifling, it gives acrimony to those differences when they occur ; since it is in human nature to evince more vehemence in contending for what is small than for what is great, on the principle of making up the requisite momentum of our arguments, by supplying in the velocity what is wanting in the weight.

Against this theory, we may remark in passing, Methodism is an eternal protest ; she gives it the lie at every step of her history. What the present monarchy of England is to the *jus divinum* of kings, Methodism is to the *jus divinum* of church government.

Differing from both the views to which reference has been made, we hold, however, that each contains a portion of truth. We believe with the second, that the New Testament prescribes *principles* ; we believe with the first, that it does not prescribe *rules* of church government ; that, as in a parable, the imaginary incidents are less important than the truth they embody, so it is the spirit, and not the letter, of the New Testament legislation on this subject, that we are to consider ; that the garb in which a principle is presented to us, and its attendant circumstances, are accidental ; that the principle only is essential, and is alone entitled to homage. The *spirit*, and not the *letter*,—*principles*, not *details*,—are the symbols of our belief on this subject.

The arguments which disprove the opinions already considered, also, when viewed in combination, establish this. But, besides referring the reader to those arguments, we may be allowed to add one or two other considerations.

A presumption in favour of this view of the subject is afforded by *the analogy of other parts of the Christian system*. If, unlike all the other religions in the world, Christianity does not give precise rules of life, but only certain great principles which men are to apply for themselves, and for the faithful application of which she constitutes them responsible to God, there is a probability that a similar course will be pursued here also. Especially when it is considered, that, in other respects, the course pursued in these two cases is the same. In

both, for example, instruction is imparted, first, *preceptively*; and, secondly, by a *perfect example* in which the precepts are embodied. In both, also, those precepts, almost invariably taking a concrete form, are themselves *examples* likewise.

This presumption is further increased by the circumstance that the very peculiarities which lead us to conclude, and which are our only warrant for concluding, that the teaching and example of Our Lord must be interpreted according to the spirit, and not according to the letter, are also characteristic of the example and teaching of the Apostles in relation to the government of churches. Those peculiarities have been stated thus:—"First, precepts are often apparently *contradictory* to each other; secondly, they are often such that a literal compliance with them would be, in many cases, either *impossible*, or, at least, *extravagant* and *irrational*; and, thirdly, this literal compliance would, in many instances, amount to so *insignificant* and *unimportant* a point of duty as could not be supposed deserving of a distinct inculcation for its own sake."* Now, of the first kind is obviously the *conduct* of the Apostle Paul, in labouring with his own hands, at Corinth, contrasted with his teaching that "they who preach the Gospel should live of the Gospel," &c. Of the second description is the fact (assuming for a moment the Congregational hypothesis), that all believers in one town or city constituted, in Apostolical times, one church meeting in one place; whence would follow the duty of all the Christians in London, for example, to worship stately in one church or chapel. Of the third kind, are such Apostolical practices as the kiss of charity, abstinence from things strangled, and from blood; unction of the sick, &c. Now, if these peculiarities warrant a certain inference in one instance, do they not warrant, and does not consistency require, that we should draw the same inference in the other also?

Further: the principle on which the Apostles proceeded in the establishment and government of churches, was obviously, and in marked confirmation of the view which has been presented, *adaptation* to existing institutions, to social peculiarities, to the state of society generally, and of the churches themselves. This plastic adaptation is the more observable, because it was accompanied with an unbending determination, a total recklessness of all considerations of expediency, in matters which involved a principle. Their *inflexibility* in the one case, brings out into stronger relief their *flexibility* in the other.

The *general adaptation* of the Apostolical institutions to the then existing condition of society, cannot, we think, be questioned. Those

* Whately's Essays. Second Series. Fifth edition, p. 300.

institutions arose out of contemporaneous institutions, and were often a close imitation of them. So much is this the case, that it is impossible to lay our hands upon any Apostolical institution, and say, "This was *new* at the time it was first used by the Apostles. It had not its parallel anywhere else, and would strike the people of those days as a novelty." And this is the more remarkable, inasmuch as the religion itself was emphatically new; many of its principles were utterly remote from, and, indeed, utterly repugnant to, all that men had before known or conceived. How came it, then, that a religion so pre-eminently unique, contained not a single novelty in those institutions which were designed to embody and perpetuate it?

This phenomenon could not be accidental; and the reason of it must have been one of these two: either the arrangements selected were in themselves the *very best*, or it was not the object to select that which was best in the abstract, but only that which was best *under the circumstances*. Now, in relation to the former, few will pretend surely that the human institutions of that period had attained to an abstract perfection; in which case, it would be our duty to frame our political institutions after them also. We know, in fact, that they had not; that succeeding ages have witnessed an immense improvement in every department of government. Representation, for example, that inimitable expedient for combining the freedom of popular institutions with the compactness and decision necessary to efficient government, was unknown until centuries after the time of the Apostles, and is a purely modern innovation. If, however, the latter alternative is embraced, it will follow, as the particular arrangements of the Primitive Church were selected not for their intrinsic excellence, but for their adaptation to existing circumstances, that *we* are not bound by those arrangements, except as they are appropriate in our own circumstances also.

But further: besides this *general*, there was what we may term a *specific*, adaptation in the arrangements of the Primitive Church; that is, when extraordinary circumstances arose, the general plan itself was superseded, and a specific course of action was adopted. Our space, already exhausted, will only allow us to refer to two examples of this. One is the conduct of the Apostle Paul, already alluded to, in labouring with his own hands, at Corinth; the other is the case recorded in Acts xv., where an extraordinary emergency gave rise to a specific regulation, which was obviously intended to be only contemporaneous with that emergency.

But, if this principle can be shown to have been that which guided the Apostles, we are as much bound to observe it as we are to observe any other that the New Testament contains. Loyalty to the Apos-

ties, and to their Divine Head, will be shown by an adherence to the principle which they recognised and acted upon, rather than by an adherence merely to the results of its application in a particular instance.

Among the recommendations of the view we have presented, we would enumerate that *loyalty to inspired authority* of which we have just spoken. The principles of the New Testament we hold sacred ; and the faithful application of those principles we believe to be a duty incumbent upon every man. If we do not allow a similar place in our regards to mere details, it is because we believe they were never designed by the Redeemer to hold such a place. The legislation of the New Testament on this subject is a fair and symmetrical structure. What we have attempted to do has been to dig away the rubbish which had accumulated around it, and to take down the human additions to it ; so that it might stand forth in its native simplicity and majesty of proportions, a mark for the wonder, and a copy for the imitation, of all men.

This view has further the recommendation of being at once *safe* and *practicable*. It is the *via media* between a whirlpool and a rack,—between latitudinarian licence, and a stern and impracticable rigidity.

Last, though not least, we love this view for its *catholicity*. For one of those principles which it teaches us to hold sacred is, that Christians should be one ; and to this principle it requires us to subordinate everything which is not itself a principle. Personal preferences, matters of opinion, convictions, even strong convictions, of the expediency of certain courses, it not only permits, but *requires* us to offer at the shrine of love. How different, alas ! has been our conduct too often ! We sacrifice catholicity to anything ; nothing in the wide world is there which we deem insignificant enough to make a sacrifice of to catholicity.

THE ARCTIC EXPEDITION.*

"THE Arctic Regions," and "the Polar Seas," are phrases that ordinarily inspire repugnance in the minds of most readers. They are laden with associations of extreme rigour, icy sterility, and everlasting desolation. There is dreariness in the very sight and sound of them. They strike an ungenial chill and stagnation into the soul that is familiar with the amenities of civilisation. As Italy and Greece have become to us inspiring symbols of all that is beautiful in nature, enchanting in scenery, soft and delicious in climate, luxuriant in fertility, glorious in art, exquisite in taste, and noble in human culture ; so have the terms employed to indicate the regions lying within the Arctic Circle, become painfully suggestive of excessive baldness, barrenness, and dearth ; of loneliness, silence, and isolation the most terrible and profound ; and of bleak exposure, intense suffering, perpetual peril, and appalling privation.

But here, where nature exposes her most forbidding nakedness, man has most richly illustrated the strength of his character, and the resources of his skill. The wellnigh insuperable obstacles and difficulties which he has been compelled to encounter in navigating these northern seas, has stimulated his enterprise and courage to the highest pitch of intrepidity. The bitter inhospitalities and inclemencies of realms doomed to the reign of an eternal winter, have brought out some of the noblest triumphs of human patience and endurance to be found in the calendar of fame. Undeterred by danger, and undismayed by repeated repulses and disappointments, a succession of brave spirits have continued from age to age to prosecute the same unpromising path of Arctic discovery. In these hazardous enterprises, they have been prompted sometimes by motives of cupidity, and at others by ardent love of geographical investigation. But where the more mercenary impulses, derived from a desire of gain, have failed, a quickened thirst for scientific knowledge has always arisen to supply its place. When a great people has fully set its heart upon the realisation of any project that promises to minister to its honour, its commerce, its opulence, or its greatness, or that is calculated to be of advantage to the interests of universal humanity, it is seldom that the pursuit is relinquished or intermitted while the smallest possibility of success remains. Bold adventurers, imbibing the hopes and fulfilling the be-

* *Voyage of the Prince Albert in search of Sir John Franklin ; a Narrative of Everyday Life in the Arctic Seas.* By W. P. SNOW. London : Longman and Co.

hests of their country and age, will never be wanting for this purpose. Though often baffled and repulsed, the undertaking will ever be renewed. However jealously nature may engarrison and guard her mysteries, man, her sovereign, will eventually compel her to yield them up as the trophies of his indomitable earnestness and enthusiasm. In the exploration and conquest of the earth, all difficulties must fall before him. No barriers, however ancient or gigantic, can effectually arrest his progress. Every terrestrial pathway will at length be traversed by his adventurous feet. His inquisitive mind will know no rest until it has plucked the last secret from the riven bosom of nature. Her ponderous portals are, one by one, opening at his bidding. He scales the summits, or perforates the sides, of her "everlasting hills;" he floats alike across her stormiest and her smoothest seas; he ransacks the exhaustless treasures that line her wealthy caverns; he hurls down her mightiest bulwarks, bridges over her yawning chasms, battles with her fiercest moods, faces her austere aspects, endures her angriest menaces, and peoples her most dismal solitudes.

In no part of the globe have more famous achievements been thus accomplished, than in the ice-barred regions of the far north. The stirring chronicles of Arctic discovery are full of the rarest examples of heroism, fortitude, and sublime daring. And though the fruits of these perilous and costly enterprises have been scanty in the extreme, yet the zeal that animated and sustained the conductors of them through a series of centuries, burns at present with greater intensity than at any former era. Besides which, an adventitious and tragical interest has lately gathered about these outlying positions of the habitable world, arising from the mystery that overhangs the fate of Sir John Franklin and his comrades. How suddenly changed in significance are those descriptive terms to which we alluded at the commencement of this paper! Instead of being any longer repulsive to the imagination, the "Polar Seas" are now attracting the serious attention of a large part of the civilised world. Many a bedewed and anxious eye is ever casting its hopeful or despairing glances in that direction, and eagerly catching up every scrap of intelligence respecting the missing expedition. Many a yearning, bleeding heart turns thitherward with its fond remembrances, its prayers of agony, and its perishing hopes. Humanity has now a deeper stake at issue in all the movements taking place in the solitudes of that northern wilderness. Friendship starts and thrills at the mere breathing of cold names, that could once be pronounced without stirring a ripple of emotion. Affection, mapping on the tablets of its heart the rugged outlines of those icy mazes, is ever wandering forth, in loneliness of grief, and striving to discover some imaginary traces of the lost ones. A solemn interest has been

awakened among all classes on their behalf; and noble examples of munificence and self-devotion have been displayed in the vigilant search that has now for three years been instituted for the unhappy fugitives. It was a great spectacle, to behold men, instigated chiefly by prospective rewards, braving incredible hardships and sufferings, in quest of new channels for commerce, and fresh facilities for human intercourse; it was greater still, after the extinction of all hopes of gain from their discoveries, to see them still prosecuting the same enterprise, with undiminished zest, simply to make some trifling contributions to the stock of human knowledge; but it is greatest of all to witness fleets of vessels, thoroughly equipped, and freighted with bold and generous hearts, sailing forth, from season to season, on such a noble mission of humanity and mercy.

The question of a sea communication with India and China by the north, has been agitated for at least three hundred and fifty years; but, notwithstanding the immense sacrifices made during that protracted period, no satisfactory solution has hitherto been found. Three different routes have, at various times, been suggested; namely, by the north-east, the north-west, and across the Pole. The voyages undertaken in search of the north-east passage by the different maritime nations of Europe have amounted to twelve, besides numerous partial attempts by the Russians; and, though all of them have failed in their primary object, they have been productive of many collateral advantages. As it has been satisfactorily settled, that, even supposing a passage to China in this direction really to exist, a vessel would be unable to penetrate the ice in less than eight or ten years, the project has been abandoned as practically worthless.

The notion of steering to India by the north-west was suggested about the middle of the fifteenth century by John Vaz Costa Cortereal, who performed a voyage to Newfoundland about 1463-4; or, according to the opinion of others, by John Cabot, who attempted the navigation in 1497. The principal subsequent discoveries were made by Davis, who explored these regions in the years 1585-6 and 1587-8; by Hudson, in 1610; and by Baffin, in 1616. All the expeditions, amounting to nearly thirty, that have since been sent to the inhospitable spots discovered and named by these distinguished men, have done little more than corroborate the results of their researches, and prove the impracticability of the conjectured route. Lieutenant Parry was sent, in 1819, to explore Lancaster Sound, and again, in 1821, to endeavour to reach some part of the American Continent, through Hudson's Strait, with a view of discovering a westward passage from the Atlantic into the Pacific Ocean. The same indefatigable navigator sailed a third time, in 1824, when the

Fury was wrecked in Prince Regent Inlet. Although frustrated hitherto in the main object of these undertakings, the expenditure has not been altogether lost. No inconsiderable advantages have accrued to our country from the establishment of the Davis' Straits' whale-fishery and the trade of the Hudson's Bay Company.

The scheme of a trans-polar route appears to have originated with Robert Thorne, a Bristol merchant, as early as the year 1527 ; and was fostered by a prevalent but chimerical idea, that the sea around the Pole was open and unencumbered with ice. An expedition, consisting of two ships, was sent out by Henry VIII., the results of which have been very unsatisfactorily recorded. After this voyage, Barentz, Heemskerke, and Ryp attempted the navigation in 1596 ; Hudson, in 1607 ; Poole, in 1610-11 ; Baffin and Fotherby, in 1615 ; Phipps, in 1773 ; Buchan and Franklin, in 1818 ; and Parry, in 1827. The highest latitude attained by any of these navigators did not, it appears, exceed 81 degrees.

Besides these, a variety of expeditions have, at different dates, been undertaken to search the northern coasts of America impinging upon the Arctic Seas. These have been conducted, among others, by Dr. Richardson, Lieutenant Buck, Captain Ross, Dease and Simpson, two officers of the Hudson's Bay Company, Dr. John Rae, and Captain John Franklin.

The last Polar discovery armament, consisting of two ships, the *Erebus* and *Terror*, left our shores in May, 1845, under the command of Sir John Franklin. He was required by his instructions, after passing through Barrow Strait, to proceed in a south-western course towards Behring Strait, leading into the Pacific Ocean. The vessels were seen, sixty-eight days after their departure from England, moored to an iceberg in the middle of Baffin Bay ; since which, no authentic tidings have been heard of them. As they were amply provisioned for three years, and as the isolation of their position precluded the possibility of transmitting any speedy intelligence of their movements, no anxiety concerning their fate was felt for three years. Since the expiration of that period, however, numerous attempts have been annually made to succour and rescue the lost navigators. The past year has been especially distinguished in this respect. Besides the Government expeditions proceeding by the way of the Pacific, and others from the northern coasts of America, no fewer than eleven vessels, engaged in this philanthropic enterprise, met in the Arctic waters during the past season. These ships sailed under divers auspices. But to none, perhaps, will a more vivid interest attach than to the *Prince Albert*, a schooner specially equipped and sent out by Lady Franklin herself, and designed to search the shores of

Prince Regent Inlet. With the exception of about £1,500, arising from the donations of sympathising friends, the entire expenses were defrayed by her ladyship ; to meet which, she sold out of the funds all the property that she could legally touch. The command was intrusted to Captain Forsyth, of the royal navy, who nobly volunteered his gratuitous services for the occasion.

A considerable amount of attractive information respecting these simultaneous expeditions has been presented to the public through the medium of a work now lying before us. The author is a gentleman who, from purely disinterested motives, accompanied the vessel in a semi-official capacity. He left America, at three days' notice, expressly to join the supplemental expedition going out under the auspices of Lady Franklin. Although not professionally a sailor, a large portion of his life appears to have been spent in diversified travel, and in careering upon the back of the proud billows of the "everlasting sea." "He was never so happy as in a gale of wind," provided it was "*fair*," and propitious to the speedy fulfilment of the enterprise to which he had gratuitously consecrated his time, toils, and talents. With all the enthusiasm, but without one tinge of the misanthropic melancholy of Childe Harolde, he could exclaim :—

" And I have loved thee, Ocean ! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward. From a boy
I wantoned with thy breakers : they to me
Were a delight ; and if the freshening sea
Made them a terror, 'twas a pleasing fear,
For I was as it were a child of thee ;
And trusted to thy billows far and near,
And laid my hand upon thy mane,—as I do *here*."

Mr. Snow appears to us to have been eminently adapted for the service in which he embarked. He was rich in all sailor-like qualities. The particular vocation assigned him, was that of leading one of the two great exploring parties into which the ship's company was to have been divided on reaching their destination in the gulf of Bosthia. This task, from the impenetrable state of the ice in Prince Regent Inlet, and other circumstances, he was unable to perform. The vicissitudes and tremendous perils of the voyage, however, fully sufficed to develope the masculine attributes and resources of his character. The form in which he has given his valuable work to the world, necessarily brings his own individuality continually and prominently before the reader's eye ; and is our justification and apology for singling out for commendation, one individual from a band of like-minded heroes. We are inclined to regard Mr. Snow as a type of the brave, adventurous spirits called forth by this great enterprise of humanity, and

who are so richly deserving of their country's gratitude and homage. Such men are real benefactors of their kind. The services of the more distinguished among them were unbought and unremunerated. No mercenary considerations meanly fed the impulses that moved them to the discharge of their high duties. Their devotion was the offspring of a nobler parentage than that from which nine-tenths of the world's labour springs. It discovers one of the highest forms of human willinghood. It was an oblation presented upon the altar of patriotism and friendship, honourable alike to our age, our country, and especially to the religious faith and feeling that, in many cases, supplied and sanctified it.

Our author is not only a brave, daring, intrepid, and enthusiastic, but he is also a religious, man. His piety ever and anon gleams out from the scenes of icy desolation and menacing danger depicted in this book, like sunshine breaking from a long-clouded winter's day. Many of his descriptions are heightened in their beauty and grandeur by the religious colouring reflected upon them from the mirror of a devout mind. Amid the crash of ice-mountains, and the descent of avalanches, himself secure he felt; amid realms of barrenness and boundless solitude, he felt no loneliness of soul; for God was there. He saw his hand, heard his voice, trembled beside his wonders, and leaned upon his arm, continually.

As we have already intimated, Mr. Snow's work is primarily and ostensibly a record of his own personal achievements and observations. These he gives with log-like precision, yet, at the same time, with a graphic force of illustration, that shows a hand not unused to wield either pen or pencil. The volume comprises, however, copious allusions to the movements of other branches of the general expedition, ever gratefully recognising and rejoicing in the proofs of their hearty co-operation in the sublime mission. The contents will equally interest those who are accustomed to "do business on mighty waters," and the less excited dwellers on dry land. We can venture to predict, that no healthy mind—thirsting for knowledge, loving to contemplate deeds of heroism, or sympathising with the errand of the voyagers—commencing the perusal of this fascinating work, will be willing to close its pages without completing it.

The Prince Albert sailed from Aberdeen on the 5th of June, 1850, amidst the cheers, benedictions, and adieus of an immense crowd that lined the quays and bridges, and that thronged the vessel some distance out of harbour. The Government armament, and the schooner commanded by Sir John Ross, had already preceded it by some days, As soon as the northern isles receded from view, Mr. Snow, in addition to his other multifarious occupations, began to chronicle in detail

every notable incident connected with the expedition. To some of his vivid representations of every-day life in the Arctic Seas, we will now refer.

Nothing worthy of especial remark occurred until after the prominent Greenland Cape had been rounded. A succession of adverse winds and gales thoroughly tested the nautical calibre of the redoubtable little vessel, and elicited the admiration and confidence of the living freight that had entrusted their lives to its protection. Gradually, indications of a rapid transition of climate thickened around them. The soft vernal airs that had wafted them out to sea were exchanged for breezes laden with the icy spoils of the rigorous realms that stretched onwards to the Pole. On the 11th of June, several enormous icebergs, sailing southwards like advanced heralds, were passed, and presently the ship was on the verge of a "stream" or oblong accumulation of drift ice, extending for many miles. It was a moment of peril, and demanded promptitude and energy of action. After a brief consultation among the officers, it was determined to *run through* at all hazards. Mr. Snow says :—

"This being the first ice, in any large and continuous quantity, that we had met, I looked at it with some curiosity. The moment we had entered the outer edge of the stream, the water became as smooth as a common pond on shore ; and it was positively a pretty sight to see that little vessel dodging in and out, and threading her way among the numerous pieces of ice that beset her proper and direct course. The ice itself presented a most beautiful appearance, both in colour and form, being variegated in every direction. We were soon in the very thick of it ; and, before five minutes had elapsed from our first taking it, we could see no apparent means of either going on or retracing our steps. But it was well managed, and after about an hour's turning hither and thither, this way and that, straight and crooked, we got fairly through, and found clear water beyond."

Still onward, with varying speed, through alternate storm and sunshine. Now driven like a feather before the gusts of hurricanes, or tossed like a cork on the bosom of a tempest-maddened sea ; and anon gliding lazily along, as on the surface of a tranquil lake. Sometimes wrapped in impenetrable fogs, or blinded by snow-storms ; and then, after the lapse of a few hours, descrying the mountainous features of the distant coast of Greenland, as they stood out against the clear sky, shaping themselves to the imagination as pyramids hoary with age, as lofty pinnacles piercing the lower strata of clouds, or as the tapering spires of some vast cathedral. Navigation now became increasingly difficult and dangerous. Incessant watchfulness and self-possession were needed. New impediments choked up the ocean paths. One day a hundred icebergs were counted, which were by no means pleasant neighbours, or desirable companionship on the voyage. But the courage, daring, and prudence of the seamen were equal to every emergency.

The book abounds with the rough outlines of glorious picturings ; some of them awfully grand and sublimely desolate, whilst others breathe an air of exquisite loveliness and serene repose. Take an example of the latter :—

“ The evening of this day was so beautiful that I could not think of retiring below, even after the usual hour of so doing had long passed. At midnight the sky was without a cloud, and not a breath of wind disturbed the glassy surface of the now peaceful sea ; and, for the first time in my life, I beheld the sun above the horizon clear and brilliant, and of a more beautiful lustre, to my fancy, than it presented at any other period. For the novelty of the thing, I took an altitude at the moment of his passing the meridian below the Pole. . . . I remained on deck some time after this, watching the sun in his course, and enjoying the holy tranquillity that reigned around. It was now the commencement of another Sabbath morn,—Sunday, the 14th. All nature appeared calmed and buried in a gentle sleep ; nor man nor beast seemed to possess anything of life. Every one on board, except myself,—for the helmsman listlessly reclined at his post, and the officer of the watch was dozing over the ship’s side,—had laid themselves down to rest below, or to slumber on deck, ready for a call if wanted ; and I, therefore, remained alone, to enjoy that heavenly and most splendid scene ; to commune with myself, and to thank Him who, but yesterday, was raging in the storm, and now appeared to smile softly in so sweet a midnight calm. To the south-east rose the bold and lofty mountains of Disco, and the land about Merchant’s Bay in the Waggat. Nearer was Hare Island ; and further on, beyond it, could be seen the dark coast in the neighbourhood of Cape Crantseon. Icebergs, innumerable, lay in a state of the greatest repose, and added, by their singular shapes and various sizes, to the beauty of the entire picture.”

A few pages further on, scenes of iron-like nakedness and chaotic wildness are delineated, that contrast fearfully with the rapt tranquillity of the hour, and the spectacle so touchingly described in the above passage. At Upernavick there is a Danish settlement, but its exact position was unknown. On nearing Sanderson’s Hope, a boat was sent off for the shore, bearing despatches for England. A thick mizzling rain came on, that soon rendered every distant object indistinct. The gutta-percha boat, directed by Mr. Snow, entered a deep and narrow fiord, bounded by lofty and almost perpendicular cliffs, and apparently terminated a head by dark, frowning, precipitous rocks, that resembled one solid mass of iron stone. Avalanches of snow occasionally fell with fearful force, and a noise that, in the loneliness, sounded terrific. The narrow ravines that yawned around them, seemed like the entrance to Tartarus. After pulling through these awful regions for five miles, no signs of the settlement could be discovered ; the ship was out of view, and the rain had become a thick mist. Still persevering in their search, they at length came upon a deserted Esquimaux hut, in the vicinity of which was an island, apparently studded with structures. Disappointed again, Mr. Snow climbed a lofty hill for the purpose of putting an end to his suspense :—

“ Arrived at the summit, I gazed in every direction with a hope of getting a sight

of the settlement, or of some animate thing besides myself and my companions. Nothing was presented to my view but the same endless line of rugged mountain scenery, now clothed in a dark mantle of grey, as the snow began to fall upon the brown surface of the rock, and the valleys choked with the accumulations of preceding winters, and not yet cleared of their incumbrance. I seemed more alone there than I remember feeling at any other place. It appeared the very extreme of solitude. Far away stretched the untrodden hills; their lofty peaks covered from the gaze of man by immense bodies of snow. Deep and winding glided the now silent waters, darted into recesses, and laving the base of mountains whither none of human form had probably ventured. Enormous blocks of ice—worn, themselves, with age, and the constant fretting of the sea—reposed in striking quiet and isolation; the murmurs of the pent-up wind in their wondrous caverns, and the sullen wash of the tidal wave upon their base, alone being faintly audible. Not a sound of aught beside came upon my ear. And thus I stood, and gazed, alone upon that almost unknown spot; thick mists, and threatening shadows of the night, and tempest-boding weather falling fast around me; and my mind involuntarily wandering here, there, everywhere; but mostly, as if in contrast, to a spot where all that earth held dear to me existed.

"I was dreaming then; but I was speedily awakened to reality by a sudden noise, like the cracking of some mighty edifice of stone, or the bursting of several pieces of ordnance. Ere the sound of that noise had vibrated on the air, a succession of reports like the continued discharge of a heavy fire of musketry, interspersed with the occasional roar of cannon, followed quickly upon one another for the space of perhaps two minutes; when, suddenly, my eye was arrested by the oscillation of a moderate-sized iceberg not far beneath my feet, in a line away from the hill I was upon; and the next moment it tottered, and, with a sidelong inclination, cut its way into the bosom of the sea, upon which it had before been reclining. Roar upon roar pealed in echoes from the mountain heights on every side; the wild sea-bird arose with fluttering wings and rapid flight, as it proceeded to a quarter where its quiet would be less disturbed; the heretofore peaceful water presented the appearance of a troubled ocean, after a fierce gale of wind; and, amid the varied sounds now heard, human voices from the boat came rising up on high in honest English, hailing to know if I had seen the 'turn,' and also whether I wanted them to join me. But an instant had not passed before the mighty mass of snow and ice, which had so suddenly overturned, again presented itself above the water. This time, however, it bore a different shape. The conical and rotten surface that had been uppermost was gone, and a smooth table-like plane, from which streamed numerous cascades and *jets d'eau*, was now visible."

After quitting the precincts of the Danish settlement, which was at length discovered, unmistakeable proofs appeared that the vessel was fast approaching the "Pack." Due preparations were accordingly made for the perilous encounter. The "crow's nest"—a sort of nautical observatory much used in these regions, consisting of a light cask, furnished with a seat and spy-glass—was installed at the mast-head, with customary honours. The deck was covered with ice-gear, arranged in the best order for immediate and urgent use. The universal bustle and solicitude on board announced that strange emergencies impended. The little bark was becoming fast encompassed by fields, floes, and hummocks of ice. Huge bergs were bursting around it, with reports like the roar of heavy artillery. On the 20th of July, it was fairly "in the ice;" the appearance of which the author thus describes:—

"Fancy before you miles and miles of a tubular icy rock, eight feet or more solid,

thick throughout, unbroken, or only by a single rent here and there, not sufficient to separate the piece itself. Conceive this icy rock to be in many parts of a perfectly even surface, but in others covered with what might well be conceived as the ruins of a mighty city suddenly destroyed by an earthquake, and the remains jumbled together in one confused mass. Let there be also huge blocks of most fantastic form scattered about upon this tabular surface, and in some places rising in towering height, and in one apparently connected chain, far, far beyond the sight. Take these in your view, and you will have some faint idea of what was the kind of ice presented to my eye as I gazed upon it from aloft. We had at last come to the part most dreaded by the daring and adventurous whalers. Melville Bay, often called, from its fearful character, the 'Devil's Niss,' was opening to my view, and stretching away far to the northward out of sight. But neither bay, nor aught else, except by knowledge of its position, could I discover. Everywhere was ice; and the wonder to me was, how we were to get on at all through such an apparently insurmountable barrier. I was told, however, that among the bergs some clear water would be found if we could once get there; and with this, for the present, my curiosity had to be contented."

Still proceeding, warily and wearily; the vessel, "like a frightened hare," embarrassed by the icy labyrinths in which it was entangled, darting hither and thither in its vain endeavours to escape. At this point of the voyage they overtook the *Felix*, which thenceforth became a consort in the dangerous navigation, whilst refreshing and cordial reciprocations of hospitality and kindness took place between the officers. A few days after this coalition was effected, seven whalers were passed, returning southwards. They had found it impossible to get through the bay in time for the usual whaling, on account of the massiveness of the ice. As they sailed by, the rigging of every ship was suddenly manned, and a succession of glorious, sailor-like "hurrahs" saluted the two outward-bound schooners, and cheered their crews on their noble enterprise. Ten days afterwards, Captain Austin's fleet, and Captain Penny's two ships, together with the American expedition, were all discerned, apparently arrested by the ice, a few miles a-head. More than a week elapsed, however, before, by dint of sawing, warping, and tracking, involving tremendous labour, they neared each other sufficiently to hold communication. We must not linger with Mr. Snow in his exciting details of the tedious voyage round Melville Bay, and through the middle ice to Lancaster Sound, which would have been much more protracted had not the Government steamers towed the *Albert* and the *Felix* three hundred miles in their western course.

A copious account is given by the author of the horrible tidings respecting the destruction of two ships and their crews in the year 1846, picked up at Cape York, and that excited the profoundest dismay and consternation throughout the whole exploring fleet, which, providentially, was sailing in close neighbourhood at that period. This disastrous intelligence had been imparted to Adam, Sir John Ross's native interpreter, by the Esquimaux, accompanied

with such striking circumstantial details as seemed at once to invest it with an air of truth and melancholy reality. Several examinations were instituted, but nothing transpired to shake confidence in the veracity of the tragical story; and it was not until the Cape was again visited, and the natives confronted with Petersen, Captain Penny's Danish interpreter, that the scandalous fabrication was detected. The only foundation for this monstrous fiction consisted in the fact, that a sailor belonging to the *North Star*, which had wintered in the adjacent Sound, had fallen from a cliff, and perished.

When about fifty miles from Cape Hay, the *Prince Albert* disengaged herself from the steam convoy *Resolute*; and, after three rounds of parting cheers, each vessel stood on its divergent course. Befriended by a comparatively clear sea and favourable breezes, the *Albert* had a rapid run up Lancaster Sound, and, on the 20th of August, reached the entrance of Prince Regent Inlet. Leopold Island was recognised and hailed with rapture. Penetrating a formidable belt of ice, a landing was effected on Whaler Point. The provisions that had been deposited there, were found untouched, as was also the steam launch. Papers were found in cylinders, announcing that the *North Star*, which had been sent out with provisions to Sir James Ross, but which had failed in tracing him, had called there only a few days before; but no evidence appeared of the spot having been visited by Sir John Franklin. A record of the visit having been left, the voyage was continued. This enterprising party, high in hope, were now fairly on the ground of their premeditated labours and researches; and, from the auspicious circumstances with which they were surrounded, it was expected that they would be able, in a few days, to attain their winter quarters in Brentford Bay. In this sanguine anticipation they were doomed to be bitterly disappointed; for, on arriving off Fury Beach, their progress was effectually arrested by a boundless barrier of unbroken ice. As, in the opinion of the mates, it would be impossible to proceed further that season, the vessel was turned homewards, amid the bitter regrets of Mr. Snow. The motives prompting to this extraordinary decision were partly private; but sufficient may be gleaned from a variety of passages in the book to justify the inference, that a serious lack of subordination, harmony, and competency existed among some of the inferior officers,—a state of things that rendered Captain Forsyth's position exceedingly uncomfortable, and that might ultimately have perilled the success of the expedition.

The intense devotion and abandonment of our author to the beneficent object of the expedition, is continually manifesting itself in the pages of his journal. The disappointment and mortification of re-

turning without having fulfilled the special mission assigned, almost broke his manly heart. Hear the responding wail of his spirit, in the following passage, taken from the description of a night-search along the coast about Port Leopold :—

“Midnight upon the waters, in a solitary boat, is, I have no doubt, a very pretty thing in some parts of the world : Venice for instance ; the silvery Bay of Naples, too, that ‘*dolce far niente*’ of the Neapolitan ; but, midnight upon the waters of an Arctic sea, without the excitement of a whale chase, or the company of another party, or even of your own ship, is anything but pretty. A few nights back I was on the opposite coast of Melville Bay, watching, with intense feelings of delight and pride, the sun shining upon the whole ‘Searching Fleet,’ as the hour of twelve was sounded through each ship. Now, I was alone, on a service which, though requiring care, attention, and energy, was yet a retrograde movement. A check had been given to my sanguine expectations ; instead of searching the coast *onwards*, I was examining it *backwards*. Then I looked forward expectantly ; trusting, nay, half believing, good news would await us somewhere at the entrance of this part of our labours. Now, alas ! a tinge of melancholy saddened my thoughts ; the song and the lively talk of my men had ceased, and nought was to be heard but the even-timed splash of the oars as they dipped in the water ; the cold, too, seemed to have increased ; and the wind, rushing down the steep declivities and ravines, appeared to have a greater and a sharper force. I wrapped my great coat closer round me ; and, as my feet were getting numbed, tried to keep motion with the oars by stamping to their time. A cigar ceased to afford any luxury ; daylight, however, was gradually brightening, and I could see more clearly on the shore. The land-ice had trended so far in as to permit us rowing close along the craggy cliffs. I looked, and looked again ; but still no signs, no token or mark which gave me even a hope of its being of use to land and examine it. Thus, then, I was left to my own sad thoughts. Gloomy enough, for the time, they were. Of self I had not one idea ; but those brave hearts, for whose existence, safety, and return to their home, I would gladly, ay, most gladly, have perilled life and all—where were *they* ?”

Cheer up, brave soul ! thou shalt yet bear to thy fatherland, and to sorrowing friends, tidings of the first traces that have yet been discovered of the lost ones, and shalt thus reap some satisfaction for all thy earnest toils ! The remainder of the narrative, which, like the postscript of a letter, contains the pith and point of all, must be briefly told. Mr. Snow obtained leave to visit Cape Riley, near which the American ship *Advance* was seen, moored to an iceberg ; and, at the same moment, a signal-post was discerned on a prominent point of the shore. On passing the vessel, something was dropped into his ear about “traces having been found.” Startled and stimulated by this obscure intelligence, Mr. Snow bounded towards the Cape, in feverish impatience. Arriving at the post, a paper was extracted from a cylinder, which turned out to be a certificate left by Captain Ommanney, who intimated that he had found vestiges of an encampment. On searching eagerly about, four or five circles of stones were detected, marking the site of as many tents. The ground was strewn with beef bones, pieces of rope and canvas, and other relics of a sojourning party. Many of these were borne off in triumph, and have since

been subjected to a rigid scientific examination; the result of which is remarkably confirmatory of the original impression, that Sir John Franklin encamped there for a season to make magnetic and other observations; whilst the circumstance that no record was left of his visit, may be taken as indubitable proof of the prosperity of his enterprise up to that point. It is by no means improbable that Captain Ommanney, who was last seen by the retreating Albert tracking the route of the lost navigator, may have even now gathered up sufficient fragments of evidence to elucidate his hitherto mysterious fate.

Laden with this intelligence, which, though scanty and negative, served as a peg whereon to hang flagging hopes, and blessed with propitious gales and tides, the Albert accomplished the homeward voyage without impediments from the ice, and entered the harbour of Aberdeen on the 1st of October, without having been once compelled to cast anchor during a period of five months. We believe the gallant little craft is destined to renew its northern adventures in the present spring, in which case we heartily invoke for it equal safety and the most complete success.

THE NATURE AND EXTENT OF MINISTERIAL AUTHORITY.*

THE Apostolic Office being wholly *sui generis*, it is not to be confounded with the Christian Pastorate. The Apostles received their commission immediately from Christ, which can be said of no one who succeeded them in the ministry of reconciliation. They never sustained the episcopal office, were not set over any one particular church, and therefore never sustained the pastoral character and relation. Their mission was confined to the simple enunciation of God's living truth, the planting of Christian churches, and, as the representatives of Christ on the earth, the promulgation of laws for the internal government and order of these corporate bodies. That they had power, in virtue of their extraordinary character and functions, to enforce and execute those laws, there can be no doubt. The only question is, Did they ever carry any law into practical effect, independently of the people? Did they not devolve the election of deacons on the church?

* *The Doctrine of the Christian Pastorate.* By GEORGE SMITH, F.S.A. 8vo, pp. 124.
The Apostle Paul and his Glorifying. By Dr. MELSON. 8vo, pp. xlv.

Did they not abstain from taking any part in that election? It is true that the great Apostle of the nations instructed the church of Corinth how to proceed with the man of incest; but to them he left it to carry the law into execution. Why does he tell them to "set them to judge who are least esteemed in the church?" Does he not make the fact that saints shall judge the world, judge even angels, an argument why the people should exercise government in the church? If he himself was invested with the power of legislation, he was slow to assume the executive. Otherwise, why does he simply wish that they were cut off who troubled the Galatians, and not at once perform an act of excision? When there are those in a religious community who "cause divisions and offences contrary to the doctrine which they have learned," who is to avoid them? The pastors only, or the whole collective body? These questions answer themselves.

But here is the root of all the error which obtains on the subject of ministerial authority. After the canon of Inspired Truth was completed, and the sacred college of the Apostles had died out, there was no more room left for legislation in the kingdom of Christ. No one had power to enact a single statute, or even to propose any additional provision. The principles embodied in the teaching of Christ, and in the letters of his Apostles to the churches, included all that was required to regulate and preserve the order of God's house. Every deviation from the statute-book has been a fruitful source of mischief; and every attempt at legislation has been not only an invasion of the Saviour's prerogative, but has resulted in curtailing the liberty of the Christian people. Legislation belongs neither to pastor nor to people. The law has been defined and revealed with immutable fixedness. How it is to be carried into effect, may be an open question, and may admit of almost endless diversity. Still, the law remains the same; and the church, whether in its ministry or in its laity, has to do only with its practical application. Overlooking this simple fact, the teaching and the writing of some men are alike indistinct and crude. We are told, for example, that the promise which "secured to the Apostles all the Divine inspiration necessary to qualify them for their arduous work, guarantees to Christian ministers an efficient and permanent illumination, equal to all their requirements, in the discharge of their labour of love;" that "it was a very onerous task to judge of the fitness of a candidate for baptism, to ascertain the reality of his convictions, the certainty that he had renounced every false hope, and was looking to Christ alone for salvation;" that the power of "introducing converts into the Church of Christ devolved on the minister;" that, "in primitive times, the Apostles were endowed with gifts specially adapted to this essential branch of their spiritual work;"

that "whether unlimited discretion to receive candidates should be exercised solely by the minister, or whether he shall be required to take counsel with the senior members, or lay officers of his flock, must depend upon the constitution of the religious society to which he belongs;" that "the Apostles appear to have laboured to train up the members of the church to a state of maturity, and to provide everywhere for the government, as well as the instruction, of the people; that this was effected in every church by the pastors, who were called elders, or presbyters, in regard of the office itself, and *episcopoi*, or overseers, in reference to the duties which devolved upon them;" that, as the Apostles "could not personally superintend every church, they appointed presbyters, who, besides having to attend to other spiritual duties, were charged with administering the government of the church." That "this was their peculiar office," is argued from the fact that ministers are enjoined to feed the flock of God,—the word FEED being inclusive of guidance and governing, as well as of feeding, as is proved from an ancient prophecy concerning the advent and official character of Our Lord: "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall RULE my people Israel." It is found—what, indeed, any schoolboy, with a common Greek dictionary in his hand, might have discovered—that the word rendered "rule" in this prophetic passage, is the same as is elsewhere rendered feed; and, therefore, "it certainly is employed to express the power and authority of the pastoral office;"—that, "if no ruling power had been legitimately connected with the office of the presbyter, he could not have been exhorted to conduct himself toward the church as a good shepherd towards his sheep."* Was there ever so much false logic brought within so small a space? To what does this language amount? Because Jesus Christ, as the founder of a new and everlasting kingdom, was invested with supreme legislative and regal power, therefore the chief duty of his servants in the ministry is to govern! Because the Apostles could not overtake the superintendence of all the churches, they appointed presbyters, and devolved this government on them! Because the representatives of Christ on the earth were supernaturally endowed with the gift of inspiration, and thus infallibly guided in all they did, all Christian ministers are guaranteed an efficient and permanent illumination! Alas! if we had no other light than what many of them possess, we should not unfrequently find ourselves in the midst of greater difficulty and

* The Doctrine of the Christian Pastorate, pp. 60, 64, 65, 67, 69, 72, 74.

deeper embarrassment. If the Apostles devolved the duty of government on the presbyters, were these presbyters at liberty to act independently of the people? The only way to determine this question is, by an appeal to the sacred writings, and to the practice of the Primitive Church. In the grand deliberative assembly which was convened at Jerusalem on the subject of circumcision, we find that there were present, not only the Apostles and elders, and the deputation from the church at Antioch, but such a number of the brethren as to constitute an aggregate multitude; and, when the deliberations of that assembly came to a conclusion, and that conclusion was to be given in some embodied form, it was drawn up in the name of the Apostles, and elders, and the whole church.* Here the brethren were associated with the Apostles and presbyters, in council, in judgment, and in action. The inspired Ambassador of Heaven took no more on him than the humblest member of the church. There would have been no assumption had he claimed an independent judicial function; but he deemed it better, and more in conformity with the mind of Christ, to act in concert with the presbyters and the people. No such independent jurisdiction belongs to the Christian pastor. He must act in conformity with the law as laid down in the Book of the kingdom. Nor are we aware of a single case within the compass of the New Testament which would warrant him to carry the law into effect without the co-operation of the people.

That is nothing better than a piece of special pleading, by which it is attempted to make out that the power possessed by the Apostles was not limited to them. As Paul claimed "all the power requisite to build up the church as a building of God," this is "a power common to the Christian ministry—a power distinctly stated to be given, not by the church, but by the Lord; not derived from the people or the other Apostles, but from the appointment of Jesus Christ."† Is this the way in which a learned member of several learned societies, and an unpaid teacher of Christianity, conducts his reasonings and argumentations? Because one man received his commission immediately from Christ, and was invested with functions which were peculiar to his office, therefore the authority which he possessed was a power common to the Christian ministry! Or, because he employed his authority for edification, and not destruction, therefore to him alone belonged the power of admitting or expelling members, and that this power is common to the Christian ministry! A boy on the lowest form at Eton would find no difficulty in detecting the fallacy of such

* Acts xv., 6, 7, 12, 22—25.

† The Doctrine of the Christian Pastorate, pp. 76, 77.

an argument. It is a sad letting down of our dignity as critics to notice such trifling. Reason from the higher ground of the supernatural and the extraordinary to the lower ground of what is common to all time, and within the laws of every-day life and action, and into what extravagances and fallacies must we be led! If we deny to the Apostles their own proper sphere in the Kingdom of Christ, then the most daring assumptions of the Romish Church should neither startle nor surprise us. If the Christian minister possesses anything in common with the Apostles beyond the office of teaching, then our reading of Christ's Book has been far from right. Nor in this is the minister on an equality with the Apostle. The latter spoke as he was moved by the Holy Ghost; the former is but the human expositor of divinely-received truth. The ground which the Apostles occupied must be left in their undivided possession. The Christian pastor must be satisfied to stand a little lower. Till he can claim an equality in office, he can never enjoy an equality of power.

"There must, in every body, be a head. And it is certain that ministers cannot be excluded from the government of the church, without renouncing the New Testament. It is equally sure that an association of lay aristocracy with the ministry, in one supreme legislative body, has always been dangerous to the character of ministers, and to the liberty of the people. What, then, remains? Is the government of the church of Christ an impossibility? No—there is another course. Let the ministry possess every New Testament privilege—all the power and influence necessary to the full accomplishment of the work of the pastorate, in direct responsibility to their Divine Master; but while these rights are conceded, let admission into this ministry, and the piety and fidelity of its members, be subject to such restriction, examination, and trial, as shall satisfy the most scrupulous mind, and offer sufficient security against the introduction or retention of improper persons in its ranks. Surely it is more reasonable to be careful as to the character of ministers, to exercise a godly jealousy in their selection, and a kind but inflexible fidelity with respect to their future conduct, than it is to invade the order of God, and, presuming on the unfaithfulness of *all*, to prevent *any* from exercising those powers which are essential to the Scriptural discharge of the duties of their office."*

Who ever denied the validity of the Christian ministry? And where the ministry subsists in conformity with the principles of the New Economy, who ever dreamed of stripping it of its official authority? Objection is taken, not to ministerial rule, but to its assumptions, its putting on the character of an arbitrary domination. In combating the doctrine, "that the people are the centre and seat of all power, which must necessarily be exercised by those to whom they shall delegate it, and that such deputed recipients of it shall hold themselves responsible to the sovereign people," we are told that "this sentiment has been strongly held, and is widely circulated; that it is spoken of as if it had been a Scriptural axiom; and that the consequences drawn from it have been neither few nor small. A

* The Doctrine of the Christian Pastorate, p. 97.

single-minded Bible-reader may, however, be permitted to ask—Where is this written? In what part of the Book of God are we told, that the people, *en masse*, possess the exclusive right to ruling power? Where does Holy Scripture inform us, that they who feed and rule the flock are responsible to the sheep? We hear, indeed, of the Great Shepherd; distinct intimations are repeatedly found of his supreme power, and frequent reference is made to ‘the day of the Lord:’ but I find no Scriptural warrant for the opinion, that all ruling power in the church must be held under responsibility to the people.”* Who ever said that the exclusive right to the ruling power was in the people, or that all ruling power in the church must be held under responsibility to them? The people have never taken this ground. Then why, in the name of Christian liberty, is it said on the other side that “the minister possesses the power and the right to rule the church;” that the power which the Apostle claimed was common to the Christian ministry; that “those who fully consecrate themselves to the duties of the ministry are held responsible for that measure of religious power which devolves on this office: and through every inferior grade the rule holds good, that, in proportion to the measure of consecrated service, so ought to be the measure of ruling responsibility;” that “consecrated labour gives rank and power;” that ministers “are to act as men, entitled, by virtue of Divine appointment, to be over the body in the Lord, and as responsible to the Head of the Church for the religious guidance and government of the flock,”† as if all power centred in them, and the Christian people had nothing whatever to do in the executive of Christ’s kingdom? How egregiously the Apostles must have erred in withdrawing from the election of the first deacons, and in devolving that election wholly on the people! What a grand mistake was it on their part, to allow “the heathen” to sit in the highest ecclesiastical synod that was ever convened! How sadly indicative of mental aberration was it on the part of the Apostle of the nations, and what a *lapsus pennæ* did he commit, when, in writing, he instructed the Church of Corinth to put away the man of incest!

With a rare knowledge of the Greek language, we are informed that the word rendered FEED, also means to RULE. Granted. But are all who are employed in feeding the Wesleyan Church, admitted to government in that church? Nay, we are told that in proportion to a man’s consecration and service, should be his rank and his rule. Is this principle admitted? Then, how many of the local preachers are pre-eminently devoted and active! How far behind do they leave

* The Doctrine of the Christian Pastorate, p. 90.

† Ibid., pp. 75, 77, 80, 82.

hundreds on hundreds of the unsecular and stipendiary ministers of the Connexion! They are constantly nourishing and building up the church by earnest teaching and unwearied labour. Why are they excluded from all rule? Why are the dark doors of Conference shut upon them? On what principle, or under what pretence, are they denied a seat in an assembly whose favourite axiom is, that they who feed the church should govern it, and whose composition is so far inferior to the great Christian Council at Jerusalem, which included not only the elders as inferior to the Apostles, but the whole church? The Conference has to choose between the horns of a dilemma. Either these local preachers feed the church, and are, therefore, entitled to a share in its government; or, if they are denied the power to rule, they should be denied the power and the freedom to preach.

But it is argued, that, "if any government is to be maintained in the church, supreme, irresponsible power must be placed in some hands; that is, there must be an ultimate court of appeal and legislation, responsible only to Christ, composed of either ministers, or of people, or of both."* To incorporate ministers and people in one deliberative, executive council, is looked upon as something prodigious. "This demand seems most extraordinary; for, in whatever way this court may be constituted, it is utterly impossible for it to embrace the body of the people. It must, therefore, be confined to a selection,—a few of the most prominent and respectable of the laity. And any man who will study ecclesiastical history, will see that this is the precise means by which ministerial assumption has ever gained ground. While the ministers of Methodism, for instance, stand alone responsible to the Head of the church, and to the salutary influence of public opinion, it is next to impossible that they can obtain any dangerous degree of power. But let them once pass the Rubicon, and associate with themselves an aristocracy of laymen, and then no one can imagine the extent of the peril."† Who ever dreamed of an aristocracy of laymen as constituting the church? The utter impossibility to embrace the body of the people, is an impossibility only to those who have no desire to see it realised. Does not Congregationalism take in the whole Christian brotherhood? Does not the United Presbyterian Church take in the whole laity by representation; and have these lay representatives ever contributed to a priestly domination? Either of these methods is open to the Wesleyan body. Nor will the people be satisfied till they have a joint participation in the government of the church. Sooner or later this must be conceded to

* The Doctrine of the Christian Pastorate, p. 95.

† Ibid., p. 96.

them. It is a palpable injustice to press home the obligations arising out of Christian fellowship, while we are guilty of trampling on the claims and rights of conscience. Every man has his rights, as well as his duties ; and, if we enforce the latter, we must respect the former.

Great objection is taken to the doctrine of Christian equality,—the perfect equality of church members :—" We are taught, as a first principle, that all the members of the church are perfectly equal ; that every individual has the same right to give his judgment and his vote on the affairs of the church. The inquiring penitent, the babe in Christ, the half-hearted professor, the backslider in heart, the man reprovèd and rebuked for delinquency, together with the spiritually-minded, and the father in Christ, all are equal ; all claim alike the right to hear and judge."* It is neither as a penitent, nor a babe, nor a half-hearted professor, nor a backslider, nor a delinquent, that any man sits to hear and judge, when the law of Christ's kingdom is about to be administered ; but as a member of the church. If he is not qualified to sustain that relation, why was he received into the church ? Paul would have committed the administration of law to those who were least esteemed in the church ! But Paul was an ignorant man ; and the farther we get away from his teaching and principles, the better.

What, then, is the doctrine of the Christian Book on this subject ? Taking the same stand-point as that which was occupied by the Apostles, and looking at it in the light of their writings and of the Saviour's teaching, we come to the following conclusions :—

I. That the church is a purely spiritual institution, all whose provisions, laws, and administrations, are of a corresponding character, whose only head is Christ ; who, as invested with supreme regal power, is the one only Fountain of authority.

II. That his immediate representatives in his kingdom received their commission immediately from him, and were clothed with attributes and powers which render it impossible that they could have any successors in the Christian Church.

III. That it belonged to the Apostles, endowed with the Spirit of inspiration, rather to give laws to the church, than to carry those laws into execution ; and therefore they devolved the carrying of them into effect on each individual church, as containing within itself all the agency and all the appliances necessary for its own internal regulation, prosperity, and continued existence.

IV. That the Apostles never sustained either the episcopal, presbyterial, or pastoral relation to any one church, or collective number

* The Doctrine of the Christian Pastorate, p. 116.

of churches ; and therefore the Christian ministry can never be regarded as the counterpart of their office, either in its function or in its authority.

V. That the Christian ministry is of Divine appointment, and recognises a body of men separated from all that is secular and earthly, and whose special functions are to teach and govern the church of God ; and depending on the church, in the faithful prosecution of their duty, for an adequate and honourable support.

VI. That the authority of the Christian minister is not legislative, but administrative ; that, as the head of a Christian body, it is his prerogative to expound the law of Christ, and then to dispense that law in the name and on behalf of the people, and in conformity with the mind of God.

VII. That, the church being made up of Christian people, and the interests of the people being the end of all its institutions and laws, there is nothing affecting its own organic perfection or existence, on which the members have not an undeniable right, on the principles of the New Economy, to deliberate and give judgment.

VIII. That, as in the Primitive Church no act of administrative law was ever carried into effect without the sanction and co-operation of the people, any attempt to exclude them now from a share in ecclesiastical rule, is a direct infringement of the constitution of the Saviour's kingdom, and a violation of the rights of conscience.

Each of these propositions we believe to be founded on the New Testament, and we challenge any one conversant with the principles and doctrines of that Book, to contradict or refute them. They divide the sovereignty between the Christian people and their Christian rulers. They show how liberty and good order can be practically harmonised and secured. We are no advocates of a capricious and unrestrained democracy, neither can we bear the crushing, deadly power of an ecclesiastical despotism. Let not the ministers of a religion whose genius is freedom, treat the people as if they were slaves ; and let not the people, as if they could dispense with a regular and unsecular ministry, trample upon the order of God's house. What is wanted is a mutual recognition of each other's claims, and a firm determination to see those claims upheld. The ministry has nothing to fear, but everything to hope, from the people, if that ministry only keep within its own appropriate sphere, and be prepared to maintain the relationship of a noble, manifold, and hearty co-operation with them, in all that pertains to the purity, peace, and final triumph of the Saviour's kingdom.

THE PHILOSOPHY OF DESPOTISM.*

DEALINGS with the Inquisition ! Eighteen hundred and fifty-one ! The association of these two ideas is sufficiently impressive to make men think. It is fitted to stimulate the most indolent mind. For this is not a romance of the Middle Ages, nor a reprint of some harrowing narrative of the sixteenth century, when Popery put forth her strong hand to gripe the throat of every man who dared to stand erect in his manhood, and to claim possession of the liberty wherewith Christ makes his disciples free ; but a veritable record of events which took place yesterday, a few days' journey from this metropolis, and in the experience of an honourable and excellent man who has told his tale with straightforward honesty, and is ready to vindicate its truthfulness against all assailants. Once and again, whilst perusing Dr. Achilli's deeply interesting and suggestive narrative, have we involuntarily thanked God that we are Englishmen and Protestants, that the ennobling pages of the Bible are open to our personal inspection, and that we are not in terror of a dungeon when avowing the opinions which we have gathered from those pages. Yet, with all this, the disagreeable thought has frequently intruded, that the essential principles of Papal despotism may be found in systems nominally Protestant ; and the question has crossed our minds, whether there exist not in miniature the express features of the image of the Man of Sin in bodies nearer home than Italy ; bodies which have all along been proclaimed—at all events, *self-proclaimed*,—to the world as the guardians of evangelism, and the zealous protectors of religious liberty. To do full justice to this suspicious question, in our contracted limits, is impossible ; nevertheless, by a condensed view of what may be termed the philosophy of despotism, we may render some service to the united cause of humanity and religion, and contribute our mite to the treasury of information which is being so rapidly accumulated on this and cognate topics. The days of slumber, of taking things for granted, and of quiescent submission to civil and ecclesiastical authority, without an examination of the basis of that authority, are nearly numbered. Men have begun to think, to put questions, and to require intelligible answers. The wise virgins, as well as the foolish, have slept long enough.

* *Dealings with the Inquisition ; or, Papal Rome, her Priests and her Jesuits. With Important Disclosures.* By the Rev. GIACINTO ACHILLI, D.D., late Prior and Visitor of the Dominican Order, Head Professor of Theology, and Vicar of the Master of the Sacred Apostolical Palace. London : Hall, Virtue, and Co.

Events, at once unlooked-for and exciting, have conspired to arouse them ; and it will be their own fault if they ever again allow themselves to be drugged by any ecclesiastical soporific which Pope, priesthood, or conclave, may present to their lips. Once again, and also for the thousandth time, the cry rings through England—"To the law and to the testimony : if they speak not according to this word, it is because there is no light in them !" Once again, and also for the thousandth time, the startling summons is heard, "Behold the Bridegroom cometh, go ye out to meet him !" Christian men must no longer submit to any species of ecclesiastical despotism which presumes to interfere with the dictates of conscience, or listen to any oracle, however venerable for age, which insinuates its voice between their ear and the oracles of God. Should we, therefore, in subsequent parts of this paper, seem to bear hard, either by statement or by implication, on any other system besides that of the loathsome Popish apostacy, we beg it to be distinctly understood that our sole object is, to vindicate the divinely-chartered rights of the Christian people in this and other lands, and to rebuke the arrogant impiety of the few who would perpetrate the crime of legislating in that purely spiritual province in which the LORD JESUS CHRIST is not only the supreme, but the exclusive Sovereign.

Essentially, despotism is one and indivisible. Its modes of manifestation are various, being influenced by time, place, and circumstances ; and directed now to the control of the *actions*, and again to the subjugation of the *will* and *opinions* of individuals ; but the principles from which it springs, its root and origin, are always the same. Deep in the human heart lies the love of supremacy ; and whether you fix upon the domestic tyrant, creating terror in the breasts of his children and servants ; or the national despot, enslaving a country ; or the ecclesiastical ruler, President or Pope, issuing laws with the penalty of degradation, excommunication, or perdition, and without reference to the assenting judgment of the CHURCH,—a term which, both in common sense and in Christianity, includes all the believing people, and knows nothing of the usurped distinction between clergy and laity ;—in all cases, you find the same thing, the same root of bitterness developing itself, accomplishing evil, and inflicting injury, in exact proportion to the breadth of the sphere in which it operates. In the family, its results are,—injured servants, terrified children, and a heart-broken wife ; in the nation, a community of slaves ; in the church, Christian men whose consciences and souls are not their own. In the first and second instances, it violates human rights, and consequently presents a barrier to the diffusion of Christianity. In the third instance, it violates Christian rights, and consequently tampers with

those of ordinary humanity. We recognise the necessity of *law*, domestic, civil, and ecclesiastical ; and bow to its authority as absolutely essential to the wellbeing of any community. But the law which robs the child, the servant, or the feeblest Christian, of his rights, calls forth our protest, as we are sure at once, notwithstanding all the pleadings of royalty and priesthood, that it is not of God. The following elegant and philosophical passage from a work* by far too little known, so fully expresses our views on this subject, that we cannot do better than present it to our readers :—

“The kingdom of Christ is an absolute monarchy. This is the best and only Divinely-recognised form of government : *not many monarchies, but ONE.* God is the monarch of the universe. Unlimited monarchy is the character of his government, not merely because he is Omnipotent, but because he is Love. It is for his creatures’ happiness, as well as for his own glory. All nature is a system of dependencies of the lesser upon the greater, the smaller orb upon the larger, the weaker element upon the more powerful, the more sluggish upon the more active particle. In proportion as animals and insects need combination and discipline, they are taught by instinct to select this form of control. The parental institution is formed upon the same model ; and with all its abuses, there is a natural tendency in society to fall into this mode of government, not because it is admired, but because there is no better. While, however, we maintain, that absolute monarchy is best, and, we would add, essential, for the safety and happiness of mankind, we unhesitatingly aver, that no *man* is so superior to the rest, as to be qualified to be entrusted with this unbounded prerogative. It was not intended, in the original formation of the human race, that monarchs should have existed among them. God himself was to have been their King, as he rules amongst the angels in heaven. His abdication of the throne, in consequence of their alliance with his adversaries, made way for aspirants to universal dominion from themselves, which occasioned the violence in the earth that was punished by the flood. The original platform of the Jewish polity was strictly theocratical, in which the chief civil and ecclesiastical authority belonged to God alone. Its code of laws was from him. The tabernacle was the place in which he dwelt among them, and the holiest of all his audience chamber, from which oracles were given as occasions might require. But this was a state of things for which the word was not yet prepared. The enormities of kingcraft, and the evils of mere human government, had not yet been made sufficiently apparent to sicken the hearts of men of earthly thrones and sceptres, and to lead to the unanimous desire that God would be their King. The Israelites desired a King from among themselves ; by which the Almighty says, ‘They have rejected me, that I should not reign over them.’ The choice of a supreme civil governor was deposing God himself from that office ; which shows that it had been held, and was designed to have been retained, by him. In vain was it suggested that the elevation of any one to that dignity would be to enslave the rest ; and all the evil consequences of such a monarchy were faithfully depicted. ‘They said, Nay, but we will have a King over us, that we also may be like the nations.’ A king is given them, who was a fair specimen of crowned heads,—brave, popular, just, upon his accession to the throne ; arbitrary, dissolute, and involving the nation in intestine divisions and foreign wars through the principal part of his reign. The request of the people had been granted in anger, not in love. ‘Your wickedness,’ it was said to them, long after they had been under royal control, ‘is great, which ye have done in the sight of the Lord, in asking you a king ;’ and a confession to this effect was extorted from them by thunder and rain. So far, however, from forsaking his people on this account, God overrules it for the accomplishment of his design, in conveying through them his blessing to all lands, by giving

* Lectures on the Book of Revelation. By the Rev. G. Rogers.

them a king of his own choice, a type of Him whose throne should be established for ever. This gives the principal character to the imagery of the prophecies of the reign of Messiah. No objection is made to the form of government chosen by the Israelites, but to the hands in which it is vested. No one is qualified for absolute dominion over his fellow-men, for the same reasons that disqualify him for the priesthood,—his own sins ; and his incapacity for continuance by reason of death. As, however, human governments are better than none at all, they are sanctioned by God until Christ shall take to himself his great power and reign. He who selected Saul, and anointed him to be king in Israel, when his own civil authority was rejected, raises up and deposes the kings of the earth, and requires submission to their rule. In this sense, ‘the powers that be are ordained of God ;’ and, for this reason, ‘whosoever resisteth the power, resisteth the ordinance of God.’ Little is said in Scripture in praise or dispraise of human governments ; not in their praise, because they are the result of a renunciation of the authority of God ; not in their dispraise, because, under the circumstances, they are far better than none at all. No preference is expressed of monarchical, aristocratical, or republican empires amongst men, because all are human expedients, in the absence of Divine rule ; because their relative value depends upon times and circumstances ; and because the advantages which one possesses over the other are frequently more than counterbalanced by the disadvantages of change. All supreme authority among men is virtually an usurpation of the authority of God, and particularly of the dominion he has given to his Son ! ”

Man loves power ; let him rule, and he is gratified. The Creator gave him dominion over the lower animals ; but, not satisfied with this magnificent sway, he demands the subjection of his equals. For authority and supremacy over his fellows, he struggles, pants, fights. To see others trembling at his nod, attending to his slightest wish, watching the glance of his eye, waiting silently the indications of his will, and rushing to execute his behests, are the objects of his ambition. No matter how many suffer, if an individual, or a hierarchy, or a conclave, gain power. The widow and the orphan may wail, the blood of the slain may redden the verdant earth, dungeons may be crowded with the innocent, the yoke of slavery may be imposed upon the necks of nations, violence may be done to all the laws of equity and morality, and the very heavens may utter their anathema against the offender ; no matter, everything is dared. The lust of power is imperious ; its eye is on the object, and it is systematically blind to the havoc it may make in its rushing passage to obtain it. The advocates of despotism are never at a loss. If force fail, fraud is at hand. The worse is made to appear the better reason. Sophism is easily acquired. Masks are cheap ; hypocrisy is a ready accomplishment. The relation of things is changed by a word. Expediency is substituted for right ; necessity is the plea for iniquity ; law overrides justice. “Order” is the god at whose shrine the abettor of tyranny worships. Precedent is quoted ; antiquity is appealed to ; Divine right is urged—“the right Divine of kings to govern wrong,” and all this time the multitude are considered as so many things that have sprung into life for no higher purpose than to subserve the

designs of the powerful, the crafty, and the unprincipled. The history of tyranny, in all ages, illustrates this.

“Still when the lust of tyrant power succeeds,
Some Athens perishes, some Tully bleeds.”

The annals of the world are written in blood, and set to the music of woe. The ghosts of the slain are the librarians of universal history. National records are, for the most part, narratives of intrigue, chicanery, gilded vice, hollow pretence, public robbery, assassination, and blood. How seldom have the balances of justice been just! How seldom have “officers” been “peace,” and “exactors righteousness!” How seldom have the rights of peoples and the prosperity of nations furnished the sole motives of legislation, or even the principal desire of kings! Weary and sad has been the journey of humanity hitherto. Some few of the world’s kingdoms have obtained a great degree of liberty compared with the state of things in the iron age; and we thank the Supreme Ruler for it, and take it as a prophetic boon,—an earnest of the glad times of the nations when he shall take to himself his great power and reign; but the majority of the kingdoms are yet in slavery, and the greater number of crowned heads are, as they have ever been, and ever will be, until they recognise the rights of Messiah, and cast their crowns at his feet, despots.

One of the secrets of this melancholy fact appears to us to be the absence of faith. The woe that fell upon the world when man lost faith in his Creator, was more than a religious calamity; it was, also, mutual alienation between man and man. Rulers do not believe in their subjects,—do not trust them,—do not confide in them. With the loss of faith in God, came the loss of faith in man. The intelligent subject can as readily recognise the difference between right and wrong as the sovereign. But it is assumed to be otherwise. “The people are not to be trusted,” is the axiom of despotism. Hence, the way is opened for the introduction of force, and the thousand fallacies by which it is buttressed. A display of the apparatus of physical force is considered necessary to the preservation of order. To be prepared for war, is the way to maintain peace. Severe penalties are the guardians of law. Terror is the apostle of submission. Stern proclamations are the incentives to loyalty; and capital punishment teaches the sacredness of human life! These are only a few of the little ones of this great family of fallacies. They are all the offspring of unbelief. Faith in man would chase them from the earth. But in vain do we look for reciprocal confidence among the sons of men so long as they are destitute of filial trust in the Great Father of the race. With the return of confidence in

him, man will confide in his fellow, and despotism will cease. The only remedy, therefore, for those nations of the earth which still suffer from iniquity established by law, is, the universal diffusion of CHRISTIANITY. Scepticism may sneer at this finding, and philosophy feel herself insulted, and the framer of constitutions trace it to the pen of a fanatic ; but we challenge them to discover a flaw in the proposition, or to proclaim a sounder doctrine, or to find a more efficient antidote for the acknowledged disorders of the human family. Let them bring forth their strong reasons ; we shall examine them *seriatim*, and, if they are capable of practical application, we shall urge that they be put to the test, and shall patiently wait the issue. But, to speak our convictions on this subject, we apprehend that all that *these* can do for humanity has been done already ; that they have “experimented” upon society long enough ; and that they have nothing new to offer, no fresh proposal to make, no novel idea to suggest for the adoption of men. The voice of universal man cries, Their cistern is empty, and the leaves of their tree are not for the healing of the nations. The glorious hand that gave sight to the blind, and hearing to the deaf, and feet to the lame, and health to the leper, and life to the dead, is wanted for this sad and groaning earth. Allegiance to the Redeemer would break every yoke. “He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.” If so, every lover of just government, right principles, and human prosperity and elevation, should earnestly address him thus :—“*Thy kingdom come !*”

Terrible as have been the sufferings of nations, however, from secular despotism, they are all trifling compared with the injustice to man and the foul blasphemy against God, with which religious despotism is chargeable ! All crimes are light when brought into the monstrous presence of that crime which has enslaved and cursed men in the name of Jesus Christ. They are spots ; this is the abomination that maketh desolate. They are evils ; this is the mystery of iniquity. They are sins ; this is the incarnation of hell. They have been, or will be, punished ; this is destined to be chained to perdition. “Christianity,” say the impugnors of the doctrine we advocate, “has been tried, and has failed.” We emphatically deny both assertions. Christianity has not been tried on the continent of Europe, though it has borne the name of Christendom for many centuries. Papalism is no more Christianity than is Buddhism. Among its other usurpations, it has usurped the name of Christ ;

but it has not one—we speak advisedly—not one feature of the sublime and holy religion he gave to men. Had it tried, planned, and studied to present to mankind a system directly opposed to every principle of Christianity, it could not have succeeded better. A grosser caricature of the hallowed religion whose name it has the effrontery to use, is absolutely impossible. Recent events have elicited the thoughts of many Protestants on the evils and characteristics of Popery; but we have not seen enough of that nerve which the case requires. This huge “beast” is not to be attacked with gloved hands. We tell our Protestant brethren, that, should he ever again grasp the sword of the magistrate in this country, which God forbid! he will deal with them after no such gentle fashion.

But, in pursuit of our original design, some of the causes of despotism in the name of religion, may be hinted at. We have said that man loves power. To command, is the verb of his heart. Now, it was soon seen that the religious sensibilities offered a tempting field for the operation of despotism. Human hopes and fears respecting eternity became the basis of this huge superstructure. To lock up the Bible from the touch of the people, and to assure them that the Pope was Christ’s vicar upon earth; that his judgment was infallible; that his decisions were final; that the keys of heaven and of hell hung at his girdle; that he sat in the chair of St. Peter; that the bishops were successors of the Apostles, and that the priesthood had the power to forgive sin, were consecutive acts. Slowly, but certainly, the people came to believe all these monstrosities, and that for two chief reasons: the first was the absence of the Bible; the second was the union of secular and ecclesiastical power. The church and the state became one thing; and the scourge of the nations was complete. The people, soul and body, were in the hands of the Pope. There was no escape. The subject of the magistrate and the son of the church were one man; and woe be unto him if he offended either, for the head of the church and the supreme magistrate were also one man! Never was there a more consummate device. We wonder not at the wide-spread and terrible power of Popery for so many ages. It had complete possession of the people’s fears. It knew all their thoughts through the agency of the Confessional; and thus it possessed a kind of omniscience. Kings were its creatures and its vassals; and thus the property of Europe belonged to it, and it wielded a kind of omnipotence. And as the people were systematically and rigidly kept in profound ignorance of the Bible, they knew not that they had been basely robbed of the greatest boon of Heaven. If they required miracles to confirm their faith, “lying wonders” were at hand. The arts of the juggler, and a slight acquaintance with chemistry, enabled

the priests to perform prodigies at any time, and in any given place. And, to crown all, the maternal love of the church to her children was largely manifested, by the sale of Indulgences,—another stroke of Satanic policy ; for thus the coffers of the Pope were replenished, and the people were permitted to gratify the worst passions of their hearts, without any fear of either purgatory or hell. We repeat, therefore, that Christianity has *not* been tried in those regions where Rome holds sway ; and the religion of Jesus Christ has no more to do with the sufferings of Europe from the Papacy, than it has to do with the creed of Indian Thuggs.

But is it not obvious to every man who thinks on the whole subject, that the alliance between the Church and the State gave the former its terrific power of mischief ? Suppose a priesthood, suppose error in doctrine, suppose anything you choose, could the system, by any possibility, become “drunk with the blood of saints,” but for the sword and the dungeon of the civil magistrate ? Could any *church*, as such ; that is to say, entirely independent of, and separate from, the State, become the terror of a nation ? The thing is obviously impossible. Reasons for this impossibility crowd upon us ; but it is superfluous to mention them, as they must suggest themselves to the mind of every thoughtful reader.

But, again, it strikes us forcibly, that there is a neglected question, anterior even to that of union with the State—the question of hierarchy. It is clear that there may be a self-constituted hierarchy without either recognition or pay from the State. We are certain that such a system is unscriptural ; but let that pass. The question arises, Is it not in the nature of such a system to concentrate power, and to wield it injuriously, so far as the people who are attached to it are concerned ? The concentration of power in any human hands is dangerous. Centralisation is a rock upon which nations have often foundered ; and we could name churches, or rather religious bodies—for our idea of a church is the ancient one,—an assembly, and not an aggregate of assemblies,—that have suffered greatly in reputation, and consequent influence, from a similar cause. It matters not by what name the thing may be known. The miniature features of Popery are easily recognised. The application of the title “church” to the clergy or ministers ; the exclusion of the laity from its councils and periodical deliberations ; and inquisitorial prying into the circumstances and characteristic habits of individuals ; the issuing of laws to rule the people who are not represented in conclave, and who are impudently informed that they have nothing to do with the laws but to obey them,—the half-mandatory, half-coaxing style of such documents,—the infallibility of tone assumed in decisions,—

the peremptory mode in which discipline is enforced,—the ludicrous assumption of superiority over other bodies,—together with its legitimate corollary, that he who speaks slightly of this, speaks slightly of Christianity itself,—and the unceasing demand for money to carry on the operations of an increasingly expensive system, always in the name of religion,—by which is meant, part for the spread of the Gospel, and part to maintain the respectability of the body by the social position of its leading men,—these are all incipient phenomena, faint outlines of *Popery* !

We solemnly believe, that this aggregating and centralising system was the *first step* to the great apostacy ; and that no Christian denomination is safe for a single year that allows it. No insinuation is implied in this remark concerning the moral excellence and Christian devotedness of the individuals composing an assembly such as we have supposed. They may be truly and undoubtedly, as individuals, men of God, in the Scriptural sense of that glorious title. But, perfection in council—this is the question. The doctrine of perfection is very beautiful ; the only drawback about it is reducing it to practice. Experience has taught, that all ruling bodies require to be closely watched by those over whom they rule. Irresponsible power is not for man ; he is sure to abuse it, and the abuse of power is always the seed of despotism.

So far as the church of Christ is concerned, we believe that its province is not in any sense legislative, but simply executive. It has not to make laws, but to see to the execution of those which its Divine Head has promulgated for its guidance. Those laws are few, equitable, and holy. They relate to the edification of the saints, the diffusion of the Gospel, the voluntary maintenance of ordinances, and the glory of the Redeemer. They are contained in the Bible, and nowhere else. They are always applicable ; and, as they are embodied in principles rather than in statutes, no circumstance can arise in which they cannot be safely applied. They require no improvement, admit of no addition, and prohibit subtraction. A return to the Apostolic mode of church government and discipline, on the part of all professing Christians and bodies of disciples, would secure internal peace and prosperity ; would invigorate for Scriptural conquests over the moral deserts ; would remove the reproach which justly attaches to those who make laws for a perfect system ; would heal those unseemly divisions which exist among brethren ; would exhibit to the world a beautiful and attractive spectacle of the “house of God” and “the fellowship of the saints ;” would be a certain way of meeting Popish, or any other anti-Christian, aggression ; would result instrumentally in the rapid conversion of sinners ; would greatly honour the only Head

and Lord of the church ; would put an end to spiritual despotism ; and would throw back into the history of the past, all "dealings with the Inquisition."

THE LATE BISHOP STANLEY.*

IN appointing bishops to sees, the Minister of State for the time being is guided by circumstances. A vacant Irish bishopric may be filled up without considering anything but the claims of individual Churchmen to the prizes of their profession. Even the see of Exeter was encumbered with a Phillpotts, without stopping to inquire how the appointment would be received by the clergy and laity of his own church ; to say nothing of Dissenters, although nearly as numerous in that diocese as in any other. But when a new Bishop of Norwich is wanted, great care must be made in the selection. Bishop Bathurst was a good easy man, under whose protracted reign ecclesiastical discipline did not particularly flourish ; but he was a large-hearted and catholic-spirited man, never disdaining to mingle with his Dissenting fellow-citizens in Bible Society meetings and other works of beneficence. When, therefore, his career was run, it was found necessary to appoint some man like-minded. The late Bishop Stanley had all the recommendations of his predecessor, with others peculiar to himself ; and the cordiality between the palace and the city increased rather than declined during his more active, though briefer occupation of the see. To him has succeeded a prelate whose elevation is too recent to warrant the expression of a strong opinion respecting him, but whose antecedent history and established reputation encourage the anticipation, that he will as far outstrip Bishop Stanley in the efficient government of the diocese as Bishop Stanley outstripped Bishop Bathurst, while perhaps not second to either in conciliatory disposition towards Christians of other denominations.

The city of Norwich may owe this succession of excellent bishops in part to the influence of the example set by Dr. Bathurst, who too much accustomed the citizens to a mild and tolerant ecclesiastical rule to admit of any retrograde appointments. But, whatever may have been the case in his days, it is pretty certain that at present the prevalence of liberal sentiments in the ancient capital of East Anglia

* *Addresses and Charges of Edward Stanley, D.D., late Bishop of Norwich.* With a Memoir. By his Son, ARTHUR PENRHYN STANLEY, M.A., Fellow and Tutor of University College, Oxford. London : Murray.

is so universal, that no other course than that which has been pursued could have safely been adopted. The readers of *THE WESLEYAN REVIEW* have heard a great deal of Norwich and of Norfolk, and are well aware, that arrogant priests, whether connected with the State or not, cannot indulge their despotic propensities in that region, without bringing down upon themselves general condemnation, and exciting universal sympathy on behalf of their victims.

Edward Stanley, Bishop of Norwich, was the second son and youngest child of Sir John Thomas Stanley, Baronet, of Alderley, in Cheshire, and was born in London, on the 1st of January, 1779. His brother was, in 1839, created Baron Stanley of Alderley, by which title he sits in the House of Peers. Edward discovered an early passion for the sea, and would have preferred the naval profession; but the possession of a "family living" led to his being "trained for the Church." His early education suffered, however, from the too common folly of shifting frequently from school to school; and he entered St. John's College, Cambridge, in 1778, knowing little mathematics, less Latin, and no Greek at all. By diligence, he made up this deficiency so far as to take his degree as a Wrangler in 1802; but he felt to the end of life the disadvantages of early neglect to a high dignitary of the Church. Concerning the precise nature of his religious convictions, his filial biographer affords us no information: we are only assured, that, to a blameless life, simple tastes, and kindly disposition, he added "a strong religious feeling." Between graduation in arts and entering into holy orders, he made a rapid tour through Switzerland, Italy, and the Iberian Peninsula. In 1805, having in the meantime officiated as curate of Windlesham, in Surrey, he was presented by his father to the family living, and remained Rector of Alderley till raised to the Episcopal Bench. Five years after his induction, he married Catherine, daughter of the Rev. Oswald Leycester, Rector of Stoke-upon-Trent, by whom he had five children.

He found the parish in a state very repugnant to his sense of duty :

"The state of a country cure at the time of his entrance into holy orders, offered a field for pastoral exertion of more difficulty than would be the case at present in any similar post, and Alderley was no exception to the general rule. The parish, which consisted of an agricultural population of about thirteen hundred souls, had, from the long apathy or non-residence of the previous incumbent, been greatly neglected. 'The clerk used to go to the churchyard-stile to see whether there were any more coming to church, for there were seldom enough to make a congregation.' 'The rector used to boast that he had never set foot in a sick person's cottage.' And although this was probably a more than usually unfavourable specimen of ministerial neglect, the average standard of the neighbouring clergy was not likely to present a high model of excellence to a new comer. All who could afford it hunted; few, if any, rose above the ordinary routine of the stated services of the church."

From the first, the new rector devoted himself to his parochial duties with an energy and an exactitude which drew upon him from his fox-hunting brethren and neighbours the reproach of singularity, and even of Methodism. What, in those days, was truly singular, he took an active interest in the parish schools, where he was the first to introduce those improvements and that extended scheme of popular instruction which have happily become almost universal. The thorough manner in which he performed his pastoral functions is thus described by his son :—

“ His visits to the poor were made in weekly rounds, according to a regular distribution of the parish, by which every house was included in systematic order, without waiting, as was probably at that time the usual practice in the vicinity, for the calls of the sick or dying. But it was not so much by the frequency as by the manner of those visits that he made himself not only the Minister but the friend of his parishioners. Without losing for a moment the advantage which birth and station always give to an English gentleman in his dealing with the poor, he yet descended to the level of their tastes and pursuits ; he entered into their humour, and tried to make them into his ; he caressed their children, and through them won the hearts of the parents ; he accommodated his addresses in the pulpit and his conversation in the cottages to their simple apprehensions ; he spoke to them of their common pursuits and cares as if he were one of themselves ; and the result was, they were cheered and animated by his presence and his active interest in their welfare, as well as warned and consoled by his instructions. When he looked into the schools, it was not merely to glance round the classes, or to ask a few formal questions to see that all was in order, but he had something to say to each individual scholar, of encouragement or rebuke. In his rides round the parish the children used to run out of the houses to catch the wonted smile, or gesture, or call of the rector as he passed, or to claim the cakes and ginger-bread that he brought with him for those whose hands and faces were clean ; and the poor cottagers, long afterwards, described how their hearts beat with delight as they heard the short quick trampling of his horse’s feet as he went galloping up their lanes, and the sound of his voice as he called out to them, before he reached the house, to come out and speak to him, or hold his pony as he went in. ‘ When he entered a sick chamber, he never failed to express the joy which neatness and order gave him, or to reprove where he found it otherwise.’ Whatever was to be done in the parish for their good, they were sure to find in him an active supporter. ‘ He took so much trouble,’ they said, ‘ in whatever he did—never sparing himself for whatever he took in hand.’ The rectory became the ‘ home ’ of the parish. He sold daily, at his house, to the honest and industrious poor, blanketing, clothing, &c., at a cheaper rate than the cost price (a practice then much less frequent in country parishes than at present). In the winter evenings he lent out books to read ; and generally for anything that was wanted, whether in the way of advice or relief, his house was the constant resort of all who were in difficulty. He established weekly cottage-lectures at different points in the parish, for the old and infirm who were unable to walk to church.

“ In the hope of producing an effect upon those who were less likely to be impressed by the usual ministrations of the church, he used, from time to time, to issue printed or lithographed addresses to his parishioners, on observance of the Sabbath, on prayer, on sickness, on confirmation. In the public-houses, with the same view, he caused large placards to be framed containing a few short and simple exhortations to a sober and religious life, such as might arrest the attention of the passer-by ; and on the walls and public places of the parish he had similar papers posted up, denouncing in strong language (what was a crying sin of the country population of Cheshire) the vice of drunkenness. To repress this great evil he spared no personal sacrifice. ‘ Whenever,’ such was the homely expression of the people, ‘ whenever there was a drunken fight

down at the village, and he knew of it, he would always come out to stop it,—there was such a spirit in him!’ On one of these occasions, tidings were brought to him of a riotous crowd which had assembled to witness a desperate prize-fight, adjourned to the outskirts of his parish, and which the respectable inhabitants were unable to disperse. ‘The whole field’ (so one of the humbler neighbours represented it) ‘was filled, and all the trees round about, when in about a quarter of an hour I saw the rector coming up the road on his little black horse as quick as lightning, and I trembled for fear they should harm him. He rode into the field, and just looked quick round (as if he thought the same), to see who there was that would be on his side. But it was not needed. He rode into the midst of the crowd, and in one moment it was all over. There was a great calm; the blows stopped; it was as if they would all have wished to cover themselves up in the earth. All from the trees they dropped down directly; no one said a word, and all went away humbled.’ The next day he sent for the two men, not to scold them, but to speak to them, and sent them each away with a Bible. The effect on the neighbourhood was very great, and put a stop to the practice, which had been for some time past prevalent in the adjacent districts.”

In relation to the pursuits with which he diversified his official duties, his son observes:—

“Of the Scriptures he was at all times a careful student. But the contrast of the elaborate systems of later divinity with the simplicity and freedom of the Bible was a topic to which he constantly recurred; and, though giving a full practical assent to the creed and worship of the Church of England, he never could endure minute controversies relating to the details of its doctrines and ceremonies. It was not till a later period of his life that the full effects of this tendency, whether produced by temperament or education, were clearly manifested; but it deserves remark thus early as having conduced to foster and determine in a great measure his taste for physical science. The exhibition of Divine power and goodness in the natural world seemed to him so much more direct and simple than amidst the perplexities and confusion of the moral world, that he always regarded it as one of the purest sources of intellectual and religious instruction; and always studied and encouraged it as a natural part of a clergyman’s duty, and as conducive, when it could be followed up, to the welfare of his flock also. ‘The perversions of men,’ he used to say, ‘would have made an infidel of me, but for the counteracting impressions of Divine Providence in the works of nature.’ Of all the branches of science, natural history was that to which he was most inclined. His quick eye enabled him readily to observe, and his methodical habits accurately to register, the phenomena of the animal creation; and thus to acquire, without interfering with any graver pursuits, a very considerable knowledge of ornithology, entomology, and mineralogy. Ornithology, in particular, became his favourite study, and it was a constant source of amusement and interest to him, in his parish walks and rides, to notice the flight and habits of birds, to collect remarkable specimens of their organisation, and to gather from his parishioners stories of any peculiarities which they had themselves noticed. The result of these observations he embodied, in 1836, in two small volumes, published by the Society for Promoting Christian Knowledge, and entitled, ‘A Familiar History of Birds, their Nature, Habits, and Instincts.’”

Although he inherited from his family strong Whig principles, yet he never meddled in party politics. In certain public questions, however, he felt a decided interest on moral and social grounds; proving himself, on every occasion, a warm friend to religious toleration and to popular education, as well as being an advocate for church reforms, and in particular with respect to pluralities and non-residence. He likewise took an active part against the agitators who, in 1831 and 1832, endeavoured to excite the working classes against property and

law ; in testimony of which, the volume before us contains an admirable address to his parishioners, in which the folly as well as immorality of machine-breaking and similar practices is forcibly demonstrated.

In the thirty-second year of his residence at Alderley, namely, in 1837, he received from Lord Melbourne the offer of the See of Norwich, having previously declined a similar proposal as to the contemplated bishopric of Manchester. Strong attachment to his parish, joined to habitual distrust of his own powers, and distaste for the restraints and responsibilities of episcopal life, made him exceedingly unwilling to quit his rectorial charge ; but the importunities of others, operating upon a consciousness of energies greater than found scope in the limited sphere of a country priest, overcame his reluctance. At his interview with Lord Melbourne, he was so much overcome that the good-natured Minister was touched with his emotion, and spoke of having himself experienced a like feeling on taking high office. From the time of his acceptance, so much of every day as was not occupied in preparations for removal, was employed in riding round the parish to take leave of each of his people individually. Too deeply affected to perform even the ordinary duties, except the Benediction, which, with faltering voice, he pronounced at the close of each service, he altogether shrunk from the idea of taking oral leave of his beloved people, whom he therefore addressed in a printed farewell, which was left to be distributed after his departure. He had taken care, moreover, that his place should not be supplied by a mere stranger ; and he entered into an engagement, which was never violated, that not a year should elapse in which he should not pay a visit to Alderley.

No sooner, however, did he enter upon his enlarged sphere than the new duties which it involved, elicited his natural spirit and energy. Without losing that humble sense of unfitness which made him sincerely reluctant to assume the onerous duties of a chief pastor, he entered resolutely and cheerfully upon their performance ; and, though assailed by insinuations of selfish and ambitious views, determined to expend not only the whole proceeds of the emoluments on the diocese, but the greater part of his private fortune also. In dispensing patronage, he renounced all motives springing from private interest, or friendship and connexion, advancing to preferment such individuals only as were most suitable for the vacancies to be supplied. The abuses which had crept into his extensive diocese under favour of the great age and many infirmities of his predecessor, were vigorously rectified. The scandals of non-residence and pluralism were abated ; and two services a week were ordered to take place, where but one, and in some instances not one, had been celebrated. Such, indeed, had been

the laxity, that not fewer than fifteen churches were served by three brothers. Marvellous was the change. One hundred additional parsonage houses were erected by the seventh year of his episcopate, and by the twelfth one hundred and seventy-three.

His mode of administering the rite of Confirmation evinced his conscientiousness, and also his truly Christian impartiality.

"When adults presented themselves to him, they almost invariably went away with some kind word of encouragement, spoken with an earnestness that could never be forgotten. But the object that would especially engage his attention were the friendless children that came from the different union-houses. His eye was always quick to discover their homely appearance, and before they were allowed to leave the rails of the communion-table he would address them individually. He used then to request that the chaplain to the workhouse might be summoned, to whom he would express his satisfaction that these children had been brought to him, and would desire that he might be furnished with the list of their names. And it was his habit, on his return home, to forward to each a Bible and a Prayer-book, in which the name of the child, the date of the confirmation, with the words 'Remember the day,' and the donor of the book, were written with his own hand. His addresses on these occasions were extempore."

The diocese was soon sensible of a change of government. To not a few of the clergy the tightened rein was irksome; but, in process of time, the Bishop's purity of motive gained him general respect, and the propriety of his measures was seen in beneficial results. What, in comparison with a looser administration, appeared austere, was mingled with unwonted kindness and consideration. Hear the testimony of some who received ordination at his hands:—

" 'Hearing that one of the candidates was very nervous and in low spirits concerning his fate, he took the trouble to walk up, after dinner, from the palace to the hotel where the man was staying, to assure him that his work was well done, and that he need be under no alarm about not succeeding.' 'I gratefully remember,' writes another, 'his writing a note to my mother the moment my examination for Deacon's orders was over, and his walking out into the town to tell her I had passed the instant after my examination for Priest's orders, because he thought she would naturally be anxious to hear the result; and there are few, indeed, who would have thought of little acts of kindness, such as these, when much pressed by business.' 'There was something,' writes a third, 'very striking in the charge which he gave to us in the Palace dining-room. He sate there, where all could see him, and the tone of the word with which he began, "Gentlemen," is most vividly in my mind. It was stamped with deep earnestness; his look was not less than intense, and every limb of his body was at the time strung up in the energy with which the word came from the depths of his heart.' "

He provided for the complete supervision of his extensive diocese by the appointment of not fewer than seventy Rural Deans, to whom the decent hospitalities of the episcopal palace were freely extended, and whose reports were examined by their diocesan in their presence. Every one felt that it was no mere profession when he declared that "his heart was in his diocese;" and it was generally remarked, that no man had been met with who so speedily or so thoroughly found

his way to the hearts of others. He would accompany the humblest rustic priest to his church and school, and walk with him through his poor and straggling parish, talking in a simple patriarchal way to the little children, patting on the head and sending Bibles with his autograph to those who were commended to his special notice, and begging the humble pastor to point out to him any person, young or old, to whom a word of encouragement, advice, or rebuke might perhaps be useful.

Notwithstanding the dilapidated state of the episcopal palace, he indignantly protested against the proposal that he should take up his abode at some country-house, averring that a bishop should be always at his post in the chief city of his diocese. Nothing worthy of his patronage was allowed to lack it. His official residence was ever open to distinguished guests or societies whose presence could gratify or benefit the citizens. The little choristers of the cathedral, where he preached every Sunday morning, grew familiar with his kindly smile. The afternoon he devoted to systematic visitation of the different churches of the city, that he might assure himself of the state of the congregations and of the efficiency of the ministers. Business was rarely permitted to prevent his attendance at the morning weekday service of the cathedral, while the afternoons were divided between the schools and the poor. No matter whether the former belonged to the Establishment or to the Dissenters: all were visited in succession, and everything personally examined. The infant schools were never entered without a supply of sweetmeats, nor without the pleasing sight of a mitred prelate mingling in the half-sportive exercises of the tender pupils. Even the workhouse school was taken under his special direction, and there he might be seen kneeling with the pauper children upon the stone floor, and personally engaged in their instruction. "What a blessing it will be," exclaimed this true Successor of the Apostles, on his return home after one of these exercises, "if we can but be made the instruments of saving the soul of one of these poor children!"

The characteristic warmth with which he rebuked the extravagant doctrines broached under the name of Chartism, during a season of political excitement, was not much adapted to make him popular with a certain section of the working classes; but the manly fearlessness of his demeanour towards them ultimately won their respect. How could it be otherwise? From his first arrival in Norwich, he personally visited, consoled, and prayed with, the poor and the sick; a practice which, instead of declining, became more and more frequent to the close. "If," said he to a curate, "there are any deserving cases of sick in your parish, always tell me, that I may visit them: it is a

kind of work that I enjoy beyond all other." "I never mentioned the name of any sick person," testifies this clergyman, "but he visited or relieved them that very day, or as soon after as possible." It was noted that he never failed to return the bow of the poorest man who saluted him in the street; and those whom he visited at their own lowly abodes, were accustomed to say that he prayed, read, and talked with them, just as if he had himself been one of them, he was so very humble. The opportunities of this kind which in a populous city his office afforded him, appear to have done more than all other things besides, to reconcile him to its state and its responsibilities. "If in my position," he writes in his private journal, "I could establish a system to relieve and to add to the comfort and happiness of a few such unfriended poor (speaking of the recovery of outcast females from the paths of sin and shame), it would tend much to make me go on my way rejoicing."

To what his son and biographer may allude, when he describes him to have had "no sympathy with the coarse and fanatical extravagances which sometimes disfigure the outward aspect of English Dissent," we have no means of exactly ascertaining. On the same testimony, however, we learn that "Nonconformity, as such, he never could regard as a sin." On the contrary, he always laid a marked stress upon those words in the cathedral "bidding prayer," which enjoin a supplication for "the *whole* congregation of Christian people dispersed *throughout* the world." In like manner, he never received a candidate to priest's orders, without emphatically reminding him that it would be his duty "to set forth peace and quietness amongst *all* Christian people." His frequent appearance upon the platforms of the Bible Society, the City Mission, and the British and Foreign School Society, was a practical embodiment of those injunctions; and, in further exemplification of his catholic spirit, the Dissenting ministers of Norwich were entertained at his table with as much distinction as the most dignified of his own clergy. That such a prelate should have been opposed to making the Church Catechism compulsory in the schools of the National Society, will excite surprise in no mind. Even a High Church dignitary could not but admire the large-hearted sincerity with which he heard him exclaim, "I hear a great deal about zeal for the welfare of the *Church*: I wish I could hear more of anxiety for the welfare of *Christianity*."

On more occasions than one, however, his unsuspecting frankness and tolerant spirit excited the bigotry and distrust of less generous minds; but he triumphed over every such opponent by manifest sincerity and superiority to resentment. Even when a distinguished Conservative clergyman chose to signify disapproval of his liberality

by omitting, when proposing his health, to request, according to usage, the publication of his Sermon, he was himself the first to call upon a Liberal journal to retract a coarse invective pronounced upon his Reverend censor. He incurred a similar censure, when, in St. Paul's Cathedral, before the whole bench of bishops, he denounced the doctrine of apostolical succession, as "the very fountain-head" of Tractarian extravagance; but, though the compliment of publication was denied him by his brethren, at the civic banquet which followed, he received the thanks of his Right Honourable host "for the boldest sermon that had ever been delivered in St. Paul's Cathedral."

Several remarkable instances of Dr. Stanley's liberality are recorded. That which transcends the rest, while at the same time it is not open to the exception which might perhaps be taken to his patronage of Jenny Lind and his encouragement of Macready, the tragedian, in his futile attempts to "purify the drama," is the honour which he paid, as a Prelate of the Established Church, to the character and memory of Joseph John Gurney, the celebrated Quaker.

"The funeral service of the chief of English Quakers was virtually celebrated not at the time or place of his interment in the retired burial-ground of the Gilden-croft, but on the preceding Sunday, in the stately cathedral which he never frequented, and with the muffled peals and solemn strains of that music of which he condemned the use. And his funeral sermon was preached on the same day, not by any favoured minister amongst his own admiring disciples, but by a prelate of that Established Church which he had through life, so far as his gentle nature permitted him, opposed and controverted. So public a recognition of the worth of one who, with all his excellences, was still an unbaptised Quaker, was sufficiently marked to call down praise or censure, as the case might be, from various parties in the church; and it was asserted at the time, probably with truth, that no such testimony had been rendered by any prelate to any member of that sect since its first foundation."

Want of space prevents us from more minutely tracing the career of this active, zealous, and humble bishop. We must, therefore, be content to sum up his labours in his diocese in the words of a competent witness:—

"'He had found it a wilderness,' so writes one who well knew its condition before and after his arrival, 'and he left it in comparison a cultivated field. There were few parishes in which he had not left some monument of his activity and usefulness; very many abuses had been corrected, churches restored, parsonages erected, schools established, the clergy rendered more efficient under his fostering and encouraging influence; and both clergy and laity throughout the diocese, both rich and poor, felt that they had in him alike a father and a friend.'"

To this may be fitly added the last record in his journal:—

"In a few hours I shall have attained the threescore years and ten; forty-four of them in a profession dedicated to the service of God, of which the last eleven are the most essentially important from the position in which circumstances so unlooked for and so unsought for have placed me. And though these latter years have been accompanied with much labour and pain and sorrow, more and more alive as I am to the difficulties presenting themselves, still I feel satisfaction in what I have been instrumental in doing. How many parishes have been supplied with resident clergy, in

which no pastoral care had been for years and years manifested ! How many churches have had the full measure of services prescribed, in which, from time to time immemorial, the most scanty administration had sufficed ! And how many schools have been established for the benefit of the thousands who had been, with the most culpable negligence, permitted to remain brutalised and uncivilised, and perishing for lack of knowledge ! And now, oh my God ! whose eye is upon me, and who canst search my heart to the very inmost, hear the prayer I would offer in sincerity and earnestness on my entrance to probably the last division and scene of my mortal life. The threescore years and ten have passed, and the remaining years must be few in number. Grant that thy Holy Spirit may enable me so to act in the high and responsible vocation in which thy providence hath placed me, that my declining years may be devoted to thy service, and that in all my doings and intentions the advancement of thy holy religion and the true vital interests of the Catholic Church of Christ may be my prominent object, and end, and aim."

Gladly would the venerable prelate have once more seen all his family around him ; but this privilege was denied him. He died, after a short illness, while on a visit in Scotland.

" On Monday, the 3d of September, a decided change took place for the worse ; his mind became slightly affected, and the medical attendant was for the first time alarmed by the heavy slumber of his usually wakeful patient. On the morning of Tuesday, the 4th, he rose apparently refreshed. He begged to have a passage of Scripture read to him ; and, after having listened attentively to the words in the second Epistle to the Corinthians, which describe the perishing of the outward man, and the dissolution of the earthly tabernacle, he said, in his usual manner when in deep thought, ' Let me hear them again.' But the rally was only for the moment ; he expressed a desire to go down to the warm sunshine of the bright autumnal morning, which lay on the greensward under his window, and rose to attempt it ; but his strength was gone. He could but just cross the room, supported on either side, and sank down upon the bed in a deep sleep. That moment the physician entered, and saw at once that the disorder had turned to congestion of the brain. Remedies were applied. He was roused to animation, but not to consciousness. A few wandering words and sentences escaped him on the topics most familiar to him ; the projected voyage to Edinburgh, to which he had been looking forward with delight, as he always did to anything which brought him into contact with his favourite element,—the thoughts of his charge at home : ' Then I shall be within reach of Norwich, to return for the cholera '—the distribution of money to schools,—and the enforcement of full services in small congregations,—' If there are but twenty, they ought to have their double service.' Before evening those faint gleams of life and reason had passed away. At midnight, Dr. Bright, the eminent London physician of that name, arrived from Inverness, where he happened to be staying, and concurred with Dr. Ross, the medical attendant of the place, that hope was extinct. For two days the unconscious struggle of nature continued ; but, on the night of Thursday, the 6th of September, in the presence of his wife and daughters, who had been with him throughout, and of his second son, who had arrived from Edinburgh on the evening of the 5th, he breathed his last."

The mortal remains of this exemplary Christian pastor were brought by sea to Yarmouth, and were solemnly interred in Norwich Cathedral, amid signs of love and grief such as have rarely attended to the tomb the best and wisest of our race.

The volume from which these particulars have been collected, may be recommended with confidence to Christian ministers and all other persons, of whatever denomination, engaged in active exertions for the

moral and spiritual benefit of their fellow-men. A brighter example or a better model is not often to be found. It is possible that Bishop Stanley's doctrinal views, had they been systematically propounded, would have been deemed imperfect, if not erroneous, by most systematic theologians. But he never pretended to a system of divinity. On the contrary, he held in something like contempt the subtleties of polemicists. This feeling, possibly, was carried to excess; yet the volume before us bears frequent witness to his hearty belief in the leading verities of Christian doctrine. We sincerely thank Mr. Stanley for the pleasure and instruction which his *Memoir* has afforded us; and we heartily commend it to our readers, as a beautiful monument of filial piety.

"LAVENGRO"—MR. BORROW'S NEW BOOK.*

EVERY one will expect, that any work from the pen of Mr. Borrow will bear the stamp of originality; and this quality is more than sufficient to cover many blemishes and defects. The volumes before us are entitled to this distinction in more respects than one. Not only are they full of sage remarks, notices of books, and "descriptions of life and manners," "in an unusual form;" but the plan of the narrative is such as would hardly have been adopted by any individual except the writer. It purports to be a dream, "partly of study, partly of adventure," in the shape of an autobiography, which begins with the birth of the principal personage, and, after conducting him through a great variety of scenes and incidents, breaks off at the end of the third volume without rhyme or reason. For aught we can see, Mr. Borrow might have left off at the close of any one volume or chapter with quite as much propriety, or may amuse himself by adding an indefinite number of volumes more in bringing the adventures of his hero to a conclusion. For the present, *Lavengro*, the scholar, is cooling his heels, and plying the trade of *kaulomesero*, or travelling tinker, in a dingle, whose shelving sides are overgrown with trees and bushes,—a queer, lonely kind of place, where it would be quite cruel to leave a philologist like him to vegetate for the rest of his days. We do not see how he is to pick up a living in such a locality; and we are quite sure it is unfair to tie him for life to that Amazonian female whom he has fallen in with in his travels, and who would seem to be more than a match for most men in a pugilistic

* *Lavengro: the Scholar—the Gypsy—the Priest.* By GEORGE BORROW. In 3 vols. John Murray, Albemarle-street. 1851.

encounter. Seriously, from what has been said, our readers may gather, that in this work they are not to look for a plot,—nor for finished characters,—nor for the sequel to any story which it pleases the author to begin,—nor for the satisfactory settlement in life of any one personage to whom he may be introduced. He must be contented to enjoy each adventure as a separate and independent anecdote, and accept for their own individual sake all the good things set before him in the way of criticism, instruction, or observation. There are many such things. The pearls are abundant ; but they are very badly strung.

Sir Walter Scott once said, that there was no use in a plot, except to afford you an opportunity of saying fine things. But we are not aware that he ever thought it expedient to dispense with one altogether. The things must be very fine indeed, to keep up our interest in a narrative in spite of this deficiency. We like to take up a writer in the confidence that he has *some* design in view, to be evolved in the course of his work ; and that, when we have finished, we shall not be left to wonder what the book was written for. This was, however, our lamentable case in reference to our author. When we came to the end of the rigmarole story of the storm-belated footman (who, by the way, must be catching cold in the dingle aforesaid), we looked back again to the preface, and tried every means to satisfy ourselves whether we had been reading an entirely fictitious narrative, or whether we had before us certain passages in Mr. Borrow's own early life drest up for our entertainment. There is a certain lameness in many of the incidents, and a want of connection throughout the whole, which smacks strongly of every-day life ; and yet, some are so very improbable, that, even in a work of fiction, they would provoke serious reprehension. In one word, we know not what to think, except this, that no one ought to have thrown us into such a state of doubt and bewilderment. We ought not to be conducted into a dingle, and then left to find our way out again. It is more than criticism will endure.

All the excellence, then, which this work possesses, is of a desultory kind ; a few scattered passages, therefore, will give our readers some idea of its whole. We cannot do better than present them with some specimens, remarking upon them, if needful, as we go along.

Lavengro, then, is one of two brothers, sons of a Cornish gentillâtre, holding no very considerable rank in the army, and whose removals from place to place furnish an ample variety of scenes and adventures for our hero. His brother is described in very glowing colours, as a model of English beauty, and a paragon of amiability and talent. Lavengro appears to have been an unprepossessing child, with much of the Jew or Gypsy about him, we hardly know which, thought to be weak in his intellects, but yet, after all, discovering an aptitude

for the acquisition of knowledge, in an extraordinary way. He could not be taught to read like other children, but passed for a dunce, till the sight of the pictures in Robinson Crusoe aroused his dormant energies.

"The true chord," says he, "had now been touched; a raging curiosity with respect to the contents of the volume, whose engravings had fascinated my eye, burned within me, and I never rested till I had fully satisfied it; weeks succeeded weeks, months followed months, and the wondrous volume was my only study and principal source of amusement. For hours together I would sit poring over a page, till I had become acquainted with the import of every line. My progress, slow enough at first, became, by degrees, more rapid, till at last, under 'a shoulder of mutton sail,' I found myself cantering before a steady breeze over an ocean of enchantment, so well pleased with my voyage that I cared not how long it might be before I reached its termination.

"And it was in this manner that I first took to the paths of knowledge.

"At this time I began to be somewhat impressed with religious feelings. My parents were, to a certain extent, religious people. But, although they had done their best to afford me instruction on religious points, I had either paid no attention to what they had endeavoured to communicate, or had listened with an ear far too obtuse to derive any benefit. But my mind had now become awakened from the drowsy torpor in which it had lain so long, and the reasoning powers were no longer inactive. Hitherto I had entertained no conception whatever of the nature and properties of God; and, with the most perfect indifference, had heard the name of God, proceeding from the mouths of people, frequently, alas! on occasions when it ought not to be employed; but I now never heard it without a tremor, for I now knew that God was an awful, inscrutable being, the maker of all things; that we were his children, and that we, by our sins, had justly offended him; that we were in great peril from his anger, not so much in this life as in another and far stranger life to come; that we had a Saviour withal to whom it was necessary to look for help. Upon this point, however, I was yet very much in the dark, as, indeed, were most of those with whom I was connected. The power and terrors of God were uppermost in my thoughts; they fascinated, though they astounded, me. Twice every Sunday I was regularly taken to church, where, from a corner of the spacious pew lined with black leather, I would fix my eyes on the dignified High Church rector, and the dignified High Church clerk, and watch the movement of their lips, from which, as they read their respective portions of the venerable liturgy, would roll many a portentous word descriptive of the wondrous works of the Most High.

"RECTOR: 'Thou didst divide the sea through thy power; thou breakest the heads of the dragon in the waters.'

"PHILOH: 'Thou smitest the heads of leviathan in pieces; and gavest him to be meat for thy people in the wilderness.'

"RECTOR: 'Thou broughtest up fountains and waters from the hard rocks: thou driedst up mighty waters.'

"PHILOH: 'The day is thine; the night is thine: thou hast prepared the light and the sun.'

"Peace to your memories! dignified rector, and yet more dignified clerk! By this time you are probably gone to your long homes; and your voices are no more heard sounding down the aisles of the venerable church: nay, doubtless, this has already long since been the fate of him of the sonorous 'Amen!'—the one of the two who, with all due respect to the rector, principally engrossed my boyish admiration,—he at least is scarcely now among the living! Living! why I have heard say that he blew a fife,—for he was a musical as well as a Christian professor,—a bold fife, to cheer the guards and brave marines as they marched with measured step, obeying an insane command, up Bunker's height, whilst the rifles of the sturdy Yankees were sending the leaden hail sharp and thick amidst the red-coated ranks; for Philoh had not always been a man of peace, nor an exhorter to turn the other cheek to the smiter, but had even arrived at the dignity of a halberd in his country's service, before his six-foot form required rest; and the grey-haired veteran retired, after a long peregrination, to

his native town to enjoy ease and respectability on a pension 'of eighteenpence a-day.' And well did his fellow-townsmen act, when, to increase that ease and respectability, and with a thoughtful regard to the dignity of the good church service, they made him clerk and precentor,—the man of the tall form and audible voice, which sounded loud and clear as his own Bunker's fife. Well, peace to thee thou fine old chap! despiser of Dissenters and hater of Papists, as became a dignified and High Church clerk! If thou art in thy grave the better for thee! Thou wert fitted to adorn a bygone time, when loyalty was in vogue, and smiling content lay like a sun-beam upon the land; but thou wouldst be sadly out of place in these days of cold, philosophic, latitudinarian doctrine, universal tolerism, and half-concealed rebellion,—rare times, no doubt, for Papists and Dissenters, but which would assuredly have broken the heart of the loyal soldier of George the Third, and the dignified High Church clerk of pretty D——."

In the course of his childish rambles, our hero falls in with an old man, a tamer of vipers, from whom he obtains one, which he carries about with him in his bosom. On one occasion, he falls in with a party of gypsies, who, seeing him fondling the animal, conceive him to be some superior being—a goblin, a devilkin,—and propose to give him a tilted cart all to himself, and to make him their divinity. While he is engaged in conversation with them, a ruffian makes his appearance, galloping to them over the grass, of whom the author gives us the following sketch, which, for the excellence of its closing reflection, we extract:—

"The new comer was a short, burly fellow, about the middle age; he had a savage, determined look, and his face was nearly covered with carbuncles; he wore a broad, slouching hat, and was dressed in a grey coat, cut in a fashion which I afterwards learned to be the genuine Newmarket cut, the skirts being exceedingly short; his waistcoat was of red plush, and he wore broad corduroy breeches and white top-boots. The steed which carried him was of iron grey, spirited and powerful, but covered with sweat and foam. The fellow glanced fiercely and suspiciously around, and said something to the man of the tent, in a harsh and rapid voice. A short and hurried conversation ensued in the strange tongue. I could not take my eyes off the new comer. Oh, this half-jockey, half-bruised countenance, I never forgot it. More than fifteen years afterwards I found myself in a crowd before Newgate. A gallows was erected, and beneath it stood a criminal, a notorious malefactor. I recognised him at once; the horseman of the lane is now beneath the fatal tree, but nothing altered; still the same man, jerking his head to the right and left with the same fierce and under glances, just as if the affairs of the world had the same kind of interest to the last; grey coat of Newmarket cut, plush waistcoat, corduroys and boots, nothing altered; but the head, alas! is bare, and so is the neck. Oh, crime and virtue—virtue and crime! It was old John Newton, I think, who, when he saw a man going to be hanged, said, 'There goes John Newton, but for the grace of God.'"

Before we go any further, we wish it to be understood that we do not subscribe to every sentiment expressed by our author, nor even to every sentiment which may be incorporated in our quotations. We have, for instance, our own opinions upon the merits and demerits of Irish Protestant Orangemen. Though we do not belong to what he calls the crotchetty class of people known commonly as teetotalers, we demur a little to the glowing eulogy passed upon good ale; nor do we wholly sympathise with the High Church dignitaries before referred to. We are not in the humour, however, to carp at all opinions that differ from our own; and we only now refer to them that our readers

may not suppose that the specimens we are giving embody our own views. Our hero's passion for horses, originating in a wild sort of ride on an Irish cob, gives rise, however, to some very just and weighty observations :—

"I much question whether philology, or the passion for languages, requires so little apology as the love for horses. It has been said, I believe, that the more languages a man speaks, the more a man is he ; which is very true, provided he acquires the languages as a medium for becoming acquainted with the thoughts and feelings of the various sections into which the human race is divided ; but, in that case, he should rather be termed a philosopher than a philologist,—between which two the difference is wide indeed. An individual may speak and read a dozen languages, and yet be an exceedingly poor creature, scarcely half a man, and the pursuit of tongues for their own sakes, and the mere satisfaction of acquiring them, surely argues an intellect of a very low order : a mind disposed to be satisfied with mean and grovelling things ; taking more pleasure in the trumpery casket than in the precious treasure it contains ; in the pursuit of words than in the acquisition of ideas.

"I cannot help thinking that it was fortunate for myself, who am, to a certain extent, a philologist, that with me the pursuit of languages has been always modified by the love of horses : for scarcely had I turned my mind to the former, when I also mounted the wild cob, and hurried forth in the direction of the Devil's-hill, scattering dust and flint-stones on every side. That ride, amongst other things, taught me that a lad with thews and sinews was intended by nature for something better than mere word culling ; and if I have accomplished anything in after life worthy of mentioning, I believe it may be partly attributed to the ideas which that ride, by setting my blood in a glow, infused into my brain. I might otherwise have become a mere philologist ; one of those beings who toil night and day in culling useless words for some *opus magnum* which Murray will never publish, and nobody ever read ; beings without enthusiasm, who, having never mounted a generous steed, cannot detect a good point in Pegasus himself ; like a certain philologist, who, though acquainted with the exact value of every word in the Greek and Latin languages, could observe no particular beauty in one of the most glorious of Homer's rhapsodies. What knew he of Pegasus ? He had never mounted a generous steed ; the merest jockey, had the strain been interpreted to him, would have called it a brave song !"

Lavengro learns Welsh,—“sweet Welsh,” as he terms it,—and, though bound to the study of the law, under a most respectable gentleman of the old school, who is very truly and graphically described, finds a relaxation from the severer duties of his profession in the songs of Ab Gwilym. The following passage upon that national bard, who was thus brought into such strange association with Blackstone, is very excellent :—

"A strange songster was that who, pretending to be captivated by every woman he saw, was, in reality, in love with Nature alone,—wild, beautiful, solitary Nature,—her mountains and cascades, her forests and streams, her birds, fishes, and wild animals. Go to, Ab Gwilym, with thy pseudo-amatory odes to Morfydd, or this or that other lady, fair or ugly ; little didst thou care for any of them ; Dame Nature was thy love, however thou mayest seek to disguise the truth. Yes, yes, send thy love-message to Morfydd, the fair wanton. By whom dost thou send it, I would know ? By the salmon, forsooth, which haunts the rushing stream !—the glorious salmon, which bounds and gambols in the flashing water, and whose ways and circumstances thou so well describest. See ! there he hurries upward through the flashing water. Halloo ! what a glimpse of glory ! But where is Morfydd the while ? What ! another message to the wife of Bwa Bach ? Ay, truly ; and by whom ? The wind !—the swift wind, the rider of the world, whose course is not to be stayed ; who gallops over the mountain, and,

when he comes to the broadest river, asks neither boat nor ferry. Who has described the wind so well—his speed and power? But where is Morfydd? And now thou art awaiting Morfydd; thou art awaiting her beneath the tall trees, amidst the under-wood; but she comes not; no Morfydd is there. Quite right, Ab Gwilym; what wantest thou with Morfydd? But another form is nigh at hand—that of red Reynard, who, seated on his chine, at the mouth of his cave, looks very composedly at thee; thou startest; bendest thy bow, thy cross-bow, intending to hit Reynard with the bolt, just about the jaw; but the bow breaks; Reynard barks, and disappears in his cave, which by thine own account reaches hell; and then thou ravest at the misfortune of thy bow—the non-appearance of Morfydd—and abusest Reynard. Go to; thou carest neither for thy bow nor Morfydd; thou merely seekest an opportunity to speak of Reynard. And who has described him like thee?—the brute with the sharp, shrill cry, the black reverse of melody; whose face some times wears a smile, like the devils' in the *Evangelist*! But now thou art actually with Morfydd; yes, she has stolen from the dwelling of Bwa Bach, and has met thee beneath the rocks. She is actually with thee, Ab Gwilym; but she is not long with thee; for a storm comes on, and thunder shatters the rocks—Morfydd flees! Quite right, Ab Gwilym; thou hadst no need of her; a better theme for song is the voice of the Lord—the rock-shatterer than the wife of Bwa Bach. Go to, Ab Gwilym; thou wast a wiser and a better man than thou wouldst fain have had people believe.”

Independently of all the brief criticisms and dissertations which are introduced into the narrative, all sorts of characters make their appearance on the stage. We have publishers and authors, merchants, fashionables, Romish priests, whose artifices are ably and seasonably exposed, boxers, jockeys, thimble-riggers, thieves, and gypsies,—every class of persons almost that can be named, whose pursuits and habits give rise to observations and reflections, some of which we regard as exceptionable, but for the most part full of wit and wisdom. Among the gypsies Mr. Borrow is evidently at home. Those who remember his former works, are doubtless aware that he is intimately acquainted with their modes of life, their ideas, their superstitions, and their language. One of this wandering race repeatedly turns up in the story, which does not happen with most of the other personages. Lavengro first met with him in the lane where he introduces the ruffianly horseman to our acquaintance; and we confess to a little liking to this young fellow, Jasper, or Petulengro, by name. There is a kind of nobility about him. He is a prince in his way. We would fain extract an adventure of his, but space forbids; we must hasten on to a conversation which takes place in a taproom between our hero and a Romish priest, in reference to the anticipations avowed by the latter as to the speedy conversion of the English nation to their ancient faith:—

“ ‘The chief characteristics of the middle classes,’ says the man in black, ‘is a rage for grandeur and gentility; and that same rage makes us quite sure of them in the long run. Everything that’s lofty meets their unqualified approbation, while everything humble, or, as they call it, ‘*lcw*,’ is scouted by them. They begin to have a vague impression that the religion which they have hitherto professed is low; at any rate, that it is not the religion of the mighty ones of the earth, of the great kings and emperors, whose shoes they have a vast inclination to kiss; nor was used by the grand personages of whom they have read in their novels and romances,—their *Ivanhoes*, their *Marmions*, and their *Ladies of the Lake*.’

" 'Do you think that the writings of Sir Walter Scott have had any influence in modifying their religious opinions?'

" 'Most certainly I do,' said the man in black; 'the writings of that man have made them greater fools than they were before. All this conversation now is about gallant knights, princesses and cavaliers, with which his pages are stuffed, all of whom were Papists, or very high churchmen, which is nearly the same thing, and they are beginning to think that the religion of such nice, sweet-scented gentry must be something very superfine. I know, at Birmingham, the daughter of an ironmonger who screeches to the piano the 'Lady of the Lake's' hymn to the Virgin Mary, always weeps when Mary Queen of Scots is mentioned, and fasts on the anniversary of the death of that very wise martyr, Charles the First. Why, I would engage to convert such an idiot to Popery in a week, if it were worth my trouble. *O cavaliere Qualliero, avete fatto molto in favore della Santa Sede!*'

" 'But what do you think of the powerful and numerous bodies of the Dissenters, the descendants of those sturdy patriots who hurled Charles the simple from the throne?'

" 'There are some sturdy fellows among them I do not deny,' said the man in black; 'especially among the preachers, clever withal. But they are not very numerous; and the old sturdy sort of preachers are fast dropping off, and, as we observe with pleasure, are generally succeeded by frothy coxcombs whom it would not be very difficult to gain over. But what we most rely on as an instrument to bring the Dissenters over to us is the mania for gentility, which amongst them has of late become as great and more ridiculous than amongst the middle-classes belonging to the Church of England. All the plain and simple fashions of their forefathers they are either about to abandon, or have already done so. Look at the most part of their chapels; no longer modest brick edifices, situated in quiet and retired streets, but lunatic-looking erections, in what the simpletons call the modern Gothic taste, of Portland-stone, with a cross upon the top, and the site generally the most conspicuous that can be found. And look at the manner in which they educate their children—I mean those that are wealthy. They do not even wish them to be Dissenters—the sweet dears shall enjoy the advantage of good society, of which their parents were debarred. So the girls are sent to tip-top boarding schools, where, amongst other trash, they read 'Rokeby,' and are taught to sing snatches from that high-flying ditty the 'Cavalier'—

'Would you match the base Skippon, and Massey, and Brown,
With the nobles of England that fight for the crown.'

He! he! their own names! while the lads are sent to those hotbeds of pride and folly, colleges; whence they return with a greater contempt for everything low, and especially for their own pedigree, than they went with. I tell you, friend, the children of Dissenters, if not their parents, are going over to the church, as you call it, and the church is going over to Rome.' "

Here we must close. We have given but a taste or two of the very various contents of Mr. Borrow's volumes. We cannot help thinking that he would have done better if he had incorporated them into a well-compacted story, instead of throwing out all these good things at random,—perhaps to perish. We fancy that we have detected some of the highest qualifications for this kind of composition, and we feel certain that our author would succeed far beyond most living writers.

Still we are thankful for whatever of truth and wisdom, morality and religion, his pages inculcate, though in his own peculiar way. We have no doubt that, in his case, what Murray has published, people will read; and, what is more, will rise from the perusal benefited by the hour or two spent upon it. If not, it will be no fault of Mr. Borrow.

THE
WESLEYAN REVIEW,
And Evangelical Record.

APRIL, 1851.

BEING BEFORE BIRTH.*

MR. KENNEDY'S book is by no means a commonplace volume. His object is nothing less than to "explain the true nature of Eternity and Time—to point out certain phenomena of both—and to examine certain doubtful or deceptive opinions respecting them,"—concluding with an indication of the "bearing which an accurate comprehension of these truths has on certain important questions touching the soul of man." A programme of this description will naturally induce some kind of curiosity respecting the *animus* of the writer; and therefore it is due to him to state, that he does not profess to hold the peculiar theological opinions set forth "as his own either by invention or adoption:" he proposes simply to discuss them in a spirit of honest research, and to lay down his inferences without the slightest intermixture of dogmatism.

The starting point of his inquiry is, the nature of Time. As we know it, Time is the measure or the consequence of certain physical events. Seventy journeys of the earth around the sun divide the life of Man into material stages; but at the expiration of this period the soul may be grey in wisdom, or still babbling in infancy. Each day the globe glides into sunshine and dips into darkness; but this natural horology has no absolute control over the mind, which may crowd masses of thought into the limits of an hour, or beat out a few ideas until the attenuated fabric serves as the feeble covering of years. Suppose that the diurnal velocity of the earth were increased, and the length of the day were consequently abridged; suppose, too, that all

* *Thoughts on Being: suggested by Meditation upon the Infinite, the Immaterial, and the Eternal.* By EDWARD SHIRLEY KENNEDY. London: Longmans, 1850.

the physical conditions by which the progress of time is now marked were proportionately affected, would the Soul be conscious of the change? It is presumed not. There would, at any rate, be no sensible standard by which to compute the alteration. Were every process quickened one-half, the mind remaining what it now is, five-and-thirty years might then be equivalent to our present threescore years and ten. Still further accelerate these processes,—let day and night, seed-time and harvest, recur in the same order,—let the varied phenomena which enable us to note succession be repeated on the same principles, but with augmented rapidity,—and man's existence might, perhaps, be shortened to any degree without awakening the soul to a consciousness of the loss. Mortals might thus be reduced to *ephemeræ*. Alexander might conquer the world in a morning, and Methusaleh run through his existence in little more than a week. An empire might rise and fall in the time that a mushroom now takes for the sum of its life. And as the microscope carries the sight into a world where Being is exhibited in every form of minuteness, and where the functions of organised matter are as real for the humblest animalcule as for the highest quadruped, may not a corresponding diversity obtain in the more spiritual world? Are we not the *ephemeræ* of creation, when compared with other orders of intelligence? Be this as it may, we seem to possess no chronometer for the mind itself. Thoughts sometimes flit through the brain with the speed of a lightning-flash. In seasons of severe peril, when a man has heard, as he imagined, the rustling wings of the Angel of Death behind him, all the sins of his life have leaped into view, the memory has given up its terrible trust, the partition-walls of years have melted away, and the history of the past has revived, to crowd itself, apparently, into a few moments of the present. Even when the Soul withdraws its attention from external things, and escapes for a while out of the current of physical change, Time is forgotten. Whether employed in deep reflection, or in gazing on the scenery of dream-land, the passage of the hours is unnoted. When Socrates stood rooted to the ground, at Potidæa, during a day and a night, his searching intellect being meanwhile busily engaged in its noble speculations; or, when Newton sat half-dressed by the side of his bed for a part of the morning, whilst his mind was far away, voyaging through the seas of space, the fall of the sands in the glass of Time seemed to be entirely suspended. It is evident, thinks our author, "that if we were totally unconscious of material change, we should be unable to perceive succession, and could have no knowledge of time; and that, to a spiritual being so placed, whether in his own nature good or evil, temporary or eternal, existence would occupy a continual Present."

Assuming, then, an ever-during Now as the property of a soul not subject to physical chronology, the author proceeds by somewhat mysterious steps to the peculiar hypothesis which his book is designed to discuss. Eternity, he says, is one and indivisible. It cannot be increased, nor can it be diminished. It has neither past nor future : all that has occurred, as well as all that will occur in Eternity, are at this moment united in the Eternal Present. Can you say of anything that it is Eternal ? Then it partakes of these properties by the very necessities of its nature. But the *soul of man is admitted to be immortal*. Hence, the immediate conclusion which such a theory is calculated to elicit will be anticipated with little difficulty. That soul which you possess, oh ! reader, was not first produced when you set foot on this planet ; it is not coeval with the moveable tenement it now inhabits ; it is more ancient than Adam ; it was aged and hoary before Time departed from heaven's threshold to commence his many but his numbered rounds ! It is a thing of the Infinite Past ! If you are destined to live for ever, *a parte post*, so must you have lived for ever, *a parte ante* ! Eternity being indivisible, if you fix the soul there once, you invest it with all the attributes of that state ; and as to such an existence there is really no time but a Continual Present, so the Infinite Past belongs to, and is contained in, this *perpetuum nunc*, as much as the Infinite Future.

In order, however, that the reader may judge for himself with regard to the force or intelligibility of the premises upon which this overwhelming conclusion is founded, we will quote a prominent clause in the argument. After contending, that Being without beginning must, by the nature of its existence, be also Being without end—that whatever has existed in the Infinite Past, must not only exist now, but continue to do so throughout the Infinite Future, the converse of the proposition presents itself to Mr. Kennedy as equally imperative :

“ If Being without end could be created at a point in the future, then we could readily imagine a point still further in the future at which Being without end would be in existence, but from which could be contemplated a point in the past beyond which such Being would have no existence. We should then be contemplating a point in the past beyond which Being without end had not existed, and we should perceive in the past the termination of such Being. But Being without end can never terminate ; there can never be an end to its existence. Being without end is that which exists in the Infinite Future, and must for ever remain so existing. If there exists a moment in the present, or a moment after the present, in which Being without end could not exist, then would there clearly be a portion of the future in which such Being is without existence ; and it could not then be said to be the occupant of the Infinite Future, because before its birth a portion of that future would have passed away.

“ If such creation were possible, we should now be inquiring into the nature of Being which, according to the supposition, is not now in existence, but which must ever possess the property of Being without end. We are not speaking of a sensible object, or of imaginary extension, but of Being, an end to the existence of which, were we to search throughout eternity, we should never find. It is Being which is now enduring

without end, which is continually forming a part of existence, which, in its never-ending duration, is now actually in existence. But, in reference to duration, whether of time or of eternity, present existence proves presence. Being without end is, therefore, now present; and that which exists in the Infinite Future must exist in the whole of the future."

Now, it appears to us that the views here expressed are due to a mere play of words. Difficulty is, of course, inherent in such a subject, and obscurity must almost inevitably result when we attempt to reason definitely with terms which are in themselves indefinite. When we tell the reader that Mr. Kennedy's style is in general beautifully pure and transparent, a very model of limpid composition, the unsatisfactory impression which the above extract will leave upon his mind may, perhaps, constitute its readiest, because most instinctive antidote. What is meant by the Infinite Future? If it embraces the Infinite Past, then, of course, it would be superfluous to assert, that a soul which is to exist throughout the Infinite Future could have ever been without existence during that Infinite Past. But what knowledge have we of such a paradoxical Future as this? Reason cannot assent to the supposed merger of two states, which, by the very nature of the case, are assumed to be different and opposed. For verbal purposes it would be possible to speak of a rod which should have neither beginning nor end, but be all centre; or of a tree which had neither top nor bottom, but be all middle; yet who would venture to rest a *bona fide* deduction upon such a fantastic assumption? The author's fallacy, if we mistake not, lies fundamentally in this, that by treating Eternity as a continual Present, as an indivisible and irreducible whole, he converts it into a state which is totally impracticable as a Reality. For if we recur to the illustrations by which this *perpetuum nunc* was reached, and descend the stair of his argument, to examine more carefully the earthly data from which he mounted, we shall find that he has left behind him the very properties which should have neutralised his Indivisible Eternity. What was the condition on which it was assumed that the seventy years of human life might be reduced to a single passing hour, without disturbing the consciousness of the soul? This—that all the present changes, or *divisions of time, should be retained*, but proportionally reduced. If the day continue to be partitioned into similar periods, and to be marked by similar features, it might, perhaps, be abridged to any extent; but if, for example, you were to cut away the twilight, the soul would instantly discover the cheat. In the case of peril to which we have alluded, the events which crowd upon the mind do not present themselves as passing, but as remembered, events. If the Soul were cut off from the consciousness of physical succession, would it follow that there could be no mental succession at all, because we are now incom-

petent to measure it correctly? If Newton were insensible of the transit of time during a fit of abstraction, must we therefore conclude that the beginning and the end of his calculations were cœval, and that the separate stages of the process were not as distinct as if they had been minuted by the clock? In all forms and states of Being, so far as the human mind can judge, there must be divisions of experience. And if divisions, why not subtractions or additions? And if existence may be thus shortened or lengthened, what becomes of the Continual Present, which necessarily includes the Infinite Past, as well as the Infinite Future, and which cannot admit of any decomposition whatever?

Indeed, if there were any validity in the legerdemain by which this *perpetuum nunc* is produced, it would involve the complete annihilation of Time. For Mr. Kennedy expressly states that Eternity *now* is. It cannot "in truth be divided into the Infinite Past and the Infinite Future. It is one single duration,—an everlasting present, without past and without future." Yet the existence of the current Time-Period is not only admitted, but the development of a series of similar Periods forms one of the prominent features in the author's philosophy. What, therefore, can be the meaning of an indivisible, everlasting Present, which may, nevertheless, be cut up into a number of Eras, each marked by a beginning and an end,—not subsisting at the same moment, but following each other in succession?

We forbear, however, to pursue an investigation which would be alike tedious and unprofitable, seeing that no sure footing can be found among these verbal mysteries. If a writer insists that the Future comprehends the Past, we must honestly confess our inability to appreciate such a paradoxical proposition. He may attach a different meaning to the terms he employs; but it is difficult to conceive how those terms can be wielded in their artificial signification, without compelling inconsistent results. Were it granted, however, that the Soul is really eternal, some of our author's inferences would awaken considerable surprise. Little importance needs be attached to the theory as a solvent of the difficulty which many have entertained with regard to the precise moment of the Soul's creation, if connected with the production of the Body. We presume our readers would feel no inclination to adopt the idea that the world was eternal, because they could not determine at what particular season it was dropped from the Divine Hand, or ascertain in what particular way the creative power of God was exerted. The solution would only displace one perplexity to introduce others. Passing by this surmise, however, we meet with a suggestion, that, as the Soul is not dependent upon the formation of the Body, but exists in continuous duration, "it must be a participator with Eternity in the knowledge of all those changes to

which the visible creation is subjected." Indeed, there are certain attributes which, though generally assigned to God alone, our author thinks should be ascribed to all immaterial Being. It is not essential to the nature of Spirit that it should be omnipotent, unchangeable, or infinitely merciful; these attributes belong to God alone; but it *is* essential that omniscience (using the word as expressive of knowledge, and not of wisdom) should belong to all immaterial Being whatsoever! The same is asserted with regard to omnipresence: Spirit is spread throughout space: it embraces within itself both heaven and hell, for which two states there is no limited place or assignable spot: "they are merged in the unbounded expanse of the Infinite." Thus, then, it is assumed that all Soul is infinite in its duration—in its knowledge—in its diffusion.

The main purpose, however, which this remarkable doctrine is intended to fulfil, is apparently that of reconciling the present suffering and future punishment of so large a proportion of the human race with the merciful character of the Almighty. That men should be introduced into a world where physical evils swarm around the body, and while the path of life is lined with a countless host of miseries; that, after a brief experience of this chequered existence, the majority of each generation should pass through the grim portals of death into the dolorous mansions of hell—has been repeatedly urged as a conclusion which is totally incompatible with the notion of a reign of mercy and of love. To create beings under such circumstances, and as the certain inheritors of woe, would, it is said, be an act of positive cruelty. How, then, harmonise the assertions of theology in reference to future punishment, and the admitted prevalence of suffering in the present state, with the undeniable attributes of God? In this wise: the soul, having existed through the Infinite Past, must have sinned; otherwise, it would not have been subjected to these temporal pains. Had it continued pure, no probationary life, like the present, would have been needed, and no punitive state, like that to which every mortal is exposed, would have been prepared for the inhabitants of earth. The guilt thus incurred must have been fearful, to necessitate so unhappy a position. Now, Scripture apprises us of the existence of spiritual beings, who are either angels of light and ministers of good, or else fallen souls which have rallied round the black banners of Satan, and shared in his treachery and defeat. Consequently, reader, you may be one of those faithless intelligences who forsook the courts of heaven for the camp of Lucifer; who took service among the rebel legions when the din of war was heard on the plains of Paradise; who fought against your Maker in that unhappy field, when the spears of archangels were crossed in fight, and when thousands of im-

mortal beings were branded with the lightnings of Omnipotence ! Or, it may be, that you belonged to the troop of neutral spirits, who, as Leibnitz, and others, have supposed, might waver between good and evil in that ancient conflict, and so forfeit their place among the heavenly host, without incurring the extreme penalty which was inflicted upon the overt revoltors :—

“ Angeli che non furon rebelli,
Nè fur fedeli a Dio, ma per se foro.
Cacciarli i Ciel per non esser men belli,
Nè lo profondo Inferno gli riceve,
Ch’ alcuna gloria i rei avrebber d’elli.” *

And if the latter, may we not suppose, says Schlegel, “ that these undecided spirits would be submitted to a new probation, just as a general gives another opportunity to the troops who, in some evil moment, have shown a want of spirit, to retrieve their honour ? ” “ But if our soul,” observes Mr. Kennedy, “ be indeed the embodied spirit of a rebelling angel, then how great and unimpeachable would have been that justice which should have awarded irretrievably a doom of temporal and eternal punishment ! ”

Thus, then, this life is an opportunity for repentance, which the goodness of the Almighty has devised. In eternity contrition is impossible. A manifestation of time is needed for the purpose. Our appearance on earth is a proof of past wickedness ; is, in itself, a punishment. It should, therefore, compel us to shudder at the magnitude of our previous transgressions ; but, on the other hand, “ every shadow of apparent injustice vanishes away, and we begin faintly to perceive the glorious light of infinite mercy designing the mysterious scheme of spiritual redemption.”

The doctrine of election and reprobation is also divested of its apparent harshness. For if we find men condemned, as it were, without the opportunity of repentance, without means of enlightenment, without facilities for salvation, may it not be supposed that these have been greater culprits than the rest ? Those whose offences were less heinous—the elect—profit by the probationary privilege now vouchsafed, are freed from guilt, and hereafter will be admitted to Paradise. There are some who remain impenitent ; who wilfully stifle the voice of conscience, and may, therefore, be considered as spirits devoted to eternal punishment. But there are others “ whose original evil is too great to be expiated in this present time,” and who are, therefore, purposely left in ignorance, and without the ability to repent. For

* Angels which were not rebels, nor yet were faithful to God ; but stood for themselves alone. Heaven rejected them, lest its purity should be impaired ; nor does the unfathomed hell receive them, lest its guilty inhabitants should derive some glory from their fall.—*Dante*.

such, one season of temporal existence would be of no avail. There must, therefore, be repeated times; that is,—

“Repeated creation and destruction of distinct durations of time, each in itself perfected and complete. . . . Another, and yet another time is created; another, and, it may be, a different dispensation, is ordained by an Omnipotent will, as means by which another order of evil beings may be made partakers of the kingdom of heaven.”

In short, these opportunities may be infinitely repeated. The number of distinct manifestations of time, the trials afforded to each erring spirit, it is beyond the capacity of man to compute. Failing in one dispensation, others may ensue, in which it may start once more for the goal of happiness; and thus, on every occasion, the number of the elect may be constantly increasing, and the ranks of the rebellious be gradually reduced. Our temporal era is one through which a stream of fallen spirits is incessantly passing; and, if the majority dart on unpurified, they shall yet plunge into other time-atmospheres, where their moral taint may be removed, and the dwindling current shall be stripped of all who are eligible to bliss! Perhaps none shall at length remain?

It must be admitted that this is a fascinating theory,—a romance of colossal proportions. The doctrine of Universal Restoration is one which cannot fail to captivate, in whatever form it may be presented. But, does it not exalt Mercy at the expense of Justice? If we draw away the eye for a moment from the central fact of Christianity,—that the crimes of men compelled the descent of God to earth, and induced the Almighty to sacrifice his own Son with an unsparing hand,—it may seem easy to construct an hypothesis in which Mercy shall rule without regard to the stern requisitions of Justice. Keeping, however, this momentous fact continually before us, and appealing to the Word of God, it seems clear that no direct and unequivocal authority can be found for the principle of ultimate restoration. On the contrary, its language seems to imply the very reverse. If a scheme so peculiar as that which is indicated by Mr. Kennedy were literally correct, can we suppose it would be left unrevealed? Constituting, as it would then do, the fundamental principle of life, seeing that existence is not assumed to be a probation for the future so much as amends for the past, is it to be imagined that the Sacred Volume would be perfectly silent on such a point? We are not commanded to repent in respect of transgressions committed during the Infinite Past; but the present period is everywhere represented as the sole era of probation, and the prizes or punishments of the future are distinctly asserted to be the results of the deeds which men may have performed whilst *in the body*.

Viewing the question, however, as one of simple deduction, in

which light the author proposes to regard it, we presume that the absence of all consciousness respecting this Past Existence will be deemed a fatal circumstance. We have no right, perhaps, to assert that Spirit may not be imprisoned in certain states, which will involve a complete oblivion of all antecedent events ; or that its recollection may not be confined to certain patches of Time which seem to embrace the entirety of its existence. But here is a theory which attempts to explain the incidents of the present not by reference to the Present, or even to the Future, but by the introduction of a formidable and unlimited Past. Yet of that Past we have confessedly no consciousness whatsoever. Our immediate existence is a sequel to an immeasurable prior existence. It draws all its significancy from the fact that we have previously lived and terribly sinned ; and yet, it is out of our power to recall the smallest transgression for which we are now undergoing punishment, or enjoying the opportunity of repentance. Can a soul be expected to manifest contrition for crimes of which it has no knowledge ? If this life is to react, as it were, upon the Past, the most obvious condition is, that there should be a conscious connection with that Past. For if you insulate the present existence, and offer a man rewards, or threaten him with punishment, in respect of his present deeds, you do not touch the transgressions of any previous epoch. Those remain as they were. He has not repented of them, for he was ignorant of them. He has undergone no probation on their account, for he never connected this life with his anti-natal history. And if he gains heaven after much weeping and compunction, it is without shedding one tear or heaving one sigh for offences compared with which the crimes of a transient human existence must be unspeakably small. He comes into the world, we will say, with the guilt of a million of years on his back, having been in revolt against his Maker long before the foundations of the globe were laid, his appearance here being a proof of enormous turpitude ; and yet, by undergoing a brief trial, and repenting of the sins committed in this mundane state *alone*, he is made meet, through the mercy of the Saviour, for endless happiness. The moral justice of such an arrangement cannot, we think, be admitted by any one who carefully considers the principles of punishment which are set forth in God's holy book.

The author, however, conceives that forgetfulness of previous sins is the result of a benevolent arrangement. It will be an indispensable ingredient in the bliss of a glorified Spirit that it should cease to remember the iniquities it has committed. It must drink of the waters of oblivion before it can enjoy peace, even in Paradise. Eternal knowledge of evil is irreconcilable with eternal happiness. Now, upon this point, we need only remind the reader of the prin-

ciple already suggested by the author, that all Immaterial Being is *omniscient*. It is enough to bring the two statements into contact. The soul is eternal, and yet remembers nothing of its Infinite Past ; it is omniscient, and yet is in absolute ignorance of its own history. It has run through a cycle of crime, and yet cannot by any effort elicit from the caverns of its memory the smallest incident in its painful pre-experience. The Past and the Future both belong to its indivisible Now ; and yet, the whole of its consciousness is at present confined to a narrow interval in one dispensation of time. Is not this quite inconsistent with the notion of omniscience ? Then, as if to give a death-blow to the speculation, we find that this oblivion is transferable to the *immaterial state* ; so that a disembodied spirit, in the enjoyment of eternity, and in full possession of the attributes of Immaterial Being, may, nevertheless, be divested of that knowledge which should constitute so large a portion of its consciousness, seeing that it had constituted so large a portion of its experience. And as from the indivisible eternity you have been compelled to cut off a large portion of the Infinite Past, so from the omniscient soul you may abstract the most prominent details of its own history ! These inconsistent results need no comment.

Differing, therefore, as we must do, from many of the conclusions advanced by Mr. Kennedy, and regarding some of them as totally opposed to Scripture principles, (for example, what becomes of the sovereignty of God if souls are eternal, and therefore independent of him as their original Creator ?) we cannot lay down his book without expressing our belief in the purity of his motive, and our admiration of the modest, temperate, inquiring tone in which his views are discussed. Those views, as he states, are by no means perfect novelties in theology ; and he has done well to support them by liberal extracts from various writers. It is as suggestions that he has presented them ; and, in this form, they are entitled to fair consideration. But, though we may handle them for logical purposes, it must not be forgotten that the Scriptures are supreme ; that, in such cases, what is not distinctly revealed cannot be securely assumed ; and that what is clearly inconsistent with the tenor of the Sacred Volume, must in no wise be accepted. Those who can peruse Mr. Kennedy's volume with a steady faith and a calm intellect, will not only find it full of eloquent language and ingenious thought, but will close it with a graver sense of the responsibility attaching to that mysterious existence into which we have been ushered. Let it never be forgotten, however, that the masses of mankind are incapable of entering into these subtleties ; and let God be praised that he has exhibited the grand scheme of human redemption in lines so plain that a wayfaring man, though a fool, needs not err therein.

DEALINGS WITH THE INQUISITION.*

A WORK having the above title has made its appearance from the pen of the well-known Dr. Achilli. In the article on the "Philosophy of Despotism," which appeared in our last Number, a passing allusion was made to it; but, deeming it to be a production possessing strong claims upon the attention of all religious and thoughtful people, especially in the present posture of affairs, we feel that it demands a more distinct and extended notice at our hands. The significant phrase by which its contents are indicated, falls ominously enough upon the quick ear of the nineteenth century. It at once awakens terrible ideas, disturbs the slumbers of dormant recollections, and imparts a shock to our entire nature. It carries back the imagination to epochs of human history, from the appalling precincts of which we have been fondly flattering ourselves that we were rapidly diverging. The Star-Chamber, the Bastile, the Spielberg, and similar strongholds and engines of hereditary despotism, have been popularly regarded as the phenomena of an extinct age. With increasing numbers of our fellow-men living under the dynasty of reason, constitutional and religious liberty, and a purer faith, it was hoped, and generally believed, that those dread tribunals, by whose mysterious vigilance and vengeance the Church once sought to maintain her dogmas and her dominion, had perished in the consuming light of a brighter era. Even Romanism, in spite of its ridiculous pretensions to immobility and immutableness, it was supposed, had not wholly escaped the liberalising contagion of the times. Though fabulously it was reared on a rock, the tide of progress, even if it failed to destroy its foundations, would, it was thought, by its perpetual action, at least wear away many of its more offensive projections and asperities. However inclined to lag behind in the general march of humanity, it was deemed impossible that it should resist all impulse from the mighty heavings and upstrivings of these modern generations. The spirit of reform and rejuvenescence was abroad in the earth; and surely nothing could long withstand the transforming magic of its sanative and ameliorative touch. From this pleasant entrancement, howbeit, we are now aroused by the clanking chains of religious captives. The bright millennial picturings,

* *Dealings with the Inquisition: or Papal Rome, her Priests and her Jesuits; with Important Disclosures.* By the Rev. GIACINTO ACHILLI, D.D. London: Hall, Virtue, and Co.

upon which fancy, faith-inspired, had been devoutly gazing, are suddenly seen to fade and darken into grim visions of racks, and torture-chambers, and masked inquisitors, and dungeons choked with languishing saints and patriots, and all the other horrible agencies and appurtenances of a terrestrial Inferno.

The Inquisition, then, still exists !—and, as of yore, men have “dealings” with it! Not only does the dismal old edifice still survive all reformatory changes, and successive outbursts of popular indignation, frowning gloomily, like a huge sepulchre, upon the joyous children of modern Rome, and reminding them continually of the traditional wrongs of their fathers; but its villanous functions likewise continue to be exercised with undiminished activity. Its gluttonous appetite for heretic blood is unappeased. The liberal, the conscientious, the patriotic, and the good, are yet falling beneath the strokes of its secret vengeance. It is a rare and strange thing for one of its predoomed victims to elude its grasp, and tell to the world the startling story of his sufferings and wrongs. Whoever is compelled to have “dealings” with this diabolical firm, almost invariably finds such “dealings” to be fatal and destructive. Property, reputation, liberty, conscience, and life itself, become the ordinary prey of this remorseless spoliator. The few prisoners who are occasionally liberated, are usually ever after struck dumb by a haunting dread of the ubiquitous presence and power of the tribunal they have been suffered to escape. Thus, to some extent, was it with Dr. Achilli, after his first release from the dungeons of the Inquisition, in the year 1842. One of the reasons assigned by him for giving the history of his incarceration to the world is exceedingly curious, and affords an apt illustration of the malignity characterising most of the functionaries and emissaries of this accursed institution.

On the occasion of his first liberation, by order of Pope Gregory, “one of the Dominican monks, who served the office of Inquisitor, inquired of me,” says Dr. Achilli, “with a malicious look, whether I also intended one day to write an account of the Inquisition, as a well-known author had done before me, with respect to the Spielberg; in his celebrated work, ‘*Le mie Prigioni?*’” Perceiving at once the object of this deceitful interrogation, which was only to afford a pretext for renewing my incarceration at the moment when liberty was before me, I smiled at my interlocutor, and exclaimed,—

“How is it possible, *padre Inquisitore*, you can imagine I can have any idea of vindicating myself, on account of the imprisonment I have undergone? No, be assured, whatever injustice you may have committed towards me, I shall attempt no vindication. You know full well that in this country there exists no tribunal higher than your own; even that of conscience is silent here, and prostrate before you. Should I make my complaint elsewhere, and appeal to the justice of another land, how

could I hope, unknown and unfriended as I am, that my story would be listened to? Distrust is natural to man. One only tribunal remains; from that neither you nor I can escape; and it is to that same tribunal that I shall be able to summon the Pope and his cardinals. Nay, setting aside the idea of my own appeal, they will be summoned to appear by the great Judge himself. I believe in the declaration of Scripture, 'We shall all appear at the judgment-seat of Christ.' And it is there, *padre Inquisitore*, that our cause shall be tried, and the justice of your decrees adjudicated. Moreover, I shall not, at the present time, describe my imprisonment—not because I have not sufficient materials, but because it shall not be said that I seek to avenge myself, in publishing to the world what you study to hide, and laying open to sight what you would keep concealed from every eye. This time I shall make it my business to write concerning my liberty, rather than my confinement. The latter, indeed, might gratify the merely inquisitive, but the former will be a source of satisfaction to many kind hearts. If I speak of my imprisonment alone, I merely enjoy the advantage, perhaps a useless one, of engaging for a while the ear of the public; but if I treat of the liberty I have gained, *O padre Inquisitore*, the holy and real liberty I have achieved, then, indeed, I may hope to see around me those generous spirits, who, also escaped from their imprisonment, flock to the true standard of liberty,—the Word of God!

"At these words the Inquisitor appeared perplexed, and, alluding to a former part of my observations, abruptly remarked, 'You have said you should not write an account of your imprisonment *this* time; have you, then, any idea of returning here?'

"'At any rate, you may rest assured, that should I ever again be shut up in the Inquisition, no consideration will prevent me from giving a full account of all I may have seen or heard, as soon as I am released.'

"'Oh! another time you would not get away so easily!'

"'I can readily imagine it. Indeed, I do not know how it has happened that I have got off so cheaply in the present instance, with only three months' confinement. Whether I shall ever return here or not, I cannot say; but, in case you should lay hands on me again, would you then, *padre Inquisitore*, permit me to give a short account of my treatment?'

"'Only let us see you back, and then it will be time enough to talk about it,' replied the Inquisitor, with an air of spiteful derision, that sufficiently indicated what kind of treatment I might expect.

"Now, as it has happened that my return did take place, I feel myself authorised, and, indeed, called upon, to keep my word. The Inquisitor, no doubt, resolved, that if I ever again fell into his power, I should not a second time escape; and his purpose was very near being realised. Every precaution was taken to render my confinement more severe, and every means of escape provided against; and, as it was imagined that the prisons of the Inquisition were less secure than those of the Castle of St. Angelo, I was speedily removed to that fortress. In fact, everything indicated a determination, on the part of the Church of Rome, to keep me in perpetual incarceration; so that I should have altogether despaired of ever knowing the blessing of liberty again, had my chance of obtaining it at all rested on the will of my enemies. . . . In short, the Inquisitors were miserable, lest they should fail in their promise to retain me in their custody whenever they caught me again. Why should not I observe mine towards them? Since our first contest is decided, the performance of my promise naturally follows."

This is the history of the origin of the book before us. Its structure is peculiar. The materials are arranged neither altogether chronologically nor topically, but exhibit a combination of these methods. Although thrown into the autobiographical form, the work is by no means a complete autobiography of the writer. We think the impression which it is intended to produce will be, to some ex-

tent, weakened by the want of unity and coherence observable between its different parts. It is too fragmentary, digressive, and episodic. The circumstantial history of this living Italian reformer only comes out incidentally and partially. The sequence of events is nowhere observed, except it be in the more recent and public portions of his life. Even the subjective growth of his mind,—the slow, struggling process through which it passed, in quest of light, assurance, and peace,—is nowhere consecutively and systematically developed; not even in the two chapters respectively headed, “My Creed,” and “My Conversion,” where we might reasonably have expected to find something of the kind. Signs of a growing change of sentiment, it is true, are scattered everywhere throughout the book; but the respective dates of his altered views, and the rate of progress at which his mind travelled truthwards, are left in considerable obscurity.

In mitigation of this critical judgment, however, it ought to be conceded that this formed no part of the ostensible aim and scope of the production. It undertook to furnish personal narrative and living incident only so far as they were needed to illustrate the master-theme of the work. The heretical aberrations of his mind were, it appears, at an early period, known to the Inquisition, before they had well begun to be suspected by himself. The Inquisitors had constructed for him a creed, out of the accusations of its emissaries, before he had himself reduced his floating and elemental belief into anything like consistency or method. The evangelical truths upon which his healthy and rational faith gradually laid hold, as he renounced, one by one, the monstrous dogmas of Catholic scholasticism, are not set forth in logical propositions, but are presented in reports of confidential conferences between himself and the few congenial minds with whom he occasionally came in contact; in conversations and doctrinal discussions with the bigoted advocates of the traditions of the church and the decisions of popes and councils; and in his confessorial counsels to penitents coming to him for direction under a diversity of circumstances. The book abounds with striking reminiscences of this description, forcibly told; every one of which had to do, more or less, with his entanglements with the Inquisition, and contributed its quota towards the sum of its evidence, and the gathering tempest of its wrath.

It is probably well known to most of our readers, that Dr. Achilli, at various epochs of his life, has been vehemently assailed with the missiles of calumny and slander. His distinguished talents, his rapid and almost simultaneous advancement to posts of great honour in the Romish Church, and his earnest advocacy of obnoxious truths, at an

early period of his career, created for him numerous foes. Envy was at all times busy, whispering suspicions of his fidelity to the Church at whose altars he ministered ; and malevolence laboured hard to undermine his character and reputation. Those who had not the manly courage to confront him openly, would secretly denounce him to the sanguinary minions of the self-styled Holy Office. But these impeachments related exclusively to doctrinal lapses, or trifling ecclesiastical irregularities, springing from the new views that were breaking, like a divine morning, upon his soul, and his repudiation of many of the corrupt, and to him abhorrent, practices of the priesthood. For example : for many years antecedent to his rupture with Rome, he had invariably refused to hear confessions and pronounce absolution upon penitents. He was accustomed to direct the anxious postulants who came to him, to disclose their sins to God, and to implore his forgiveness through the sole mediation of Jesus Christ. He shuddered with horror at the blasphemous pretensions of his fellow-priests, who claimed the prerogative to dispense absolute pardon. No wonder that such Protestant sentiments, ever so quietly promulgated in the bosom of the Romish Church, should cause him to be watched with lynx-eyed vigilance, and treated as a traitor to his order. Not the slightest aspersion, however, affecting the purity and integrity of his character, appears to have been breathed against him up to the latest moment of his official or ecclesiastical connection with Rome. Indeed, up to the very point when the irrevocable rupture took place, every attempt that policy could suggest had been made, and every allurement that was likely to tempt his latent ambition had been tried, for the purpose of averting the loss and ignominy dreaded by his secession. It was not until after the lapse of seven years from that event, when he was again in the custody of the gaolers of the Church, and when it was necessary that some plausible charges should be trumped up to give a semblance of justice to his detention, that accusations of grave offences, said to have been committed by him many years before, were malignantly invented and widely circulated. This was done for the purpose of damaging him in the estimation of the sympathising Protestants who were striving to achieve his liberation, and of misrepresenting him before the French Government, whose intervention was entreated in his behalf. These base charges, however, signally broke down ; they were clearly proved to be mere spiteful fabrications of the sons of Loyola. Since Dr. Achilli's escape, the attempt to blast his reputation, and alienate from him the confidence of his friends, has been renewed in this country. Dr. Wiseman, while the cardinalatial hat and red stockings were yet looming in the prospect, undertook the discreditable task. Raking together an

offensive mass of refuted falsehoods and calumnies, he garnished them up into a piquant article, and presented it to his co-religionists through the pages of the *Dublin Review*.

Now, in preparing the present work, Dr. Achilli has evidently had these circumstances prominently before his mind ; and, in order to appreciate the main argument that runs through the volume, it is necessary that the reader should keep them in remembrance too. The book, without anywhere formally stating it, is emphatically defensive and self-vindictory. Hence, the author dwells largely, though with a becoming modesty, upon the honours and distinctions thrust upon him at an unusually early age ; the numerous additional overtures from time to time pressed upon his acceptance, and which, even at the risk of incurring the dire displeasure of his patrons, he magnanimously rejected ; and the anxiety manifested to fix his station and secure his valuable services near the Papal Court. These facts are calculated to produce a vivid impression as to the high estimation in which Dr. Achilli was held by many of the dignitaries and functionaries of the Romish Church ; leaving the reader to draw the obvious inference, that no moral delinquency had then occurred to tarnish his reputation as a Christian or as a man. They furnish as strong a negative argument in favour of his innocence and sanctity of life as it was possible to present ; the very nature of the case not admitting of more positive demonstration. In the painful experiences, however, through which Dr. Achilli has been compelled to pass, no strange thing has happened to him. All Reformers have trod the same suffering path before him. The crown of thorns must first encircle and lacerate the brow destined to wear the diadem of glory.

An outline of the leading events of Dr. Achilli's life, so far as they incidentally come out in the course of his narrative, may be acceptable to those of our readers who sympathise with this brave and excellent man in his past trials, and in the glorious mission to which he intends to consecrate his gifts and energies in the future.

Giacinto Achilli is the scion of a distinguished Roman family, remarkable for patriotic attachment to their prostrate and unhappy country. His earlier years were devoted to study, in the prosecution of which he seems to have been a perfect enthusiast. With the view of gratifying this predominant passion, at the age of seventeen he made choice of a religious profession among the Dominicans, who enjoy a considerable repute among the rival fraternities of the Romish Church for the encouragement they afford to the cultivation of learning and science. During the year of his noviciate, the young student was indulged with leisure, abundance of books, and all the facilities he so earnestly coveted. The seclusive and abstracted life he led during this

probationary period, prevented his gaining much insight into the actual workings of the monastic system. He was suffered to mix but little with the brotherhood. Great anxiety was displayed to retain one whose talents promised to render him both a conspicuous ornament and an able champion of the order. On assuming the monkish habit, and taking upon himself the irrevocable vow of obedience, however, the true state of things in the privacies of the cloister broke upon his mind. He was astonished and disgusted at the unsaintly disorders which a more intimate acquaintance with the monkhood revealed to him. Deceit, hypocrisy, cunning, heart-burnings, and envyings, converted the monastery into a miniature pandemonium. From these storms and eddies of passion, he sought refuge in his favourite occupation.

Having spent seven years in this uncongenial atmosphere, disciplining his fine intellectual faculties, and amassing stores of scholastic learning, he received a commission to teach, being then only twenty-four years of age. The mediæval writer and divine enjoying paramount authority and repute among the Dominicans is Thomas Aquinas, whom they style the "angelic doctor." Of necessity, therefore, the clever subtilties of this church-logician formed an important item in the course of study pursued by the newly-created professor; who, also, had been often heard to express his strong repugnance to them. It was somewhat unpropitious to his popularity, therefore, that the first task assigned him should be that of discussing the Thomazine doctrines, as found in the *Summa Theologia*. Many jealous eyes were fixed on him, and speculation was busy as to how he would acquit himself. The result of his first trial, in which his fidelity to conscientious convictions thus early discovered the temper of the man, showed that, in the misgivings indulged by the devotees of Aquinas, they were not mistaken. He fearlessly enounced his sentiments, and thereby so far incurred the displeasure of the General of the Order as to be prohibited accepting several appointments which were offered to him. Thus his orthodoxy was suspected at the very outset of his career,—a career which became more and more erratic, until he at length rushed altogether from his orbit in the Romish system, and found his appropriate place and position nearer to the true centre of light and life.

No long period, however, was suffered to elapse before Dr. Achilli had permission to commence his ministrations at Viterbo; where he continued to reside for many years, esteemed by its inhabitants, and honoured by his ecclesiastical superiors. Three professorships—those of logic, theology, and the Holy Scriptures—were here conferred upon him; besides which, he was constituted Sub-master of the Sacred

Palace, Yearly Preacher at the Church di Gradi, Grand Vicar of the Monastery, and Confessor to the Apostolical Vicar. These appointments supply the best possible testimonials to his eminent qualifications, and to the excellence of his character.

All this time perfidious foes were striving to effect his ruin. Not daring to appear openly, and prefer their charges against him before the ordinary tribunals of the Church, they carried on a system of secret espionage in connection with the Inquisition. Every sentiment they could detect in his public discourses, in his private conversations, and even in the confidential communications of the confessional, that clashed with their traditional notions and dogmatic prejudices, though ever so clearly deduced from Scripture, was eagerly recorded, exaggerated, distorted, and transmitted, in the form of accusation, to the Holy Office.

At the close of 1833, Dr. Achilli, after long and ineffectual resistance to the allurements of proffered preferments, in which he had been aided by the bishops of his diocese, received peremptory orders to relinquish his various functions at Viterbo, and repair to Rome. The policy of the Holy See was obvious. By a rapid advancement of its disaffected son to posts of great dignity and influence, they hoped either to stifle his discontent and silence his troublesome protests, or to drive him to such an irretrievable committal of himself as would enable the authorities to condemn and crush him. On reaching the Eternal City, he was indulged with such flattering interviews with the General of the Dominican order, with several Cardinals, and with His Holiness Gregory XVI., whom he had familiarly known when he was Abbot of St. Romualdo, that few men not utterly destitute of ambition would have remained uncorrupted or unfascinated by such blandishments. Various efforts and most splendid offers were made to attach him to the Papal Court, and to engage his powerful talents and theological attainments in the defence of its dogmas. Even the dignities and emoluments of a Cardinalate, for which thousands of competitors are for ever intriguing and battling, were seen tempting in the distance. But it was all in vain. Happily his spirit was proof against these extraordinary seductions. He could not sell the truth which he had found for empty, meretricious honours, nor consent to degrade himself into the passive tool of a system he inwardly abhorred. He felt the difficulties of his position multiply every day. There was no safety for him in Rome. He loathed its pomps and pageantries, and resolved, at all hazards, to quit its precincts. He foresaw the displeasure which the renunciation of his present and prospective honours would excite, and the unslumbering vengeance that probably would track his receding steps. Yet death was to be preferred to

dishonour ; martyrdom was better than the slavery involved in a reluctant submission and the scorpion-stings of an upbraiding conscience. Accordingly, being invited by Cardinal Serra di Cassans to preach during Lent in the archiepiscopal church at Capua, he quitted Rome, as he thought and hoped, for ever, although pressed by the Pope and Cardinals to return upon the fulfilment of his engagement. On bidding adieu to his native city, he says : " I felt a strong impulse to extend my journey to a far greater distance. The idea of a more spiritual separation from Rome was also busy in my brain ; a separation more complete than could be effected by any distance of sea or land ; and for this, unconsciously to myself, everything was preparing."

Galled by the yoke of the order under which he had bowed for so many years, and disgusted with the irregularities and dissensions of the monkhood with whom he was identified, he now petitioned the Pope for permission to secularise. After considerable demur, this request was granted, on condition that he should give the monks of Naples a fair trial before putting his design in execution. This he consented to do ; but, finding them to be no better sample than those he had previously known, he left the fraternity at the expiration of a year. He dwelt at Naples, in the exercise of his priestly and ministerial functions, until the year 1842, when he was, for the first time, thrown into the Inquisition.

This event happened in this wise. Important business requiring his presence in Rome, he went thither in the middle of the year, intending to return at the end of a fortnight. The myrmidons of the Inquisition, however, were watching their long-desired prey ; and, when on the point of departure homewards, he was seized and immured in the dungeons of the Holy Office. This unjust imprisonment lasted for three months, during which time he was subjected to rigid examinations on charges of heresy, political conspiracy, and connection with illegal confederacies. But the evidence broke down, and the plottings of his foes were frustrated. So highly was he esteemed in Naples, that the Neapolitan Minister of Police absolutely refused the Pope's Nuncio permission to break into Achilli's house for the purpose of seizing his private papers.

As soon as released, there being no longer any safety for him in the Papal dominions, Dr. Achilli expatriated himself, and took up his temporary sojourn in the Ionian Isles, where he prepared to originate a scheme for the religious reformation of his beloved country. He was joined in his noble enterprise by several seceders from the Romish Church, some of whom acted perfidiously, and caused much scandal and reproach. A Missionary college was founded, and Dr. Achilli was deputed to visit Great Britain for the purpose of securing pecuniary

aid. The design was ultimately frustrated through the machinations of the Jesuits.

At the outbreak of the European revolutions, Dr. Achilli was in England, conferring with Christian friends, and awaiting the intimations of Divine Providence. The Pope fled. Religious freedom was proclaimed by the Republic. The time to preach the Gospel to his countrymen had arrived ; and the Italian Reformer, strong in hope, and faith, and valour, re-entered Rome, bearing with him a precious cargo of Bibles. For six months he laboured zealously in his new, and glorious, and fruitful mission. But the old priestly dynasty again returned ; and, with it, proscription of the Word of God, a gagged press, and an oppressive religious bondage. Arrests began to take place daily ; dangers menaced him ; friends urged flight ; but, with more heroic daring than temporising prudence, he lingered from day to day. At length, in the dead of one midsummer night, he was aroused by a loud knocking at the front door of his house. The officers of the awful Inquisition had come to bear him away to those dungeons that had been so recently explored and ransacked amid the execrations of the populace. Here he was kept, rigorously guarded, till midwinter, when he escaped through the contrivance and connivance of the French authorities, to the infinite chagrin of the disappointed Inquisitors. Having been twice sent for to the military tribunal, on the pretext of giving evidence, on the latter occasion the *Capitaine Rapporteur* manifested a deep sympathy and interest in his case. Dr. Achilli does not report the conversation ; but he says it cheered him greatly, and made him feel so thoroughly as if he was his own master, that he was resolved to try if it was really the case. Accordingly, he walked into an antechamber, furnished with sets of military equipments. In a moment he was attired in the uniform of a French soldier. He thence proceeded to the doors, and thence, without interruption, into the streets ; along which he passed unrecognised, till he arrived at a certain place, where he changed his garb, and where he found money, a passport, and a conveyance provided for him. Thus facilitated, he escaped ; and, at seven o'clock in the evening, found himself beyond the walls of Rome, and out of the reach of its exasperated priesthood. "It was the Lord's doing, and it was marvellous in his eyes."

The "disclosures" made by Dr. Achilli are not of the harrowing and horrible description calculated to gratify the morbid cravings of romance readers ; but they are such as must suggest perplexing thoughts and melancholy presentiments to all earnest religious minds. Chiefly through the medium of conversations with Romish functionaries, we are let into many of the strange secrets of the Papal system.

We see the accursed Inquisition rising before us as a vast centralised despotism ; for presiding over which, the Pope receives a monthly stipend of £5,000. Argus-eyed, hydra-headed, and Briareus-armed, its subtle and invisible agencies are ramified throughout the earth. The Jesuits, notwithstanding a universal impression to the contrary, are its most vigilant and successful emissaries. They swarm everywhere. They worm out everything. There is no privacy from their eye, no whisper that eludes their ear. What they have made Italy, they are now labouring to render England. Do we not already perceive the first-fruits of their unholy mission among us ? Whosoever carefully reads this book, will no longer be at a loss to comprehend many of those religious phenomena that have hitherto startled and perplexed evangelical believers. We urge upon our readers the study of this remarkable delineation of Romanism as it is, as a solemn obligation to themselves and to their country.

THE BAPTISM OF OUR LORD.

BAPTISM has long been a vexed question in the church, and still it seems as far as ever from being satisfactorily settled. Sincere Christians have too often written upon it in anything but the spirit of Christ. Corrupted and perverted, no doubt, this ordinance has been, or it would be a singular exception from every other ; for what institution of Christ has escaped the sacrilegious hands of carnal priesthood ? Here bigotry, prejudice, superstition, and error have done their worst ; but not the least evils, perhaps, are the bitterness, and strife, and wrath, inseparable from a controversy on this subject. We believe, however, that the time *must* come when this question shall be examined in a very different temper, that what is really the mind and will of God respecting it may be clearly understood. Then, it will no longer be prostituted to superstitious ends ; it will no longer be invested with an unreasonable and incomprehensible efficacy to sanctify the soul ; it will no longer be the badge of a sect, but will be the common and undisputed distinction of all Christians.

Let it not be imagined that we are about to treat this interesting and beautiful subject—the Baptism of Christ—in a controversial spirit. It seems to us that we should be desecrating this delightful and impressive scene, by making it a text for polemical discussion. We are

on sacred ground—on the banks of the Jordan, where John, the great forerunner of our Lord, fulfilled his ministry. We are beholding the meek and lowly Saviour coming out from his obscurity, to submit to a rite of his own appointment, and to enter upon that important office whose functions were to terminate in another baptism,—a baptism of blood. He is about to be published to the world as the Messiah; and the disciples of John, who have been long and anxiously looking for the signs of his coming, are now to have their ardent expectations fulfilled. While we view him praying, our minds should be tranquil and solemn; unruffled by disputation, and stirred only by devout and sanctified emotions. While we gaze upon the Holy Spirit hovering visibly over his head, and from the cloven skies listen to the voice of God, proclaiming his own beloved Son as the great prophet of the church and of the world, what room can there be for any but the highest and holiest thoughts? In the presence of these Three Divine Witnesses, into whose united names we are baptised, let the lesser subjects give place to the greater; let there be no strivings about subordinate truths, when so many grander verities,—more vital, more fundamental,—are pleading for our attention. Under the influence of these convictions, let us contemplate the administrator, the subject, the circumstances, of this Baptism.

The administrator was John the Baptist,—a man of singular birth, and still more singular training. Had he not been eclipsed by One who was more than man, he would have been the greatest of all prophets. Chosen and consecrated as he was to his peculiar office from the very beginning, we are only informed by the Scriptures that he was in the desert till the time of his showing unto Israel. There he led a life of abstinence and austerity. Coarse raiment, common food, solitude, and devotion, prepared his body and his mind for the work of God. Perhaps, like Elijah of old, he often sighed and wept in secret over the sins which he afterwards denounced with so much severity. Perhaps he often prayed over the low, corrupt state of religion among that people who should have been adorned with all the graces of godliness. However this may be, there can be no doubt he was divinely prepared and qualified for his functions. He was in due time made acquainted with the fact that the Messiah was about to appear; and he was sent out from his obscurity to the banks of the Jordan, to proclaim the truth to the people, and to awaken their hopes and expectations to the coming of the Lord. He was a man of eminent fidelity, a prophet of holiness, a strong and resolute enemy of all sin,—in high places or low places,—whose tongue could not be tied by fear, nor seduced by flatteries. The hypocritical rulers of the people, civil and ecclesiastical, quailed under his rebuke. A throne

could not abash him ; a council could not overawe him. He was a *man of the people*. Like his Master, he taught the multitudes. He was the living embodiment of all the best hopes and aspirings of the age in which he lived. Though Scribes and Pharisees, that generation of vipers, looked down upon him with scorn, yet his doctrine fell upon the masses like a spark from heaven upon materials already prepared for kindling. Hence his success. The people came to him by thousands ; so many, that it is said all Jerusalem and Judea, and all the region round about Jordan, were baptised of him in Jordan, confessing their sins. Hence also his persecutions. The man of the desert invaded the functions of a degenerate hierarchy ; sinners became penitents ; immoral characters and lives were renewed and reformed ; the disobedient were turned to the wisdom of the just. Around him gather the Johns, the Peters, the Nathaniels, the Andrews ; men prepared to embrace and follow the Saviour, whenever he shall appear. He no longer prays alone. He kindles in their bosoms the fire of devotion, which he had so long been nourishing in the desert. Many hearts long, like his, for the new kingdom of grace. One Israelite, indeed, prays under the fig-tree. Another, from his fishing-boat, on the blue waves of Galilee, looks up to Heaven. All are asking God to give them the Consolation of Israel. Happy harbinger ! He was a burning and a shining light on earth ; and, if they that turn many to righteousness shall shine as the stars, for ever and ever, he occupies no undistinguished place in the celestial kingdom ; though he that is least in the Gospel, is, in a sense, greater than he.

But there is one other feature of his character and disposition prominently brought out in the evangelical narrative which ought to have our special notice,—he was a man of remarkable humility ; that grace which sets off and illustrates all other graces of a religious character. He knows well his own position. He knows well the relation in which he stands to the coming Messiah. Great as he was, successful as he proved, he never stepped beyond the scope of his calling. He always seemed to feel that he was but the mere instrument of the Divine Spirit, and that his work was not to establish a new dispensation, but only to proclaim it.* When Scribes and Pharisees came to question him who and what he was, when all people began to muse in their hearts whether he were the Christ or not, he spoke out, without any obscurity, “ I am not the Christ, but am sent before him.” It was too much for him even to claim the prophetic character of Elias. He declares himself to be nothing in comparison of Him who was to appear among them ; unworthy to perform the office of his meanest

* Neander's Life of Christ.

servant,—to stoop down and unloose the latchet of his shoes. When the success of Christ was reported to him,—success that threw him into obscurity,—even when languishing in prison, he could say, “He must increase, but I must decrease;” contented to sink in the church that Christ might be exalted. We cannot dwell upon this feature of his character without admiration, not unmixed with wonder. See that disposition exemplified here: “I have need to be baptised of thee, and comest thou to me? What is my baptism of water, compared with thy baptism of fire?” Filled with the Holy Ghost from his very birth, he feels that he has need of still larger measures of Divine influence, for which he looks to Christ. He is ready to resign his office at once into holier and greater hands. “What need hast Thou of the baptism of repentance, administered by sinful hands, and in company with sinners? It is mine to receive from Thee what my baptism of water cannot impart,—to sit at thy feet, and to be numbered among thy disciples.” Oh! ministers, learn that the end of your ministry is to exalt Christ. Oh! ye people, learn that the more ye have of Divine grace, the more ye feel your need of larger accessions. Let all honour baptism by water, but oh! let all pray more for Christ’s baptism of fire!

Look at the subject of this baptism. Well might John be astonished to see Jesus coming to claim a participation in his ordinance! It is another step of that humiliation through which he passed to the glory of his mediatorial office. We have heard nothing of him, since, at twelve years of age, he was brought home from the temple by his parents, and was subject unto them. Who dares imagine that those eighteen years, or more, that intervened, were spent in indolence? We cannot doubt that he was brought up as the carpenter’s son. He passed through all the stages of life, that he might sanctify them all. He was a child, that he might draw respect to children; and, if we have to gain a livelihood by laborious industry, we should love to think that the man Christ Jesus did not disdain a similar vocation. “Oh!” but say some, “it was not consistent with the dignity of his character!” Dignity! what’s that? We find not that Our Saviour ever stooped to the base and narrow conventionalities of a proud world. The man whose workmanship contributes to the comfort, and even the embellishment, of social life, is, after all, a more respectable and dignified character than the luxurious grandee, who contributes nothing, except the wealth which came to him by accident, and flows out of his hands merely in obedience to selfish ends. But the world does not think so: it pays its homage to the great, the rich; and, while the world is in this mind, it will not bear the thought that the Jews were referring to a fact, when they said, “Is

not this the carpenter?" But Christ has blessed and sanctified the lowest condition of life to his people. They cannot be poorer, they cannot be more laborious, they cannot be more sorrowful, than their Master. We are now looking at him, however, as coming out of this state of obscurity, to enter upon a more public kind of life, and to that work which was more directly the end of his incarnation. He enters upon it by baptism. Why?

Christ was baptised to put the seal of his approbation upon the career and ministry of John. It was fit that he should thus crown and reward the fidelity and the humility of his servant. Christ will not supersede him, without giving him a distinction and a glory which the greatest of the ancient prophets might have envied. His ministry terminates in a blaze of celestial brightness, that proves it to be of heavenly origin and purpose. The Father, the Son, and the Holy Spirit, here set their united seal upon it. John may now retire, since He is come whom John foretold.

Christ was baptised, because, though not a sinner needing repentance, he was made in the likeness of sinful flesh, and came, in fact, to be made sin for us. All along, in the dispensations of Divine Providence towards him, he, though pure and holy, was treated as a sinner. He suffered no line of distinction to be drawn between himself and those transgressors whom he came to redeem. He escaped none of the consequences of sin. Not one pang, not one duty, or obligation, moral or ceremonial, was remitted to him. He came to be not only the substitute of sinners in the way of suffering, but also their substitute in the way of obedience; and that obedience imputed is the ground of their justification. It must, therefore, be *perfect*. There must not be one spot, or rent, in that robe in which his people are to appear before the tribunal of justice. Hence the language he utters, to justify this act of humiliation: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." You may see this principle operating in the whole of his life. When the soldiers, with Judas at their head, came into the garden to apprehend him, he could have commanded more than twelve legions of angels to come down for his deliverance. Why did he not invoke them? He *must* drink the cup mingled for him: "Thus it becometh me to fulfil all righteousness." He might, but for this, have rested oftener from his unintermitting labours; he might have repelled his mightiest foes; principalities and powers would have fled at the least exercise of his power. Why was it not exerted? "Thus it becometh us to fulfil all righteousness." Look here, then. This is the Lord our Righteousness. He is obeying for us, working for us; and, when that unspotted robe is completed,—no one duty omitted,—

the guilty sinner may put it on by faith, and stand with confidence before the judgment-seat, acquitted even by the law, magnified and made honourable by Christ, of whom the voice from heaven here proclaims, "This is my beloved Son, in whom I am well pleased."

Christ was baptised, as a solemn inauguration to his prophetic and priestly offices. Thus he was publicly set apart to his ministry. Henceforth, not John, not Moses, but Christ, is the teacher of the Church. What is the anointing of the son of Jesse, or the coronation of King Solomon, compared with the importance, and even the circumstances, of this solemn act on the part of God and man? What is earthly pomp in comparison with these sparks of heavenly glory? Oh! what a ministry was that of which this rite was the beginning! We say nothing of his teaching,—so wise, so simple, so gracious, so powerful; but the baptism! Baptism from first to last! A baptism of sorrow; such tears as never man wept! A baptism of wrath; such wrath as never man felt! A baptism of blood; such blood as never man shed! Oh! baptism, thou art our redemption! We speak not of the symbol, but of the reality; not of the shadow, but the substance; not of the water, but the blood! Let those who dare to trust it, hang their everlasting all upon the sacramental sign! Give us to suffer with Christ,—to die with Christ; die to the world, and self, and sin. This is baptism! From this alone may we date "newness of life."

Christ was baptised to put honour upon this Divine institution, and to show that honour must be paid to this and to every other: "Thus it becometh us to fulfil all righteousness." "The counsels and appointments of God," says Bishop Hall, "are righteousness itself." Is baptism a Divine institution? Christ himself leads his people in the way of obedience. Men can be saved without the outward sign, but not without the thing signified. Here all Christians agree, except those perverse and infatuated religionists who embrace the shadow for the substance, and substitute the symbol for the reality.

Let us take notice of the circumstances. The heavens were opened unto him. So are they always ready to open when Divine institutions are observed—not visibly, perhaps, as here—but open so as to shed light on the mind, joy and peace on the soul; open so that blessings may come down upon the head of the spiritual worshipper. "In the way of thy judgments,"—may we not say in the way of thine institutions,—“O Lord, we have waited for thee.” We often read of the heavens being opened upon men; never without a display of glory, or flood of benefit. Earth and heaven are brought nearer together than we are disposed to imagine, especially in acts of

worship. "Thou meetest him that rejoiceth and worketh righteousness; *those that remember thee in thy ways.*" Oh! brethren, we want more frequent openings of heaven; more full, explicit, and lively tokens of our acceptance. Not the rending of these lower heavens, that must be merely visionary, but the manifestation of Divine favour, the outpouring of blessings from the fulness of Christ. This will fill our hearts with gladness, and our tongues with praise.

Another thing was the descent of the Holy Spirit. It was prophesied of him that the Spirit of the Lord should rest upon him. Indeed, the Gospel is the ministration of the Spirit. Not that he, as a Divine person, needed that inspiration, but because he was the Head of the Church; and this gift of the Father was, through him, to be imparted to all his members, in graces and in comforts. Therefore, that Spirit came down upon him. It came down without measure; and this it is that distinguishes him from all other men. We have the Holy Ghost,—at least, if we are true Christians, he dwells in us; and we feel his comforting, and quickening, and sanctifying power; but we have it in measure, in very small and feeble measure, too. Hence our want of fervour, vigour, power, in the service of God; hence the feebleness of our prayers, the weakness of our endeavours. But it came down upon Christ beyond all measure. Here was a plenitude of wisdom, a fulness of love, a perfection of holiness! That Spirit was seen working in him, mightily, beyond all praise; so mightily, that himself said to his disciples, "I saw Satan, as lightning, fall from the heavens." So mightily, that his enemies confessed, "We never saw it on this fashion."

It came down visibly, descending like a dove, and in a bodily shape. Some have imagined that the likeness intended was in the manner of its descent, like the hovering motion of a dove. However this may be, we have no doubt that this was an emblem of the peaceful character of Christ, and the gentleness of his reign. This is the anointing of a King, but very different from all other kings. "He shall not strive, nor cry, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." Behold the symbol of his character and government! And as Christ is, so also is the Spirit of Christ, the spirit of peace, joy, and love. He who has most of that Spirit abounds most in these qualifications: "The fruit of the Spirit is love, joy, peace, longsuffering; gentleness, goodness, faith, meekness, temperance."

Then came down that Holy Comforter upon his disciples on the day of Pentecost,—some say in the same visible shape,—a lambent fire, hovering like the dove. As truly, also, it comes now, in answer to

prayer: "How shall not your Father, who is in heaven, give his Holy Spirit to them that ask him!"

Take notice, yet again, of the audible voice that accompanied it: "This is my beloved Son, in whom I am well pleased." On more than one other occasion the same voice, like the thunder, was heard responding to him. As on the Mount of Transfiguration, so not long before his passion: "Father, glorify thy name!" And then came a voice from heaven, saying, "I have both glorified it, and will glorify it again." "The people that stood by, said that it thundered; but others said an angel spoke to him." In these words lie all the hopes and comforts of the Christian.

CONFERENCE LEGISLATION.*

THE pamphlet indicated below,—a reprint of a letter addressed to the editor of a provincial journal,—is not selected for notice from any intrinsic merit which it is supposed to possess, nor even from any importance attached to it in the locality the Methodistic darkness of which it was intended to enlighten. Neither its style nor its logic is of a very elevated order; but, as it has been lifted into prominence by the recommendation of a "Leaders' Meeting," and as it professes to elucidate a subject on which considerable misapprehension prevails, we propose to pass by its purely local points, and to restrict our remarks to its laudation and exposition of the "glorious constitution of Wesleyan Methodism, as by Conference established."

After laying down the axiom that no community can live in peace and safety without recognised government,—a point which no sane man will dispute,—Mr. Topham proceeds to explain to the Norfolk public the process of legislation as conducted in the Wesleyan body. "First of all," says he, "a rule, or law, is put forth in the printed Minutes of the Conference," &c. We beg his pardon. First of all, we should say, a law is *made*; and Mr. Topham undertook to show "how," but failed to fulfil his engagement,—an omission the more to be regretted, as, we suspect, the information, if honestly furnished, would have been edifying. In the absence, however, of such intelligence, we can only say, that, to the best of our knowledge and belief,

* Letter of the Rev. J. J. Topham to the Editor of the *Norfolk News*. Norwich: Norman.

all Wesleyan law originates with the *preachers*; being concocted in the secret councils of the Divan, adopted in the general Conference, and ratified by the Legal Hundred. And here we take our first exception. Why should all laws emanate from the *Conference*? By what right does that assembly take the initiative in matters of legislation? Does the Deed-Poll invest its members with legislative authority? or, is it a mere assumption of power to which the people have hitherto submitted, under the impression that their liberties were safe in the custody of their ministers, but to which they will succumb no longer, now that they see how their confidence has been abused? Let the preachers produce the credentials by virtue of which they presume either to make new laws or to modify or repeal the fundamental laws of the Society. Why have not the people as much right to make laws for the preachers, as the preachers for the people? In fact, what legislation is required? The universally-recognised Rules of the Society, now placed in the hands of new members, are substantially the same as they were at the death of Mr. Wesley. No one questions their authority. They embody the understood conditions of membership; and no order of men in the body has any right to impose others. The Conference, with all its assumptions of plenary authority, has never dared formally to supplement the "Rules of Society." And why? Because it knows that it has no right to enact a new penal statute, or to add a single condition of fellowship! Its legislation in such matters, in the shape of "Minutes of Conference," is the exercise of an unwarranted power, as well as an audacious encroachment on the liberties of the Connexion; and its agents, in their recent exterminating policy, have relied more upon the sufferance of the people than on any conviction of the legality of their proceedings. Where no authority can be shown to *enact* laws, it is plainly impossible to establish a right to *enforce* them. If the fundamental laws of the Connexion, relating to membership, are comprised in the printed Rules (and, if not, why are those Rules put into the hands of new members?), obedience to all others is perfectly optional, and no court of law or of equity would lend its sanction to enforce any subsequent legislation which could not establish its proper constitutional authority.

Not to dwell longer, however, on this preliminary objection,—fatal as we esteem it to be,—we remark that another presents itself, in the fact that all legislation in the Conference is conducted with closed doors and a studied secrecy, not in perceptible harmony with the arrangements of straightforward men, who have nothing to conceal, or with the *pro bono publico* principles on which they profess to act. No details of what occurs in the conclave are ever communicated to the people, even though their own liberties may be the subject of

discussion. A brief "Minute" of the result is all that the Conference vouchsafes to the vulgar multitude, who furnish the supplies, build the chapels, and sustain the varied Connexional agencies. Neither reporter nor spectator is allowed to intrude into the clerical senate-house. Jealous eyes are fastened even upon a member of the assembly suspected of liberal tendencies, if he presumes to assist his memory by "taking notes" of the proceedings; and with such instinctive horror do the "grave and reverend seignors" regard the publicity of reports which have not passed through the small official sieve of the Conference, that one of their members, the Rev. W. Griffith, was avowedly expelled for not pledging himself to withhold communications on synodical matters from one of the denominational journals! We submit whether this excessively-guarded policy, on the part of our self-constituted law-makers, is adapted to inspire confidence either in the wisdom of their councils or in the honesty of their proceedings.

Nothing assists us so materially in forming correct opinions of the merits and defects of the measures which are brought before the public during a session of Parliament, as the debates which accompany their introduction and progress through the two Houses of the Legislature. It is in these discussions that we learn the true character and objects of the proposed enactments, the good or evil principles of which they are the embodiment, and the bearing they have upon the extension or curtailment of popular rights. Now, of these advantages the close system of Conference legislation altogether deprives us. We scarcely know the *pretexts* on which legal alterations are deemed expedient,—much less do we know the *real grounds*; and we are kept in perfect ignorance of the *pros* and *cons* of the argument. Notwithstanding the delightful harmony and unction which, in official phraseology, characterise the deliberations of almost every Conference, the fact has been disclosed that occasional squalls disturb the serenity even of that ecclesiastical Eden. Perfect unanimity rarely marks their proceedings; warm and protracted discussions are not infrequent; and the people are naturally interested in knowing the objections urged by the dissentients in the assembly to the measures which form the subject of deliberation. Besides, even in that exclusive body, the people have always had a few friends, although the number, by expulsion or desertion, is sensibly diminishing; and they are anxious to learn the outspoken opinions of such men as Adam Clarke, Henry Moore, James Dixon, Joseph Beaumont, James Bromley, and others, on questions of Connexional policy. The Conference has, no doubt, special reasons of its own for withholding such information, and for its general antipathy to daylight. The people might possibly be made too wise by revelations of this kind, and abate a little of the reverence

and submission with which they have been accustomed to regard their ecclesiastical dictators.

We have dwelt, however, too long upon the earlier stages of Conference legislation, and must follow Mr. Topham in the further development of the process.

"Next come the September Quarterly Meetings, when each and all of the 446 circuits have, through the medium of their own local officers, the *right* not only to *consider* such new rule, but also to *suspend* its operation for twelve months," &c. On this we remark—first, that the time allowed for consideration is exceedingly short. The session of Conference extends over the greater portion of the month of August ; and, as some time is required for the preparation, publication, and circulation of the "Minutes," the interval between the receipt of the official notification and the September meeting is seriously abridged. There is little opportunity for conference among lay members on the legislation of the session ; and parties residing at the extremities of the different circuits have but a slender chance of acquiring information on subjects concerning which, by the end of the month, they are presumed to be quite capable of forming a correct opinion. Mr. Topham, indeed, roundly affirms, that every new rule has a year's consideration by all the parties concerned ; but, if he has not some miraculous mode of arresting the flight of time, we opine he would find it no easy thing to prove that the people have even a clear *month* for consideration, or, many of them, a single week, or day. There is something very suspicious in this precipitation ; it smacks more of policy than of honesty. It seems extremely like a studied device to secure, not a well-matured consideration of such matters, but, if possible, a non-reference to them at the authorised meeting, or a hasty and an ill-digested decision. But, secondly, the time is not only short, but unpropitious. The preachers, who are expected to be in their circuits by the beginning of September, are many of them strangers, and it is unpleasant to introduce subjects of controversy at the first official interview. Then, again, thirdly, the pretexts under which new laws are enacted are frequently deceptive, and calculated to lull suspicion even in the breasts of those whose interests are in jeopardy. The bearing of an enactment is not, in all cases, instantly perceived ; and this hasty process of smuggling new regulations through the first Quarterly Meeting that takes place after their enactment, greatly facilitates the endorsement of the imposition by the circuit officials. An example of this is presented in the restrictive enactments of 1835, which were palmed on the unsuspecting people under the plausible pretext of enlarging their liberties ; and the Model-Deed passed muster under the specious

disguise of securing property under Wesleyan trusteeship, by a less expensive and more effective process. The cloven foot, in neither case, was allowed to appear. Had the real object of these measures been distinctly avowed, the people, instead of being "heartily thankful" for them, as Mr. Topham affects to believe, would have rejected them with an all but unanimous expression of indignation. Nor have the preachers, in many instances, scrupled to abet these unworthy deceptions. They have softened down the more repulsive features of Conference legislation, and soothed the apprehensions of those who entertained well-grounded misgivings as to the operation of certain stringent provisions, by the assurance that no curtailment of popular liberty was contemplated, and that the provisions objected to were designed to meet extreme and rarely-occurring cases. But, fourthly, the ambiguity of many of the laws is a further proof of the necessity of serious deliberation on the part of the Circuit Meetings. On this topic a great deal might be written ; but it is enough for our purpose to say, that the real meaning of many enactments is, to this day, a subject of dispute ; and the "declaratory" legislation to which the Conference has found it so convenient to have recourse, is a proof either that its laws are deficient in definite phraseology, or that they were constructed with purposed ambiguity, and an ultimate eye to putting upon them any meaning which might subsequently suit the purposes of ecclesiastical tyranny.

It is painful to entertain such suspicions respecting men whose singleness of purpose and freedom from guile ought to distinguish them above all who bear the Christian name ; but it seems to us impossible to avoid the conclusion, that, in the consolidation of an ecclesiastical system which was to invest them with a fearful amount of power, they have studied, as far as possible, the exclusion or depression of the popular element, and have substituted the mere semblance for the actual concurrence of the laity in their proceedings. "If," says Mr. Topham, with reference to the decisions of the September Meetings, "the rule be generally approved by our people, &c., it *then* becomes binding on all." But what provision is made to ascertain the opinion of the people ? While men of business, in the month of August, are engaged in husbandry, merchandise, professional avocations, and mechanical trades, how can they be expected to acquire accurate information of the deliberations of an ecclesiastical assembly sitting at Manchester, Bristol, Leeds, or elsewhere ? Or, in case they pick up, from current rumours, some shreds of uncertain intelligence, how can they be expected to be prepared, at the official meeting of the following month, to sift fully the merits of the legal provisions, couched, it may be, in artful phraseology, which have so recently passed the great

seal of the Conference; or to pronounce a grave decision on the numerous good things which, in the shape of restrictions, prohibitions, pains, and penalties, have been enacted by their disinterested pastors, for the promotion of godly discipline? If the preachers really desired to elicit the opinion of the officials, and to act only in harmony with what they approved, care would be taken, not only to diffuse information on the subjects in which their concurrence is ostensibly sought, but, as in the case of a *new fund*, the matter would be brought officially before them at the proper meeting. Instead of this, and in illustration of the indifference or contempt in which the opinion of the people is held in the high Connexional court, Mr. Joseph Massingham, the gentleman in whose unjust expulsion the letter under consideration originated, declares, as the result of fifteen years' official experience, that only in *one* case (that of the Worn-out Preachers' Fund) did he even hear the proceedings of the Conference brought before the September Quarterly Meeting! And yet, Mr. Topham holds the people to be not only "consenting parties," but "thankful" to boot, for all the blessings conferred upon them by Conference legislation! "Consenting parties," indeed, to what they know nothing about, and "thankful" for the manacles, chains, and muzzles which priestcraft has fabricated to enslave men whom Christianity has enfranchised! "Thankful!" for what? For a policy which has metamorphosed humble men into ambitious and domineering priests; which has driven useful and venerable men and God-honoured ministers from the church; opened a war of extermination against all the advocates of liberty; and rendered the Wesleyan Societies, by a system of irresponsible administration, a laughing-stock to every anti-Papal community! How greatly would the debt of gratitude be increased, if to all other benefits were added physical torture, the Inquisition, and the Auto da Fé!

But, while we deprecate the authority claimed and exercised by Wesleyan ecclesiastics, we cannot hold the lay members of the body blameless for allowing so gigantic a despotism to be reared on the ruin of their Christian freedom. In this respect the rebukes of Mr. Topham are not ill directed. The people ought to have guarded their rights more vigilantly, and not slumbered in supposed security while priestcraft was maturing its schemes of self-aggrandisement, and forging the instruments of their slavery. They ought to have examined for themselves, and not taken on credit the representations of interested parties. Every decree of the Sanhedrim should have been rigorously scrutinised, and its object and tendency definitely ascertained. That such was not the case, was not, however, the result of indifference to the security of their rights, but of confidence,—blind,

though generous confidence,—in the integrity, honour, and single-mindedness of their preachers. That this confidence was misplaced, is a fact which no sophistry can ignore ; but, surely, of all persons in the world, the preachers, in such circumstances, are the last who ought to reproach their victims with a too implicit reliance upon the virtue of the “ collective pastorate !” Had the people suspected the presidency of a college of Jesuits over Connexional affairs, they would, of course, have taken more care to defend the citadel of their rights ; but, apprehending no perils from the trusted and venerated hands to which they had confided the reins of government, they neglected the cautions and vigilance which suspected treachery would have suggested ; and they have now the mortification of finding themselves, not only betrayed, but insulted by the taunts and upbraidings of their betrayers. What would Mr. Topham think of a legal adviser, who, taking advantage of the confidence reposed in him by a client, should, after inducing him to acquiesce in a course of proceeding which proves ruinous to his character and fortune, reproach him with neglect of duty in the management of his own affairs ? We leave Mr. Topham to make the application, assuring him, however, that the people will not repeat their folly. They have found that Jesuitism can flourish in other localities besides Rome.

That it is not *always*, however, the fault of the people that obnoxious measures are not opposed in their preliminary stages, is a fact concerning which many confirmations have been furnished during the present agitation ; but there is none more convincing than that supplied by the Rev. J. Bromley, in a speech delivered at Zion Chapel, on the 10th of September, 1850. Referring to the great difference of opinion which prevailed in the body respecting the establishment of the Theological Institution, Mr. Bromley says :—“ At that time, the President for the time being, the Rev. Joseph Taylor, addressed a circular letter to the Superintendents of circuits instructing them not to allow the discussion of that subject in the Quarterly Meetings ; and that, if a resolution were proposed adverse to the adoption of the plan, it was not to be put, but the Superintendent should rather leave the chair. Well, sir, I saw one such circular addressed to a Superintendent. By-and-by the Conference came ; and, will you believe it,—read for yourselves and you will find it so,—that, in the official documents which the Conference put forth in reference to that matter, it is stated that the voice of the Connexion was in favour of the scheme, because, out of the 365 circuits, there were only some four or five that had remonstrated against it.” This statement, so far as we are aware, has not been contradicted ; and if, after this proof of insincerity, there are persons in the world credulous enough to believe that the Confer-

ence really desires to act *only* with the concurrence of the people, they are clearly beyond the influence of either fact or argument.

Having proved, as we think, that the September meeting is ill adapted to bring the *popular* element into salutary combination with the *ecclesiastical*, we will now proceed with Mr. Topham to the Special Circuit Meeting, which he regards as the very palladium of Connexional liberty,—the Wesleyan Land of Goshen, in which the distinguished privileges and immunities enjoyed under the collective pastorate appear to great and manifest advantage. “Has not our economy,” he asks, “made *provision* for the honourable expression of the sentiments and wishes of the thousands of our Israel?” And then, warming with his subject, he adds: “Through the medium of their own local officers, they may speak, speak like men, so long as they speak like Christian men.” He then goes on to cite a Minute of the Conference of 1835, to the effect that, at the close of the June Quarterly Meeting in every place, the Superintendent shall detain certain official parties, and inquire whether any considerable dissatisfaction exists in the circuit with respect to any existing rules; and that, if it be the opinion of a majority of the persons so consulted that some legislative alteration is extensively desired, the Superintendent is directed to convene a special meeting for the purpose of memorialising the Conference on the subject. Mr. Topham, we think, has little reason to throw himself into such ecstasies on this subject; but, as we desire to bring out all the facts of the case, it is necessary that we inquire a little into the *specialties* of this *Special Meeting*.

The first thing that strikes us is, that the power to commence action in this matter entirely rests with the Superintendent, and that, if he neglect or refuse to do it, the case is hopeless. No one else is empowered to act, and the people lose their right of memorial for that year. The exercise of the right is thus dependent on the act of one man, and he not a disinterested party.

Bearing this in mind, it becomes a necessary inquiry in the next place, whether the Superintendents act honestly in this respect. If they fail to do so in any cases, the probability is that such cases will be found to be those in which the interference of the people is least desired by the Conference, and, therefore, those in which the people have more at stake. Do the preachers, then, as they are required, carry out their own rule? Is this inquiry annually instituted? So far as our information extends, the contrary is the fact. No rule is more systematically neglected; and, what is worse, even official applications for the convention of the Special Meeting are not infrequently rejected. Mr. Massingham, in a letter to Mr. Topham, gives a case in his own (the Norwich) Circuit, of the refusal of the Superin-

tendent to grant a meeting at the instance of the official members ; and we have heard of many similar examples. In the former case, it is true, the President of the Conference was written to, who decided that the refusal was illegal ; but it was never ascertained that any punishment followed the offence. The transgressor was not officially censured, like Dr. Beaumont, for refusing to compromise the impartiality of the judgment-seat ; nor put upon half-pay, like Mr. Rowland, for protesting against legal tyranny. No ; it is a venial sin in the eyes of the Conference to betray the interests of the people ; but woe to the unhappy preacher who surrenders a tittle of the prerogatives of the ecclesiastical order ! He is in imminent danger of being sent to rusticate in a transportation Circuit, and must think himself favoured if he escape banishment to some Wesleyan " Isle of Patmos."

Attention must next be called to the parties who form the cabinet for consultation before action can be taken. The Privy Councillors on this occasion are the *Circuit* and *Society-Stewards*. Why *they*, in particular, are chosen, we know not. They are not always the most intelligent or best-informed men in the Society ; but then they are to a man the nominees of the preachers, who, in the *annual* selection of these merely *secular officers*, have, no doubt, an eye to future contingencies, and take care to choose none on whose concurring openness and loyalty to the " powers that be " they cannot presume.

We observe, next, that the point to be decided by these sages is, whether there exists in their Circuit " a general or considerable dissatisfaction with any existing rules," &c. Now, what extent of dissatisfaction may be thought by the Superintendent and his assistant counsellors to be " general or considerable," is by no means clear. It may be estimated variously at thirty, fifty, or seventy-five per cent. ; and, this point being left uncertain, decisions with reference to it must be characterised by great diversity. Besides, if the extent of dissatisfaction were really desired to be ascertained, the *Leaders*, we imagine, rather than the *Stewards*, would be the parties from whom information would be sought.

Should, however, the tide of popular feeling be so strong that these nominees of the Preachers are compelled to report unfavourably of the state of the circuit, the meeting is convened ; and who are the parties qualified to take part in its deliberations ? All the *travelling preachers* of the circuit, including the supernumeraries ; the circuit and society-stewards, with some few exceptions ; the male class-leaders and local preachers, if they have been in office for *ten successive years* ; and the trustees of the circuit-town chapels, and the trustee-treasurers of the country chapels, if they are members of society, and represent chapels *regularly settled and secured to the use of the Connexion*. Those who

have seen the system in operation, are well aware that this arrangement secures, in the majority of cases, an assembly easily manageable by an adroit Superintendent. The entire staff of travelling preachers, able-bodied or otherwise, with the whole posse of circuit and society-stewards, who hold office yearly by favour of the preachers, constitute rather a potent element in the formation of a majority ; while the numbers of the independent party are thinned by the stealthy restriction of "ten years' continuous standing" in the case of leaders and local preachers, and membership and a Model-Deed test of fitness in that of trustees. Who does not see the drift of the provision ? Why not give a vote, at least, to *every official* ? Surely every man who is worthy of being elevated to office, is entitled to a vote on questions relating to ecclesiastical order. But, no ; that would approximate too nearly to a popular representation, and that is a point further than the preachers wish to go. They want nothing further than a plausible sham ; and if, by the employment of the potent influence wielded by the ministry, (and of which they well understand the use,) they can detach a few leaders and local preachers from the small number in whom the right of voting is vested, the triumph of their policy is complete. The popular interest is swamped ; and the meeting, as affording an indication of the sentiments and feelings of the people, is a nullity.

But this is not all. There are certain regulations under which this boasted right of memorial is to be exercised, which, in a scattered community like the Wesleyan, must greatly reduce the value of the privilege, and impede its effective operation. We will enumerate the more prominent.

The Special Meeting must be held within a period of not less than seven days, and not more than ten days, from the time of the June Quarterly Meeting ; so that one out of three days must be chosen, whether it suits the public convenience or not ; nor is a longer period of preparation allowed, lest the disaffected should have too much opportunity of previous concert. Three days' notice must be given to the Superintendent of the precise subject of the memorial ; and without such notice no proposal can be submitted to the meeting. All memorials requesting changes, must be limited to such only as are consistent with the *essential principles of Wesleyan Methodism* ; and, as only the Superintendent, or some travelling preacher, can preside over the meeting, it is his office to decide upon the admissibility of any proposal ; and, if he chooses to think any desiderated reform not in harmony with the Wesleyan constitution, it is interdicted of course, as a subject of memorial. Then, again, no rules or laws but those affecting the laity can be made the subject of discussion ; for, although the preachers

assume the right to manage the affairs of the people, they have no wish that the compliment should be returned ; nor must one circuit presume to intermeddle with the affairs of another, in the way of either sympathy or counsel, albeit "we are a Connexion." Finally, if all these punctilios are duly observed, the Superintendent is "directed to allow,"—yes, that is the word,—"to *allow* the free and friendly discussions of our people," and even (wonderful condescension !) "to take charge of any memorial from them," if "couched in proper and respectful terms ;" which memorial must be forthwith signed by the parties who concur in its adoption, to prevent, it is presumed, its being signed by any qualified person not present at the meeting, and then immediately placed in the hands of the Superintendent, who is made responsible for its delivery, &c. But, if any part of the etiquette be omitted, and especially if the chairman, who has a wide latitude of objection, chooses, in the exercise of official discretion, to designate any proposal as unconstitutional or to pronounce, the phraseology of any memorial not sufficiently respectful, he refuses to put it to the meeting ; and, if importunately urged on the point, he vacates the chair. The proceedings then cease to be legal, and the doors of the Conference are closed against the memorialists ! The arrogance and animus of these restrictions on the discussions of freemen, are so revolting, that we dare not trust ourselves with comment upon them.

The memorial then goes to the Conference, though seldom supported by the advocacy of the party who presents it. It is referred to a committee ; but is it ever read ? What evidence have the memorialists even of this ? Still less have they of its being "examined, considered, and (save the mark !) classified !" Yes, "classified ;" classed, no doubt, if at all, with the effusions of disaffection, and the inspirations of folly ! No one is present on the part of the memorialists to witness its reception. The committee report that they have nothing to report, and there the farce ends. The right to memorialise the Conference is the right to add to its stock of waste paper ; nothing more. The result is not worth the trouble and the expense of a Special Meeting ; and the people, if they mean to have Reform, must seek it by some more effectual means than those provided by parties whose interest manifestly lies in the opposite direction.

But there is another consideration. The provisions furnished by the Connexional economy for the expression of opinion on the part of the laity, are all restricted to *officials*. The common people, the masses, if the word be applicable to a diminishing community, have no voice in the enactment, improvement, or repeal of the laws. Mr. Topham will, doubtless, say, "Individually considered, this is true ; but they are represented by their local officers." We know this is

assumed; but we deny that anything like real representation exists in Methodism. Officials are nominated by the ministers, and elected by other officials; the people are not consulted in the arrangement; they are, as to practical influence, entirely out of the constitution. Even their leaders are not elected by themselves; and, if they were, they would have no vote in the Special Meeting, unless they had held office for ten consecutive years. Every leader is perfectly aware that he is appointed, not to represent the opinions of his class at official meetings, but for purely spiritual superintendence; and, when he exercises a vote in church affairs, he simply expresses his own opinion. Look at the case as you will, the system has provided the private members with no facilities for expressing their opinions, or complaining of their grievances, or promoting what they deem necessary reforms. Allow that they have hitherto been unwatchful, and have slept while the enemy has been assiduous in sowing tares; allow that they are only now aroused to a full perception of their true condition,—what is the remedial process? What are the “constitutional methods” which priestcraft, or preacher-craft has provided for their emancipation? Were the system what it professes to be, they could moot an amendment of the laws, and the redress of their grievances; but, tied down by its harsh provisions, they cannot stir without imputed rebellion. Their only alternative is secession or expulsion. If the thousands recently cut off from the body were to return to it, and pay the weekly or quarterly charge for membership, what sympathy could exist between them and the present leaders, still less with the other classes of stereotyped Conference officials? Who would represent them in the circuit councils? Where, or how, could they make their voice heard, or their wants and wishes known? It is impossible to conceive a religious community in a more pitiable position; and the system of Methodism must be more popularised, if it wishes to survive the nineteenth century.

Nothing is more indisputable to us than that Wesleyan Methodists, forming both a Church and a Connexion, ought not to be required to submit to laws beyond those which are recognised as the basis of their organisation, except such laws as have obtained their full and unequivocal assent. The present absurd arrangements for the *free* expression of opinion in the body, are a mere burlesque on the representative principle. A proper combination of the ecclesiastical and lay elements is necessary to the formation of an authoritative Connexional court of legislature. Such a court must, in the end, be established. The people will bow to no other; nor ought they. “Lay delegates in Conference!” we think we hear a starched ecclesiastic exclaim, “it would be contrary to the provisions

of the Deed-Poll." Not more so, we reply, than legislation for the Societies. The Deed authorises the one just as much as the other. In fact, the moment the Conference begins to legislate for the people, that moment it ceases to exercise the legitimate functions assigned to it by Mr. Wesley ; and it would not be more Methodistically illegal if it were to add a hundred laymen to its number. We will conclude with a suggestion. So soon as the Conference has done its legal work, which needs not occupy three weeks, let it separate, and its session be followed by the sitting of another assembly, consisting of an equal number of clerical and lay delegates, who might confer together upon Connexional affairs. Some such arrangement would satisfy the people, and ought to satisfy the preachers. Why should it not be tried ?

THE INQUISITION OF THE NINETEENTH CENTURY.*

WE remember reading somewhere of an ourang-outang in whose cranium the organ of combativeness was peculiarly prominent and well developed, and who, rather prone to show off his pugilistic powers, challenged a man whom he met to single combat. The traveller was not disposed to fight. For a moment the traveller turned aside ; but, resolved to have a round or two, the brute very soon made his appearance again, armed with two strong cudgels, and offered one of them to the party whom he had challenged. In this there was something like fair play. But the Conference takes quite another course. It not only challenges a man to fight, but, clothing itself with irresponsible power, takes every weapon from his hand, and leaves him open to every successive assault, without the means of defence. A blow is aimed at him ; and, if he only attempt to ward it off, it is held to be a crime of no common dye. He is convicted ; but what the conviction is, he is left to guess ; and no one can tell him. He is put on his trial, and yet no charge is preferred. His conduct has excited suspicion in some more susceptible and prying spirits. And on suspicion he is placed at the tribunal of Conference. There he is not accused, but interrogated. If he refuse to answer, the ecclesiastico-judicial authorities leap to the conclusion that he is guilty, and sentence must

* *The Romish Inquisition, as adopted by the Wesleyan Conference ;* being a narrative of Events, a collection of Documents, and a view of the Arguments connected with that subject. By JAMES BROMLEY. London : Published for the Wesleyan Corresponding Committee by John Kaye and Co., 80, Fleet-street. Svo. pp. 82.

go forth against him. If he claim the right of stating his reasons for not answering every question which is put to him, he may, indeed, speak, but he must touch on no existing law ; or, at all events, he must not venture even to insinuate that any of the decrees, declarations, and doings of the Conference, are at variance with those great fundamental principles and regulations which bespeak the wisdom and the will of Wesley. Nothing must be said against the year 1835,—that year of suns, and stars, and constellations,—in which the mind of Conference was suddenly and miraculously flooded with light, and favoured with revelation. It must not be so much as hinted that up to that memorable year the people had a will and a voice which they might embody and express. How could the Conference be wrong in taking away that power and privilege from the people? How is it possible that three hundred ecclesiastics, sitting in holy conclave, in a provincial town far removed from the din and distraction of the Metropolis, could err in their judgment, or frame any law which might not be added as a supplement to the apostolic and divine canons? Men must be blind as a bat, who do not see that such a combination of intellect and of piety could not but be infallible. Their infallibility granted, why should not their authority be unlimited? Why should they not henceforth dictate to the whole Wesleyan Church the rule of doctrine and of discipline? Clothed with authority which nothing can contravene or control, why should they have recourse to torture, to reduce every restless, intractable, and independent spirit to the most abject submission? Why should they have their rack, and screw, and inquisition? There is no reason that the thunders of the Conference should not be heard as distinctly as the thunders of the Vatican. Nay, there is every reason that the decrees of the Wesleyan chiefs should be as irrevocable as the rescripts of the Pope. The Declaration of 1835 has passed, and it cannot be cancelled. Like the laws of the Medes and Persians, it is immutable ; and, therefore, whosoever doth not fall down and worship this image of infallibility, shall the same hour be cast into the burning fiery furnace of the Conference, and by the purgation of their holy fire atone for his sin, or fall a sacrifice to their ecclesiastical intolerance.

These remarks bring us up right abreast of JAMES BROMLEY ; and side by side with such a man, we are not, we trow, in very bad company. It may be that we live in an age of little men ; still the world is not destitute of real men,—men of perfect stature and of true soul. They stand out in common relief. They fill up a large space in the public vision. They are looked to as the heads of their age, and mightier deeds are expected from them. Nor is it a little thing for a man to act worthily of himself, of his age, and of the principles to

which, in the face of God's bright sun, he stands committed. If to run in the Olympic games was a distinction which was coveted by the princes and potentates of the earth, then no mere laurel-glory will encircle his brow who acts his part best on the side of truth and liberty. The struggle may be severe,—the sacrifice may be costly ; but nothing can exceed the end in its sublimity and grandeur. The man who bares his bosom to the fire of the battle-field, displays but a mock heroism compared with that of the man who, even while frowned upon by the world, and suspected by the church, stands immovably devoted to the claims of conscience and of God. Though life is too sacred to be thrown away, there is yet something dearer and more precious. Life does not end with the close of our earthly being. The future is a state of conscious existence. A good man dies to live. In him death is rather life struggling to be free. And what is it that fortifies the man against the one, and prepares him for the other, but the deep consciousness that he has been faithful to God and to the interests of eternal truth ? It is an inspiring sight to see the sailor lash himself to the helm, resolved to steer his vessel through the storm, or perish with it ; but it is a sight more glorious to see a man calmly and triumphantly challenging death, rather than yield his grasp of those principles which lie at the foundation of human freedom and human happiness. Some men covet martyrdom, but such she seldom, if ever, crowns. Neither suffering nor death constitutes a man a martyr, unless the suffering and the death have overtaken him in the path from which he could not turn aside, without compromising his fidelity to God, to conscience, to truth, and to humanity itself. We claim no martyr's wreath for our expelled brethren ; but they are worthy of being ranked among the confessors of their age. They have chosen their good, and the shield of the cherubim is over them.

To understand this position and conduct, we must take the same stand-point. This will carry us back to the memorable 1835, when, in their collective wisdom, or in their collective ignorance and folly, the Conference introduced that great organic change in the constitution of the body which is involved in the Declaration then proposed ; and no sooner proposed, than it took in all the hard outlines of law. The enactment runs thus :—

"That not only the Conference, but all its District Committees, whether ordinary or special, possess the undoubted right of instituting, in their official and collective character, any inquiry or investigation which they may deem expedient, into the moral, Christian, or ministerial conduct of the preachers under their care, even although no formal or regular accusation may have been previously announced on the part of any individual ; and they have also the authority of coming to decisions thereupon," &c.

In the year following, that is, in July, 1836, and without the sha-

dow of a schismatic feeling in his soul, Mr. Bromley entered his "serious, earnest, and fixed protest" against this law, and against the assumption of power involved in its very structure and spirit. His reasons are worthy of record and of remembrance. He objects—

1. "Because even the civil jurisprudence of this country allows no indictment in its courts without previous notice, regular and official, to the accused. Is Conference law less humane ?

2. "Because to bring an accusation against a brother in a District Meeting, or Conference, which may be followed by his suspension or expulsion, without affording him the slightest previous notice, is a manifest, open cruelty.

3. "Because the Declaration in question is in the teeth of the most venerated rules and usages of our body. As early as 1792, it was provided, that 'whenever the chairman (of a district) has received any complaint against a preacher, either from the preachers or the people, he shall send an exact account of the complaint, in writing, to the accused, with the name of the accuser or accusers, *before* he calls a meeting of the District Committee to examine into the charge.' Again, in 1807, it was enacted, 'Let us enforce our existing rules, which enact that *all* charges shall be previously announced, personally or in writing, to the brother against whom they are directed.' I cannot look on the repeal of these equitable and humane provisions, without a feeling of alarm, mixed with that of regret.

4. "But I protest against the enactment in question, principally because it is indirect opposition to our blessed Redeemer's command. HE, whose authority the Conference will acknowledge as paramount, has said (Matt. xviii. 15), 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother ; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.' Mr. Wesley, in his most valuable note on this passage, says : 'Christ does here as expressly command *all Christians* to take this way, not another, and to take those steps *in this order*, as he does to honour their father and mother.' And, deprecating '*church censures*,' in which our Lord's command has not been observed, he says : 'Let us earnestly pray that this dishonour to the Christian name may be wiped away, and that common humanity may not, with such solemn mockery, be destroyed *in the name of the Lord*.' As no individual could divulge that which would implicate the 'moral, Christian, or ministerial' character of a brother for the FIRST time in a District Meeting or Conference, without manifest disobedience to our Lord's command, so the enactment which dispensed with attention to that command is plainly and simply antichristian !

"I confess to my brethren, that all my feelings as a Wesleyan, and as a Christian, are shocked at finding that the Conference has recorded an enactment so directly in opposition to the words of our Divine Master ; and my earnest prayer is, that God may put it into the heart of the Conference to rescind what appears to me the unrighteous and antichristian clause, with the least possible delay."

Starting from this point, the conduct of Conference towards this eminent preacher is soon told. From the high and manly ground which he took in the above protest, Mr. Bromley never came down. His views concerning the Declaration underwent no change : his judgment never wavered. But, in this old England of ours, there is such a thing as a free press ; that press gave wing to certain "FLY-SHEETS," which told a tale that made the ears of thousands to tingle. Strange visions came over the spirits of men ; and then,

awaking as from a dream, they said, Is this a reality? With as much consistency as Berkeley, who denied the existence of matter, might Conference attempt to contradict the facts now given to the world. If the statements were not true, it was easy to have disproved them. But, instead of dealing with the statements, the object was to crush the author or authors of those Sheets. Jupiter must be propitiated. The gods are offended, and the offenders must not pass unpunished. A free press must not be allowed to canvass the doings of our conclave. Who are these men, and where are they? How can the discovery be made? Meanwhile, a blessed triumvirate starts into existence, whose secret counsels and plans cannot fail. A second Declaration is prepared, and submitted to the assembled preachers for their signature, in the following terms:—

"We, the undersigned, agree to declare that we regard, with indignation and abhorrence, the anonymous attacks on the motives and character of our brethren, that have recently appeared in certain clandestine publications; that we have never intentionally communicated with the authors of those publications, with a view to afford information or assistance; and that we will not allow their wicked slanders to detract from the esteem and confidence we feel towards those against whom such attacks are directed."

In his simplicity, James Bromley presumed that it was purely optional whether a man should attach his signature to the document. What a simpleton he, to believe that he was left to the freedom of his own will in any matter affecting the immaculate and infallible heads of his church! Theoretically, the Conference may hold the doctrine of free will; but, practically, they are necessitarians. It matters not what may be the creed which the body has adopted: if any man, by the line of conduct which he pursues, denies the doctrine of necessity, he, of necessity, loses his place in the circle of Wesleyan life and communion. Mr. Bromley refused to sign; not that he was conscious of having done any wrong; but, if they deemed, or even suspected him as guilty of any crime, he justly demanded to be made "amenable for the same in a regular and honourable manner." At the Bath District Meeting, held in Sherborne, in May, 1849, he finally refused his assent to the Law of 1835. This fact was entered on the Minutes. In July, he was summoned to attend Conference, then sitting in Manchester, on the ground that certain members had intimated that there were questions on subjects deeply affecting the harmony of the Connexion which they were prepared to show that he should be required to answer. In obedience to the citation, having first written to take positive objection to the Declaration of 1835, at great personal inconvenience he attended. The first action which he felt himself impelled to take was to raise his voice against the expulsion of Mr. Everett. In this he was sustained by Samuel Dunn and William Griffith. On the second

day of August, he was subjected to the interrogatory of the court. Questions were pressed upon him, but he was neither so immature nor so ignorant as to implicate himself. He was then charged with having promised compliance with the Conference Declaration of 1835, and having subsequently violated that promise; but it turned out that the act was passed after he had left Conference, and to it he took objection in a written protest in the year following. The interrogatory proved fruitless, and thus terminated "the expurgation *ex officio* attempted upon him by the Wesleyan Conference in the middle of the nineteenth century!"

The day following, and within the circle of select brethren, Mr. Bromley volunteered the statement, that, if the Conference would but hear him, were it only in committee, on the Law of 1835, and he should fail to satisfy them that his objections were valid, he would cease to agitate against the law. In the event of this proposal being brought before the house, he laid down the following stipulations, which we give in his own words:—

"1st. That nothing which I then offered should disqualify me from taking part in any measure designed to repeal the obnoxious law, should the Conference call me to its councils for that purpose.

"2d. That I should still be at liberty, pursuant to the instruction in 'Grindrod's Digest,' in the case of any brother, in any District Meeting or Conference at which I might be present, bringing charges, without previous private expostulation and without notice, against another brother, to institute stringent inquiries concerning his reasons for such a departure, in that particular case, from our established usages and rules.

"3d. That I should be returned to my circuit with my *status* as a Wesleyan Minister unimpaired."

Conference agreed to hear him. When he appeared in committee, the President intimated that "they were not assembled to hear their laws attacked; that they were met to receive any concession or apology which he might have to offer, under the position in which he was placed, especially for the very objectionable language contained in the letter he had addressed to the Conference, and to purge himself from the suspicion of being a party to the 'Fly-Sheets.'" Thus his mouth was shut. The very ground was taken from under him. There was no standing which he could occupy. Two days after, a semi-official meeting took place, at which he was allowed to speak. His address occupied nearly an hour and a-half, in which he set forth his own views of the obnoxious Act, its contrariety to the earlier constitution of the body, its opposition to the genius of Wesleyanism, its fatal operation in the present circumstances of the community, and concluded by imploring them to surcease their proceedings and retrace their steps before it should be too late. He reasoned and pleaded not altogether in vain. From the manner in which he was treated

by all parties, he had hoped that a more favourable state of mind had been induced. But next day, all his bright visions melted away into clouds and darkness. A resolution was brought into the house, proposing the expulsion of Samuel Dunn. On this followed the cutting off of William Griffith ; and Mr. Bromley was invited to a conference with Dr. Bunting, at the house of his son. He tells us that he awoke as from a dream ; that he recoiled as one who has suddenly discovered the pit into which he was ready to fall, and, gathering up his papers, without leave of the President, or Dr. Bunting, or the Conference, straightway left, and has never entered the assembly since. That was on August 11th, 1849 ; and three days after, he received the official intimation, "that, taking all circumstances into consideration, the Conference deemed right, upon the whole, that no further proceedings should be instituted in this case ;" and, pleased with such a decision, he wrote back to say, that he thought it "was wise and good." This simple approval was afterwards construed into "a full and unconditional submission to the Conference !"

He returned to Bath, as the sphere of his ministerial labours. There he was doomed to pass through no common ordeal. He became the subject of misrepresentation, oppression, and the most finished malignity. In the month of November, a public meeting was convened in that city, to hear the statements of the three Expelled Ministers. Mr. Bromley received his friend and brother, Mr. Dunn, into his house, and showed him the rites of hospitality. He also attended the meeting, as a silent, but not uninterested, spectator. Three long months had given his enemies time to lay their plans. In February, 1850, a letter was addressed to the Superintendent of the Circuit ; in which Mr. Bromley was charged with having violated the great principle of Connexional union, by refusing to submit to the majority,—with being the apologist of those who had become the slanderers of his brother ministers,—with having grossly aspersed the public acts and principles of his ministerial brethren,—and with having openly and distinctly broken the pledges given by himself to the last Conference,—pledges in consideration of which the judicial proceedings in his case were arrested. Knowing that such charges had been preferred, he claimed the privilege, secured to him by THE ARTICLES OF PACIFICATION, of being tried by a mixed tribunal ; that is to say, the preachers of the Bath District on the one hand, and the trustees, stewards, and leaders of the Bath Circuit on the other. This he was denied. The court was composed exclusively of ministers. He refused to appear, and was suspended till the next annual meeting of Conference. The state of public feeling in the city no language can embody. The pulpits of other denominations were open to the servant

of Christ ; meetings of sympathy were convened, testimonials were presented, and every possible demonstration was given to express the popular feeling. He stood suspended, but he hoped for restoration. He cherished the thought, that, when the whole matter came to be heard in Conference, the decision of the District Meeting might be reversed ; and to Conference he appealed. The month of August came, and Conference with it. This was in the year of Grace 1850, and under the reign of Him who is the Prince of Peace. The appeal was refused. All hope of defence was thus cut off. A committee was appointed to examine and consider the record of the District Meeting, and report to the Conference. That committee recommended that the report of the proceedings of the Special District Meeting should be received and confirmed ; but it was instructed by the Conference, previously to its offering any recommendation as to ulterior disciplinary proceedings, to hear anything which the accused might have to say by way of extenuation, apology, or retraction ! Regarding the District Meeting as an illegal assembly, and the sentence of suspension as **INTENSELY ILLEGAL**, Mr. Bromley had no alternative but to decline appearing ; and, if he had appeared, he had nothing to say in "extenuation, apology, or retraction." At once, therefore, the Conference proceeded to an act of excision. By a solemn vote he was expelled and put away from being a member of the body. So ended the last act in the great tragedy of the Wesleyan Inquisition.

In reviewing the facts and incidents of this whole case, we are irresistibly led to the following conclusions :—

First. That there was a direct violation of the first and simplest principles of justice. In what judicial court of any civilised nation would the veriest culprit have been so treated ? Is not every man looked upon as innocent until he is proved guilty according to the laws of his country ? And with whom rests the proof of his guilt ? A man is never required to accuse himself ; and, if no other party prefer a charge, or is able to sustain it by a certain amount of evidence, either circumstantial or positive, there is no ground for a trial. The law has nothing with which it can deal. The party may be suspected ; but, unless there be specific grounds for the suspicion, the party leaves the court as he entered it. It is the province of justice to deal with right and wrong ; it has simply to do with the character and desert of men's actions. It cannot make the innocent guilty, or the guilty innocent, but it can vindicate the good and punish the bad ; and, if it come short of this, it fails of its immediate end. Now, here is a man,—a minister of the purest and sublimest religion,—a gentleman whose Christianity and moral character had never been questioned, cited to the bar of an ecclesiastical court, on

suspicion of having to do with a certain anonymous publication. By whom the suspicion is entertained, or on what grounds it rests, he is left to conjecture. Instead of being accused, he is interrogated. He protests against such procedure. No defence he needs to make, because no one has accused him ; nor can any law on earth force him to criminate himself. His refusal to answer is construed into evidence of guilt, and the court rushes to the last and extreme exercise of its authority. The sentence of excommunication is passed, and the man is treated as if he had been guilty of the gravest offence. If this be justice, then right is wrong, and wrong is right.

Secondly. That such a line of action is at variance with the original and recognised constitution of Wesleyan Methodism. Where is the living man who will affirm that John Wesley ever contemplated the introduction of such a principle as that involved in the Law of 1835 ? Is not conformity to that law a virtual renunciation of the vows and obligations which every minister voluntarily took upon him when he entered on his sacred office ? Does not the early usage of the Society contradict the proceedings of Conference in this case ? Was a man ever subjected to ecclesiastical discipline without knowing whereof he was accused ? Was he ever condemned without being heard ? Did not our venerable founder repudiate the very idea of passing sentence upon any man, before he had spoken for himself ? Did he not hold the practice as nothing less than sin ? Either the Act of 1835 must be given up, or the original constitution of the body be abandoned.

Thirdly. That the proceedings of Conference are an infringement of personal liberty. The Articles of Pacification expressly enact, "THAT NO PREACHER SHOULD BE SUSPENDED OR REMOVED FROM HIS CIRCUIT BY ANY DISTRICT COMMITTEE, EXCEPT HE HAVE THE PRIVILEGE OF A TRIAL BY A MIXED COURT." This privilege Mr. Bromley claimed, and it was the duty of Conference, as the highest ecclesiastical judicature, to see that it was not denied him ; instead of which, they trampled his privilege and their own law under foot.

Fourthly. That their conduct was in direct opposition to the genius of Christianity and the law of the spiritual kingdom. The true genius of our holy religion is LOVE. Now, love thinketh no evil. Character is a sacred thing, more sacred than life itself. A man that would wantonly and willingly damage the character of another, is more to be dreaded than the highway robber, or the cold-blooded assassin. Paul felt this. More than once was a blow aimed at his own character ; and hence he instructed Timothy not to receive an accusation against an elder or minister, but before two or three witnesses. A bishop without character is no longer qualified for his office ; but, when a minister of religion has a character, any attempt to impair or to injure

it is the extreme of cruelty. If men are forbidden to "speak evil of dignities," on the ground that "angels, who are greater in power and might, bring not railing accusations against them before the Lord;" and if Michael, the Archangel, when contending with the Devil, and disputing about the body of Moses, durst not bring against him a railing accusation, how jealous should Christians be of the character and reputation of each other! The great conservative principle is love. Let this but have its full force and play in the soul, and we shall be disposed neither to revile nor to defame.

Besides all this, does not the law of Christ's spiritual kingdom provide, that, if any brother should trespass against us, we are first to communicate with him alone. Till this is done, the sin of which he has been guilty should be locked up in our own heart, as a thing known only to God and to ourselves. Was this law observed? Did Conference remind the accuser of his brother, of the existence and perpetuity of this law? Did they shut their ear to the voice of complaint till this Divine injunction had been obeyed? An ecclesiastical body that can set aside the authority and the ordination of the Supreme Head of the Church, for the sake of upholding official power and influence, may well tremble for its existence.

Nor is this all. Can Conference be satisfied that it has yet touched the hem of the man's garment to whom belongs the rare merit of being the author of the "Fly-Sheets?" Are they sure that the work is a purely Wesleyan production? Have they found out that no other head, and no other hand, were employed upon it? Have the "Fly-Sheets" lost any of their truth, or any of their force, by the expulsion of four devoted men and ministers of God? Have these expelled brethren taken with them all the leaven which has been fermenting the body? Has the fermentation ceased? There are principles at work which will agitate the Society to its deepest depth. It will be rent asunder by its own internal feuds, or consumed by its own internal fires. The Conference may clothe itself with arbitrary and despotic power. It may erect its Inquisition, and bring into action the most finished instruments of ecclesiastical torture. It may have its spiritual racks and screws, and fires of graduated heat; but Truth smiles at suffering, and endures with a fortitude which nothing can overcome. The reign of despotism cannot survive. Liberty is the watchword of the nations. In a free world, there cannot be an enslaved church.

PYE SMITH AND ALGERNON WELLS.

BOTH these sermons* are worthy of their respective authors, and of the mournful occasions on which they were delivered. It is impossible to read them without being convinced that the Independent denomination, and, indeed, the whole Christian Church, has lost two of its most distinguished ornaments. The venerable Doctor Pye Smith was spared to a good old age,—his removal, therefore, was naturally to be expected; but Mr. Wells was cut off in the prime of life, and in the midst of his usefulness. Apart from the fact that the funeral discourses have issued simultaneously from the press, there is a propriety in placing them together. Though of very dissimilar minds and habits, the departed ministers were both eminently qualified for the stations which they respectively occupied; the one for the tranquil labours of the college, the other for the varied and active duties of public life; the one was the prince of tutors, the other the prince of secretaries. They were members of one ministerial circle, now, alas! rapidly diminishing; and were, consequently, often thrown together both in public services and in private intercourse. Both were men of kindred dispositions; “lovely and pleasant in their lives, and in their death they were not divided.” Here, however, the comparison ends. One name must be regarded as comparatively greater than the other. Without wishing to disparage surviving excellence, we do not hesitate to say that Dr. Pye Smith, as a divine, has not left his equal behind him. There may be other men as candid and amiable, but not in combination with the like attainments. Still, Mr. Wells had other attributes of his own, and deserves better than to be dismissed summarily from our notice. We shall therefore endeavour, so far as our limits will allow, to place the two men before our readers; or, rather, to record our own impressions of their worth, and of the services which they rendered to the cause of Christ.

Mr. Wells was born at Peckham, in the year 1794. He lost his father at seven years of age, and, according to the directions of the will, was placed, when very young, at a school kept by John Ellis, a Quaker, at Gildersome, near Leeds. He was brought to a knowledge of the Truth in early life; and, during his apprenticeship at Chatham, connected himself with the church under the pastoral care of the

* 1. *Life and Immortality brought to light by the Gospel: a Funeral Sermon on the decease of the Rev. Algernon Wells.* By the Rev. T. BINNEY. London: Jackson and Walford.

2. *Funeral Services occasioned by the decease of the Rev. J. Pye Smith, D.D., LL.D., F.R.S., F.G.S.* London: Jackson and Walford.

Rev. J. Slatterie. Here his talents for the ministry began to be developed, which led to his being placed with the Rev. Dr. Redford, at Uxbridge, by whom he was recommended to Hoxton Academy, in 1814. At the termination of his college course, he was settled at Coggeshall, in Essex, where he lived and laboured for nearly twenty years. In 1837, he became the Secretary of the Congregational Union, and of the Colonial Missionary Society. It is worthy the notice of all secretaries, that, when he undertook the pastorate of the church at Clapton, he relinquished a portion of his income to the societies with which he was connected. In these labours he concluded his valuable life, and died, after a lingering illness, December 29, 1850, in the 56th year of his age.

Mr. Wells displayed throughout his whole career eminent loveliness of disposition. Even at college, he had the good fortune to secure what is so seldom enjoyed,—the affections of all his brethren. No man could be more free from anything like unkind and uncharitable thoughts,—no man less subject to waywardness of temper,—no man more hostile to depreciating conversation. He was a son of peace, a friend of union; and so reluctant to think or to speak ill of any one, that his family often remarked “how little evil he must have seen in men, to have such faith in them.” His ministry was solid and edifying, spiritual and judicious. He had, as Mr. Binney observes, “wonderful vividness of fancy, great copiousness, and often surprising felicity of diction.” He was a diligent student, had read much, and amassed a large amount of knowledge. Often, without premeditation and without effort, he would appear on the platform, or in the pulpit, and delight his hearers with a perpetual succession of sparkling thoughts and illustrations, which proved him to be possessed of some faculty or faculties very nearly allied to genius. But his great distinction was the indefatigable industry and eminent sagacity with which he served the Societies that employed him as their secretary. “His wise suggestions,” says Mr. Binney, “his efficient plans, his judgment in council, his prudence in action, his full official preparations for business, his talent for correspondence, his tact in difficulties, his beautiful addresses, printed or spoken, his bearing and deportment, spirit and tone,—everything belonging to him, within him, and about him,—marked him out as one whom God had peculiarly qualified for that kind of work which he did so well, and of which, therefore, he was called to do so much.” It would have been better, perhaps, for his own health, for his family, and for his church, had he been less abundant in this kind of labour. But it would be worse than idle to lament over what cannot now be recalled; and, after all, a comparatively short life, well spent, is better than a protracted

career, in which little or nothing has been accomplished for the church or the world.

Dr. Harris's sermon on the occasion of the death of Dr. Pye Smith, is in the best style of that eminent preacher. The portraiture, which he has drawn with much fidelity, is a noble tribute to the memory of his departed friend. We would willingly extract the whole of it, but we hope our readers will not fail to procure it for themselves. In the mean time, we will endeavour to give them the principal facts, in connection with our own impressions of that eminent worth and ability which have been so recently translated to another sphere.

Dr. John Pye Smith was the son of a bookseller at Sheffield, where he was born in the year 1774. Like many other illustrious men, he gave early promise of that mental activity, thirst for knowledge, and, above all, of that ardent piety, by which he was afterwards distinguished. It appears that he enjoyed the advantages of judicious training, holy example, and domestic influences that fostered the growth of all that was valuable and lovely in his character and disposition. Devoted to the Christian ministry in his youth, in accordance with his own earnest desires, his studies were soon directed to that specific object; and, at a suitable age, he entered Rotherham College, to be educated under the celebrated Dr. Williams. Here he became pre-eminently distinguished for scholarship; so much so, that, when he had completed his course, he was "at once engaged to assist in conducting the classical studies of the college." Such was the beginning of that career in which he acquired such great reputation, and conferred such lasting benefits upon the Independent churches, in the training of their rising ministry. As might have been expected, he was not long permitted to occupy a subordinate position. The trustees of Coward College soon invited him to the classical tutorship of that institution. But, being dissatisfied with the mode of admission, and failing to obtain the change which he desired, he abandoned the office without hesitation. Dr. Harris justly remarks on this procedure, as the development of one of those qualities that characterised him through life,—a readiness to sacrifice every temporal consideration to a sense of duty. Few young men, perhaps, would have surrendered the prospect of distinction and the post of usefulness with the same promptitude. At that time, his conduct might have been misconstrued; but, now that his whole course is before us, this incident suffices to show its uniform and unwavering consistency. In 1801 he took the office of resident tutor at Homerton, and soon afterwards entered upon the theological department, the duties of which he discharged with untiring zeal, and with the utmost efficiency, for nearly fifty years.

We shall not dwell upon his character as a preacher and pastor, because it was in neither of these respects that he was chiefly distinguished. Gentleness, fidelity, and fervour were the qualities that constituted his claim to the affection of his flock, and which gave him, even in this sphere, no inconsiderable measure of success. Yet, though destitute of that popular character which marks the first-rate preacher, his ministrations were always sound and instructive, and his prayers rich, varied, and earnest. It can be no wonder, therefore, that he was instrumental in raising a new, flourishing, and important Dissenting interest. He began by preaching in the hall of the college; and, when the Unitarians relinquished their old chapel for a new one, his auditors had so much increased that they were able to occupy the meeting-house, in which the cold and powerless doctrines of Price and Priestley were exchanged for the warm and vital truths of the divinity and atonement of Christ. It is more than probable, that, to his occupancy of this pulpit, we owe the idea of his great work, the "Scripture Testimony to the Messiah." Such are the slight incidents which, in the course of Divine Providence, often lead to the greatest good. When, at the expiration of forty-six years, he resigned his charge, he had the satisfaction of delivering to the hands of his successor a congregation, gathered entirely by his own labours, scarcely inferior in numbers and respectability to any in the vicinity. This part of his work, therefore, must not be undervalued. Few preachers, indeed, accomplished more, with their whole time and talent concentrated upon the pastorate.

As a student, his characteristics were of a very high order. He united, in a singular degree, quickness of apprehension and patience of inquiry. The knowledge which he collected was the result, not of brilliancy or of genius, but of industry and application. It was not thrown together in his mind in confused masses, like lumber, never ready for use, but well digested and arranged. His bodily agility was the mirror of his mental elasticity. Always on the alert, he suffered nothing new to issue from the press without procuring it, at any cost, to enlarge his own views. At the very outset of his career, he was already familiar with departments of science which have subsequently become popular, but which were then "only beginning to attract attention." Of late years, when younger divines were groping their way with difficulty amidst the confused heaps of cast-off German philosophy, he was found still in advance. He had already analysed all their theories, fathomed all their doubts, and held fast the *one faith* with all the tenacity of an enlightened conviction. To the very last his habits of study remained with him. The pursuit of knowledge was a passion which could not be weakened by the decline of years

and growing infirmities. Even when he removed to Guildford, he projected new plans for its gratification. His mental existence was a perpetual spring. The aged tree was still putting forth new buds and blossoms when the hand of death cut it down.

As a tutor, perhaps, those only can fully appreciate his worth, who enjoyed the advantage of his instruction. His aims were large and comprehensive. Dr. Harris informs us, that "the range of reading and study which he sketched for himself and his pupils, on first coming to Homer-ton, showed a determination to circumnavigate, if possible, the whole globe of knowledge." But it is not necessary to have seen him in the lecture-room, or to have been subject to his influence, to form a pretty shrewd estimate of his merits in this particular. It is impossible to doubt, that, with his gentle nature, the young men under his charge must have loved and venerated him as a father, while they revelled in the light of his intellectual acquirements. Many teachers fling out their stores with a repulsive pomp or a rude impatience. While you cannot but respect the man from whose enlightened understanding a ray of knowledge is communicated to your own, yet its value is impaired by the freezing dignity or the tyrannical sternness with which it is conveyed. He is the best of instructors from whom truth and wisdom distil like the dew, or radiate like the light of heaven. Such, beyond all question, was Dr. Smith. One of themselves,—a child for simplicity, a parent for tenderness, a sage for qualifications, an apostle for piety,—his students must ever have looked back upon their intercourse with him as one of the greatest privileges of their lives.

As an author, he must be judged of not only by the intrinsic merits of his works, but by their adaptation to the wants of the time in which they were produced. He was not one of those who write for distinction, and are obliged to cast about for a subject on which they may employ their powers to the best advantage. He found his work provided for him, and he *did* it. When the discoveries of Geology, for instance, looked with a threatening aspect upon the records of Revealed Religion, he set himself to vindicate their consistency. When Infidelity attacked Christianity, he stepped forward to rebuke it. When Unitarianism was stronger in numbers and influence than it is at present, he devoted himself to exalt the person and sacrifice of Christ. His productions were all books for the times ; yet they possess such genuine merits, that it may be safely predicted, that, when the occasions which called forth his powers are forgotten, they will be found worthy to be perused and cherished by posterity. His great masterpiece has already taken its place among the choicest fruits of sanctified learning, and must ever claim for him the highest rank among the divines of his age.

But Dr. Pye Smith was no mere student ; he was a public character, ever active in philanthropic, benevolent, and religious movements. Whatever object he approved, he was ever foremost openly to advocate. He had a spirit that was capable of flaming with indignation at whatever was untrue or unjust. " The Abolition of Slavery and the Slave-trade, Parliamentary Reform, Catholic Emancipation, Free-trade, and Constitutional Government, found in him an enthusiastic advocate." " He touched at various points every great question of the day." Even the disapprobation of his most valued friends could not abate his zeal in what he deemed a righteous cause. He was not ashamed or afraid to lend the sanction of his noble name even to the most unpopular organisations. In fact, he did nothing for human applause. Truth and rectitude held possession of his heart, and commanded his whole life. Hence his history would be the history of his times.

But who shall do justice to his character and disposition as a man ? Meekness, candour, patience, gentleness,—all that is " lovely and of good report,"—seemed to clothe him as a garment. You had but to look upon his face, or to be in his society a few moments, to perceive that his personal appearance was the perfect index of his soul. His countenance presented no lines of passion,—placid, and, as it seems to us, pensive, probably arising from that deafness which incapacitated him from enjoying that social intercourse in which, from his ineffable politeness, he was so well fitted to shine. He was, indeed, " courtesy embodied," and, even in controversy, never made an enemy of an opponent. Kind and sympathising in ministering to the wants of his poorer brethren, he never suspected, though he was sometimes open to imposition. In this weakness, perhaps, consisted his only fault ; but, since it is impossible for man to be perfect, the most admirable of all characters must be that whose only vice is an excess of virtue.

Finally, as a Christian, he shone with no ordinary lustre. He was eminently a devout man, and lived in the very element of communion with God. His public devotional exercises bespoke, both in matter and in manner, a spiritual and heavenly conversation. His studies were all consecrated by prayer,—his learning sanctified ; and this, no doubt, was the hidden spring of his fidelity, his love of truth, and the excellency of his example. Had he been a private individual, he would have deserved that his memory should be embalmed as a pattern to the Church. But official eminence and personal excellence are two distinct things ; and it is not often, alas ! that piety of the highest order is found in combination with the highest intellect.

We would have willingly extracted the whole of Dr. Harris's impressive description of the closing scenes, but space forbids. Suffice

it, then, to say, that it is just what might have been expected, considering the amiability and piety of the subject. In the meantime, till a more extended portraiture appears, our readers will do well to accept of this tribute, which is paid to the memory of a great divine, and to procure the record of his funeral services for themselves.

Notices of New Books.

Paul the Apostle; or, Sketches from his Life. By the Rev. HENRY J. GAMBLE. Small 8vo, pp. xiii., 256. London: Snow.

MR. GAMBLE presents to our view, in a series of essays, the leading events in the life of the Apostle of the Gentiles. His topics embrace the martyrdom of Stephen; the journey to Damascus; the jail at Philippi; Mars-hill at Athens; the shipwreck; Paul at Rome, his imprisonment and martyrdom, &c., &c.; finishing with an admirable summary of the apostle's character. The distinctive features of Paul are brought out into prominent relief and beautifully illustrated, while the practical lesson is never forgotten. We can most cordially commend the book, which is got up in Mr. Snow's best style.

Memorial of Robert Edward Burton; or, the Great End of Life Answered. 18mo, pp. 51. London: Religious Tract Society.

A PLEASING record of a deeply-pious child, written by his father, a clergyman at Harrow-on-the-Hill.

The Poet of the Sanctuary. By JOSIAH CONDER. 8vo, viii., 142. London: Snow.

APART from this work being a just, beautiful, and fitting tribute to the memory of the late Dr. Watts, it has an additional recommendation in the full, though concise, information it supplies relative to the rise and progress of Christian psalmody. Mr. Conder deserves the thanks not only of the Congregational Union, but of the whole Christian Church, for the research, and care, and ability, he has bestowed upon this interesting subject.

Sermons. By the Rev. GEORGE SMITH, Poplar. 8vo., pp. xv., 444. London: Snow.

MR. SMITH is well known as a zealous and devoted preacher of the Gospel in the east of London, and these Sermons will not tarnish his fame. They are evangelical, practical, and elegant.

THE
WESLEYAN REVIEW,
And Evangelical Record.

MAY, 1851.

CONFERENCE APOLOGIES FOR AN APOLOGY.*

"HAVE you read Jackson's Vindication?" said a Conference Wesleyan to a neutral brother, some time after the appearance of that prodigious phenomenon. "I have," was the reply. "Then did it carry conviction to your mind?" "It did; I sent off a sovereign to the Expelled Ministers' Fund immediately!" We have no doubt that many a twenty-shilling critique has been elicited by the productions of the Conference apologists, and that many a peaceful Methodist has been shamed into resistance by sheer force of Conference folly. In one sense there can have been few more amusing spectacles than the attempts which have been made to impart an angelic hue to a tale of irredeemable blackness. How the public has laughed to see a succession of pamphleteers scrubbing the Conference Ethiop with desperate determination, or tinging his cheeks with their choicest cosmetics, and varnishing his limbs with a thin film of sophistry, as if they really expected to masque, or even mitigate, the swarthiness of his epidermis!

We hailed, therefore, the announcement that Mr. West had, in some measure, undertaken the task in which so many of his brethren had miserably failed. It sounded like an intimation that at last some stout navigator had vowed to accomplish the North-west Passage; or that, on a certain day, some enterprising disciple of old Bishop Wilkins

* 1. *Two Letters to Two Wesleyan Reformers, Diverse from one Another, &c.* By FRANCIS A. WEST, Wesleyan Minister. Mason.

2. *A Reply to the Rev. F. A. West, Chairman of the Halifax and Bradford District.* By JOHN MORREN.

3. *A Reply to the Rev. F. A. West. Two Letters.* By a WESLEYAN HEARER, Kaye and Co.

would take his departure from Paternoster-row to the moon. Mr. West enjoys an excellent reputation for talent. We remember hearing a person declare, that this gentleman was the best preacher to whom he had ever listened ; but, as it turned out that the eulogist had passed the same panegyric upon several other ministers already, we regret that we cannot quote a compliment held in common with so many individuals, with the finality which we should have preferred. Of his eminence, however, we believe there can be no doubt ; and, if he will permit us, we will venture to assume, for the purposes of this article, that he is the very ablest man to be found in the whole Wesleyan Priesthood. It was delightful, then, to think that, after eighteen months' delay, the Connexion would, probably, be favoured with the best apology the Conference party could produce. The new champion might not, perhaps, feel disposed to discuss the whole question ; but at any rate he would go straight to the root of the controversy, and grapple manfully with the grievances which have estranged the affections of the people. His Letters are addressed to Reformers ; and, therefore, to deal with them, it was indispensable he should stoop to their human objections, and endeavour to reason in their vernacular logic, instead of talking in the distended dialect which best befits the Conference Titans, when perched on their legal platform, and surrounded by a troop of expurgatory apostles.

The first thing that meets the eye in Mr. West's production is a picture of the Wesleyan Church in its present estate. A more amusing or ingenious *tableau* we scarcely remember to have seen. It is a fine frontispiece to the argument. It reminds us of the engravings prefixed to the ghost or robber stories which constitute such an important item in the literature of boys, where grotesqueness of form, exaggeration of incident, and overpowering intensity of colour, combine to inspire the young student at the outset with a fearful fascination. But we must respectfully demur to the justice and impartiality of the picture. Imagine a sketch of the Inquisition Court, or of the Star-Chamber, or of the Revolutionary Tribunal, in which the judges should be portrayed as the parties *aggrieved*, their clemencies being assailed with "noise, foreign questions, and exhausting opposition," whilst other wretches are engaged in taking notes in cold blood, with the diabolical purpose of reporting the proceedings ! And then conceive the alarm which the "diverse Reformers" must have felt, when, after studying the appalling features of Mr. West's church-scape, they learnt that it was the mere *outline* of a picture,—an outline which it would be an incredibly "painful task" to fill up with its interior horrors. For his forbearance, we certainly think that so skilful a painter deserves the highest commendation. There was mercy in dropping the brush when

the mere outline was complete. Had he proceeded, he might have surpassed the famous composition of Da Vinci, known as the *Rotello del Fico*, which almost scared the spectators out of their wits. We have no wish to compete with Mr. West in the pictorial art ; but a series of sketches would certainly be requisite to afford an extensive view of the Wesleyan vineyard. We ought, at least, to present him with a companion-piece representing the interior of Oldham-street Chapel in 1849 : ministers summoned to the bar, and required to accuse or acquit themselves of an act of authorship ; brotherly questions put with a view to unbrotherly expulsions ; the Holy Office of St. Dominic revived in the age of liberty, and the members of a voluntary community rejoicing in the vindictive anachronism ; demands for justice and efforts at explanation drowned in the clamours of the Inquisitors ; the victims condemned without a trial or even an accusation, and then consigned, so far as was possible, to penury and want ; and the wild revelry of this house of Evangelists rounded with prayers and thanksgivings ! If the Reformers were satirically inclined, they might engage a Royal Academician to commit the scene to canvas, upon the same scale as the "Centenary Picture," and then present it to the Conference as the consort of that comprehensive vanity.

Before glancing at Mr. West's argument, however, we must beg permission to lay down a kind of summary of the difficulties which an apologist must encounter before he can indulge the least hope of vindicating his friends. We crave pardon, most sincerely, for the attempt ; but, however familiar the subject may be, perhaps one more survey of objections may be permitted, and particularly as this will enable us to appreciate more correctly the views of the "ablest" of the Conference advocates. The Connexion was at peace in July, 1849 ; it was convulsed in August, 1849. Had the assembly of that year met and parted as other sober and well-behaved assemblies had done, there is no man in Methodism who believes the Society would at this moment be fermenting as it is. The expurgatory acts are, then, the pivot of the strife. To justify those acts and their pendent proceedings, the Conference apologist should be prepared to fight his way through the following

PROGRAMME OF DIFFICULTIES.

I. It must be proved that the pamphlets which have been *assumed* to be criminal, *were* criminal—(*e. g.*)

1. At what page or pages the "slander" is to be found, with the exact words.

2. Who are the particular individuals slandered.

3. That these individuals never were guilty of any of the charges laid to their account—(*e. g.*)

a. That the first charge of location is false ; with a return of the circuits

in which the supposed fixed stars have really been revolving for the last twenty years.

b. That the second charge of centralisation is false ; Dr. Bunting (*e. g.*) not being a member of a dozen Connexional Committees any more than Dr. Beaumont.

c. And so on through each separate item.

N. B. If any of these charges are true, it is the more important that the mendacious residue should be specified and disclaimed.

II. It must be shown that the pamphlets were proved to be slanders *before* any punitive measures were enforced, otherwise the Conference could no more condemn than a jury previously to a trial. Therefore, let the apologist produce the evidence which was laid before them prior to the conviction of Mr. Everett, with the names of the witnesses, and an assurance that it was also produced in the presence of Mr. Everett, and that he had the universal privilege of hearing and scrutinising the same.

III. It must be shown that Mr. Everett wrote the "Fly-Sheets:"—(*e. g.*)

1. The names of the persons who saw him write them.

2. Or if no positive proof can be obtained, then a detail of the circumstantial evidence.

3. That this evidence was adduced before the conviction and on the trial.

IV. That the proceedings were in due form and spirit.

1. That the preliminary Scriptural visit was paid to the elect victims, by whom, what they said, &c.

2. The names of the accusers on the trial.

3. A copy of the accusations.

4. A report of the trial, with full particulars of the evidence, &c.

5. The law or rule under which the process was conducted, with the volume and page where it is to be found, and an assurance that the judges were all acquainted with it previous to the conviction.

6. That the spirit of the proceedings was pure, not being stained by the slightest ill feeling towards the victims : evidenced (*e. g.*) by

a. The calmness with which the Conference listened to their reasoned explanations, the length of time they were permitted to speak without interruptions, &c.

b. The impartial justice with which the Conference expelled all "anonymous slanderers" from their own body ; with the names of such expelled slanderers, and whether the person of whom Dr. Beaumont complained was amongst the number.

c. The expulsion of the individuals who contributed to one denominational newspaper in order to equate the punishment inflicted on Mr. Griffith for contributing to the other.

V. If it be said the victims were punished for contumacy, let it be shown.

1. What was the particular Law or Rule under which the Conference proceeded, and the page and volume where such Law is to be found.

2. That the Conference acted upon this Law at the time of the expulsions, and that none of the Judges have ever asserted that the victims were punished under a "Common Law," or an "Implied Law," or a "Law of 1777," or a "Law of 1835 ;" or if so, that all these Laws are the same

thing, and are all identical with the Law upon which the apologist may fix.

3. That this law authorises questions respecting the composition of Pamphlets.

4. That it authorises expulsion for the mere refusal to answer, when the party demands his accusers, and engages to meet them.

5. The particular cases in which this law has been so applied, with the names of the sufferers.

6. That the Law is just, reasonable, humane, and Christian—(*e. g.*)

a. That it does not make the individual his own assailant.

b. That it prevails amongst the most civilised nations, and has not been relaxed or abandoned in proportion to the progress of refinement.

c. That it existed in other branches of the Christian Church, or at least is not regarded by them as an abomination.

d. That it is not the principle which has distinguished the popish Inquisition and other tyrant courts from all just and equitable judicatures.

e. That it is not directly opposed to Holy Writ, but, on the contrary, agrees with the obligation to establish crime by due testimony.

f. That the Wesleyan preachers enjoy any superiority over other mortals in intellect or in piety, to entitle them to superior prerogatives; or that if they do, how it happens that they themselves have dealt with four members of that privileged class more barbarously than if they were common felons?

7. That, in such a case, the Law *ought* to have been applied, seeing that the pamphlets had not been proved to the criminal.

N. B. Under the Contumacy Hypothesis, the apologist must maintain the right to expel for refusing an answer to questions respecting the authorship of any pamphlets, and that a part from the guilt or innocence of the compositions. If the criminality of the "Fly-Sheets" is constituted an ingredient in the transaction, then the apologist must go back to the beginning of the programme.

8. That the law would have been applied with equal rigour to Dr. Bunting or Thomas Jackson; and that, if they had refused to answer the inquiries of the victims respecting any of the statements in the "Fly-Sheets," the Conference would have summarily expelled *them*.

9. That the question was not stated to be a "brotherly" one; or, if so, how the mere refusal to answer it could justify the most unbrotherly measures they could adopt; or whether it is honest to claim the privileges of friendship *from* the victim in order to inflict hostile penalties *upon* him.

VI. That since the expulsions of 1849 the Conference have abstained from all acts of injustice or oppression—(*e. g.*)

1. That they did not expel Mr. Bromley, censure Dr. Beaumont, punish Mr. Rowland, exile Mr. George, &c., &c.; or, if so, a full vindication of these and similar proceedings is required.

2. That, like Christian pastors, they have made repeated efforts to conciliate the people, with an accurate detail of such attempts, what was said, &c.

[This statement is much wanted.]

3. That the Richmond Bull was a forgery.

4. That the Conference of 1850 received the Memorials signed by upwards

of fifty thousand Methodists, with an account of what was done thereon, and the results to which it led.

5. That the preachers have not expelled any of the Members, either before or since the stoppage of the supplies commenced ; or, if so, then the apologist would oblige by furnishing a Census of the claim, stating—

a. The gross number.

b. How many were local preachers, with the length of their services, and the “supplies” received for the same.

c. How many were class-leaders, with the number of members of whom they had the pastoral oversight.

d. How many were “youths.”

e. How many are “good Christians,” although “bad Methodists.”

f. In what respect, on the average, they are practically inferior to their expellers.

g. Whether they were always expelled according to the rules of Methodism.

6. That by these expulsions the Society has been improved, and the Reform Movement arrested or abated.

7. That it is the privilege of shepherds to scatter the flock, with a full Scriptural and logical explanation of this pastoral phenomenon.

VII. That the justice of the claims of the Reformers has been formally disproved ; and if so, when and by whom, and where a copy of the production may be obtained. Or if the Constitution of Methodism be immutable, and how many have been expelled for attempting to effect a change, whether those who have actually accomplished alterations have been duly punished ; and when, and who are the individuals, and particularly whether the persons who violated the Deed-Poll by introducing illegal preachers into the Conference have been expelled, with the date of their expulsion.

VIII. That Wesleyanism is not a voluntary church, or that a voluntary church is one in which the priestly class should enjoy the highest amount of arbitrary power, and the people should be subjected to such slavery that a speech shall be a crime.

The above sketch,—like Mr. West’s terrible picture,—is a mere *outline* of the duty of a Conference advocate ; but, as a considerable number of its items are manifestly beyond the reach of human skill, it is unnecessary to crowd the programme with minor details. Now, let us see how this gentleman will charge and carry his windmills. He promises fair. He asks “*what is the grievance*” that has produced such convulsions ? He manœuvres with the express design of bearing down the “origin of the schism.” That origin was the “Fly-Sheets.” Can they be proved false and slanderous, even at half-past the twelfth hour ? Alas ! for the honour of Conference chivalry ! Here is a champion who gallops up, as you imagine, to the storm of Windmill No. 1, and just when you expect to see him accomplish some magnificent exploit, he darts out of his course, and canters sullenly away. The “Fly-Sheets” are *styled* a “covert libel,”—that is all ! We are certainly at a loss to understand how Mr. West could hope to induce

any of the Reformers to apostatise to the Clique, by *assuming* the very foremost point at issue. For eighteen months the Conference warriors have been flourishing their pens, and yet no sooner do they approach this difficulty, than man by man they recoil from the attack. Knowing, as they do, that if the "Fly-sheets" had been proved to be unfounded and malignant slanders, the sympathy of the public would have been *with* the individuals maligned, they have never made any satisfactory attempt to establish their title to those sympathies. Telling us, with many shrieks, that some of their brethren "have been stabbed," they decline to produce the sufferers, to exhibit their wounds, or even to define the means by which this hypothetical carnage has been accomplished. They blame, they act, they punish. They have seen the Society reduced to that deplorable state which Mr. West has professed to portray; and yet the duty which ought to have been executed at the outset, and as the indispensable preliminary to punishment itself, they have never dared to perform. If their cause is so clear and convincing that it entitles them to disband whole regiments of the church militant upon the assumption of its truth, how comes it that they cannot fulfil the first requisites of reason, much more of justice? If we find that passenger after passenger invariably deserts the highway at a particular point, scrambling over hedges and ditches to make an elaborate *détour*, what conclusion must be deduced? Is there no lion in the path? Therefore, let the "Fly-sheets" be really matters of fact, or matters of falsehood, the guilt of the agitation must rest upon the head of the Conference. Possessing as they did, if their assumptions of innocence are true, the power to avert the tempest which is ravaging the Connexion, and that by the performance of an imperative duty, they have, nevertheless, permitted the storm to burst; and, on its bursting, have watched its progress over the vineyards of Methodism, without one attempt to allay, but with hundreds to increase, the havoc it has occasioned.

Perhaps, however, Mr. West may be more satisfactory on the second head of an apologist's duty. What evidence was there that the supposed "libel" was written by Mr. Everett? Here, again, the reverend gentleman seems to approach within a few yards of the difficulty, and then bolts aside with the unconquerable repugnance of a Conference champion. "I have not met," says he, "with five persons who would say they believed that Mr. Everett had nothing to do with the 'Fly-Sheets.'" Now, accepting his own terms, it is enough to ask him, whether he has met with five persons,—just and conscientious men, not party-blinded,—who would venture to say that, upon the strength of this belief, they would consider themselves entitled to *punish* a man as the Conference punished Mr. Everett? Would they

have deemed their impression sufficient to warrant the confiscation of his resources? Is there an honourable man in Great Britain who, in the absence of positive evidence, would have accepted a vague belief as an adequate ground for inflicting transportation? If Mr. West answer, as answer he must, in the negative, the argument is altogether pointless; nay, it is positively subversive of his own intention; that is to say, it is a true Conference argument.

It would seem, however, that the contumacy doctrine is the one to which Mr. West is most partial. And here he is certainly more liberal in his confessions than his brother apologists. The question proposed to Mr. Everett, it is notorious, was a "brotherly" one; yet says Mr. West, with the most interesting simplicity, *he knew "the consequences;"* in other words, he was aware that the interrogatory put to him under the mask of friendship, was really as hostile a solicitation as that of the mendicant in "Gil Blas," whose prayer for alms was supported by a levelled gun, with the suppliant's finger on the trigger. "It was," continues Mr. West, in plain unblushing type, "Question by Penalty if you will." But this admission is followed by an assertion which will at least refresh the reader by its air of novelty; it is a green leaf in the controversy, which Mr. West may claim as one of his own growing: "*He that is questioned*"—the statement is made in italics—"can become questioner in his own turn." Now, the value of this argument evidently depends upon the assumption, that Mr. Everett enjoyed an interrogative power equal to, and co-extensive with, that of the questioners; a power equal in range, and, therefore, applying to any subject on which they could examine him; a power equal in stringency, and, therefore, exposing them to the same penalty on refusal as was inflicted on himself. The slightest disturbance of this mutuality destroys the equilibrium, and, with the equilibrium, the validity of the argument. No distinction can be admitted if your balance is to be just; it is of no use to say that one scale is gold, and the other brass, when the former is found to preponderate. Will Mr. West, therefore, assert upon his honour, that, had Mr. Everett taken, we will say, the "Fly-Sheets" in hand, and questioned the various individuals concerned, these gentlemen would have replied without reserve to each note of interrogation? or that, if, for example, Dr. Bunting had refused to respond to any particular inquiry, the Conference would have expelled him, of course in a friendly way, as they did Mr. Everett? A broad, unhesitating "Yes," is the only expedient by which the credit of this argument can be sustained; and, if that were uttered, where is the adventurous mortal who would echo the hopeless affirmative? But it should be remembered that this power

of inquiry *was* tested on the occasion ; by Mr. Everett, directly ; by Mr. Dunn, hypothetically. Were the answers given ? Was any one expelled ? They that were questioned became questioners in their turn ; and, though the first victim asked for that which no reasonable man could have refused, no reply could he obtain. Earnestly must we apologise to the reader for dwelling upon such an argument ; but it is necessary at times to take the most immoderate propositions of the Conference apologists, and to investigate these with the deferential air of geometricians, who will speculate upon the supposition that a straight line is not the shortest way between two points, as if it might turn out that a curve was the nearest cut after all.

The explanation of the other expulsions is equally luminous. Two of the victims were guilty of publications, which, by the potent and irresistible process of assumption, are decided to be "agitating" and "divisive." We are not told, however, who was expelled on the other side of the house for similar delinquencies. Let this omission be remedied in a new edition of the pamphlet. Mr. Bromley suffered capitally because, in fact, he would not submit to the majority against him in regard to the Rule of 1835. Suppose Mr. Disraeli were to enter an annual protest against the Free-trade law, or to insist on agitating the question periodically, ought the honourable member to be driven out of the House of Commons and forfeit any portion of his income ? Conferentially enough, too, the same law of majorities by which Mr. Bromley ought to have been swayed, seems in the following page to become quite inapplicable to Mr. West. Is the latter gentleman not to follow "his own judgment and conscience, but to do what the people wish him ?" It was different with Mr. Bromley ; "all the world will say that *he* should have submitted to the large majority." If his conscience would not allow *him* to succumb, he ought to have retired. But cobweb laws, we are afraid, were never made to catch a member of the Conference ; that is to say (for the distinction is all important), a *Conference* member of the Conference. If the majority should be against Mr. West, will he undertake to act upon his own advice, and quietly submit or quietly retire ? Already the time, we fear, has come in which the Reformers must make up their minds to lose his services ; for, if the melancholy statements contained in his pamphlet are authentic, the number of the pecuniary recusants is now so enormous, that the starvation of the preachers has become a very probable result ; the savages having actually decreed some months ago that "they shall not live." We are aware, that, notwithstanding the many arguments which have been built upon the supposed participation of the people in the making of the laws, and the repeated assertions that their views would be duly honoured, yet that the voices of the laity

go for nothing if hostilely disposed. This, however, is precisely one of those little errors of judgment which the Reformers are anxious to correct. Whether the law of majorities be a sound one or not, they see no reason that it should be enforced against one member of the church and not against another, or that the demands of one section of the laity should be pleaded as an excuse for expurgatory excesses, if the wishes of the other section should, on the contrary, be a circumstance of no moral account.

Doubtless, the reader will now be impatient to arrive at the pith of Mr. West's pamphlet. We are bound to say that it has no pith whatever. We have looked in vain for the grand argument by which the objections of the Reformers are to be demolished. This may have been inadvertently omitted; but, if so, it is a circumstance of such uniform occurrence in the controversial literature of the Conference, that we think there is no accident the return of which may be predicted with greater certainty. Mr. West leaves nine-tenths of his duty untouched; and of the little he *attempts*, not one morsel seems to be accomplished. If the "ablest" man in the priesthood finds it needful to evade the most prominent difficulties of the question, the Reformers may now renounce all hope of the great apology which they expected might still be in course of gestation; just as their forefathers were at length compelled to abandon all idea of the Heir of which Queen Mary threatened to be delivered. Instead of proved facts and grown-up arguments, the Conference press yields little more than nursery sophisms and uncertificated assumptions. Every man who chooses to commit a pamphlet, seems to indulge the belief that an assertion will constitute a fact, and, inspired by this impossibility, distributes censure or punishment with as much gravity as if his vengeance had filtered through all the jury-boxes in the Kingdom. We shall not readily forget the astonishment with which we peeped into one of the earlier *brochures*, and there observed a gentleman of high intellect seriously painting a hook on the wall, then painting a rope to hang on the pictured hook, and upon this double fiction attempting to suspend the real Everett! We should like to know whether the earth really fixed itself in the centre of the solar system, because the Congregation of the Index chose to assert that our planet was immoveable? Would the unanimous assurances of the Sacred College have dethroned the sun, or converted a doubter into a heretic with whom it was lawful to argue by fire and faggot alone? We confess it is startling to find, at this late hour of the controversy, any sensible writer can soberly produce some of those disabled metaphors which, even in their younger days, were greeted with shouts of laughter. "How strange a perversion of moral taste," writes Mr. West, "that Christian men should

sympathise only with a man who wears a *mask* and carries a *poignard*, and not with the men who have been stabbed!" That poignard has certainly seen much service. If there is any doubt as to its use by Mr. Everett, there can be none as to its use by the Conference apologists. It has probably been brandished by almost every man that has written or spoken on the subject. The first thing a pamphleteer seems to do, is to borrow this sanguinary tool; it goads his fancy; it whets his wrath; it is a poignant source of inspiration; it exasperates his sophisms. He appears to plunge it into his own sensibilities in order that he may fight with more fervour. Will the Conference gentlemen accept a suggestion? We advise that the metaphor should be sheathed. It has lost all its edge for the Reformers. Let it be husbanded among the relics at Centenary-hall; or, better still, presented to Madame Tussaud's establishment to be duly immortalised in the Chamber of Horrors. Or, if they choose to sell the fiction, we have no doubt the Reformers will purchase it at a handsome price, with a view to its removal from the Conference literature. At any rate, we submit they should not throw so much of their metaphorical business upon one poor poignard. Will they oblige by arming that great mystery—the man in the paper mask—with some fresher and more original implement?

In addition to the "poignard," we have also the "conspiracy." Here, however, we think Mr. West has somewhat enlarged and revised the fiction. It is a grand confederacy to effect nobody knows what changes in Methodism. The plan, as we must infer from his statements, seems to be to blockade the Conference, and reduce it to compliance by sheer starvation. All supplies of provender are to be intercepted. No preacher is to dine. Hospitality must cease. Farewell to Missionary suppers! Even that last of liquids, the fluid reserve upon which some of the heroic protectors of Wesleyanism have proposed to fall back rather than surrender one of the established corruptions, will be withheld, and the fountains of water-gruel shall utterly fail. The "sound" portion of the Society, however numerous, will be denied all access to the famished garrison. Every sally-port is to be strictly guarded, lest a preacher should make his escape into the Church of England, or into the world at large. In fact, says our ingenious author, the "Wesleyan Reformers decree that they (the preachers) shall not live; they shall have *nothing—absolutely NOTHING!*" But tremendous as this conspiracy is, extending like a network over the whole kingdom, we were astounded to learn that "all is done under instruction!" The mechanism is perfect, for there is strict "uniformity in all the movements." "The strings are held in one and the same hand." The Corresponding Committee and THE WESLEYAN TIMES pervade the whole." Never was there a more beau-

tifully organised confederacy, for a single arm in Fleet-street has kept its scattered machinery in harmonious motion with as much ease and precision as the Electric Telegraph Office can move the needles along the whole of its lines !

Now, we would put it to the most credulous man living, whoever he may be, whether he can endorse this remarkable hallucination. No sooner had the Conference performed its little bits of "discipline" in 1849, than men rose up in all parts of the empire to record their indignant protest against deeds which Mr. West admits to have been the "origin" of the "conspiracy." Are we to conclude that all these acted under instruction ? Was the insurrection already in type, waiting till the victims were condemned to go to press ? Did the public journals, the Independents, the members of other communities, the leaders of the Movement themselves, all start to their feet like obedient serfs, at the word of command ? Are the separate Reform Societies at London, Newcastle, Liverpool, or Hull, still pulled like puppets by strings which converge to the same solitary and mysterious hand ? Mr. West may believe it. Does any one second the supposition ?

But the notion of a "conspiracy" is not simply romantic ; it is one of the best evidences of Conference pride and despotism that could be adduced. The idea admirably expresses the pretensions of a swaggering priesthood. Knock at the door of a preacher, and ask for his definition of ecclesiastical treason ; he will tell you, if he speaks plain English, that, when a man ventures to oppose the views of the Conference, that is treason ; when two or three combine for the purpose, that is conspiracy ! A speech or a protest may be sufficient ; but, if you should happen to write an unanswerable pamphlet, like Mr. Bromley, your crime is perfect, and your punishment, like his, inevitable. Now, the question that any stranger would naturally put would be this—Pray what is the Conference, that the advocacy of opinions contrary to those of its members should be a crime ? Were the Parliamentary Reformers held up to the public by the Government as a band of traitors ? Would any assurances of their antagonists, that the "Bill" was a vast conspiracy, have altered the propriety of dismantling Old Sarum or of enfranchising Birmingham ? Have the preachers any patent for exclusive thinking ? Is their judgment of a superior order to that of the Reformers ? Are their arguments more royal ? Why, we have only to put a few of their pamphlets into the hands of our inquiring friend, and ten to one he comes back in a few days and requests to be enrolled in the confederacy ! The two parties are at issue upon certain questions ; the one has never dared to match the other in fair discussion, and in its printed efforts has failed most miserably ; yet this beaten body constitutes its own judgment law,

and ventures to dub its argumentative masters ecclesiastical conspirators.

Failing, then, to meet any of the objections of the Reformers, Mr. West attempts to carry the war into their territory. He is great upon the subject of the stoppage of the supplies. His pamphlet is a dunning production. He seems to send in his little bill to his "diverse" correspondents, and claims payment as if legal proceedings would certainly be commenced, unless immediate satisfaction were made. Now, let us suppose for a moment that it is wrong in a portion of the Reformers to refuse payment of the ticket tax—will that help the cause of the Conference? Will it wash away the guilt of the Manchester outrages, or justify the numerous expulsions which were perpetrated before the moneyed resistance commenced? Certain persons are charged with certain ecclesiastical slaughters committed in 1849; they plead that certain other individuals became indebted to them in 1850, and refused to pay. Will this defence avail? Not a man from pole to pole, except a Conference reasoner, would entertain it for a moment. But, further, if the guilt of the Reformers had dated from the very birth-day of the dispute, this would not affect the question whether the preachers are erring and criminal. The vindication of the latter would still be as imperative as ever. If the expelled ministers did wrong, or if the Reformers have gone astray, *their* guilt is slight compared with the guilt of some hundreds of men who virtually claim to be the controllers of conscience. The struggle on their part is a struggle for authority such as belongs to no other priesthood except that of Rome. But, in such a struggle, the best answer to the demand, and the best reason for resistance, is, that the power already possessed has been signally abused. If, therefore, the Conference have erred, there is an end to their claim for *quasi* infallibility. If they have acted unjustly and despotically either in the origin or during the progress of the controversy, there is an end to their exorbitant pretensions. Were you to catch a saint stealing a spoon, though it were but once, would you yield him implicit obedience upon the strength of his sanctity? Were you to hear a Pope flatly contradicting to-day what he had flatly asserted yesterday, would you permit the man to prescribe his views as the unquestionable rule of your faith or conduct?

It is of no use, therefore, that the Conference apologists attempt to argue on the offensive against the Reformers. The difficulties embodied in our programme must first be faced and vanquished. Till this is done, the adoption of any other course is but a confession of impotence. That any one can accomplish it, is more than improbable; but, if it *could* be effected, the reply would be, It is now *too late*. The

mere retention of your defence, when by producing it the greater part of the mischief might have been averted, is in itself your condemnation. Men who have failed to attempt the first duty of a Christian ministry, that of conciliation, must not be surprised, if, when taking their flagrant policy of exasperation into account, the people should now refuse them the privileges which they have been at such pains to show that they did not deserve. Never was an unfortunate corps of ecclesiastics so thoroughly impounded in the pit which their own hands have dug as the Wesleyan Conference !

Had space permitted, irrelevant as are Mr. West's remarks upon the money question, we should like to have cropped a flower or two from this luxuriant *parterre* of fallacies. His argument, when epitomised, seems to be this : I am a minister appointed by Christ ; therefore, you have no option but to pay me my little bill of two hundred pounds, or whatever the sum may be. Whether ministers are employed in building up the church, or in pulling down its living stones ; whether pastors amuse themselves by feeding or scattering the sheep, appears to make no difference in his eyes ; the men must subsist whilst the havoc is in progress, and, therefore, the Reformers must continue to pay. They claim a maintenance under Scripture, whilst violating the duties which are imposed upon them by Scripture. What they ask, is, liberty to mutilate its provisions, as they recently mutilated its very language ; and yet, to enjoy the full benefit of the rights accorded to faithful ministers. They are desolating the Society to defend a thing called "Conference ;" and then coolly claim their wages, not of their masters, but of the outraged people, under the Gospel of Matthew and the Epistle to the Corinthians. Did it not occur to Mr. West, that, if the people are thus bound to pay for the ministry, the commonest equity demands that they should have both voice and power in the church ?

But the syllogism which the preachers are trying to work out is still more imperial. We are ministers appointed by Christ, they seem to say ; *therefore, everything !* This is the substance of all their "distinctions" and "differences ;" and the goal to which all their arguments are impelled. There is something uncommonly fine, we admit, in the notion ; but, unfortunately, the value of the priestly prerogative is a point on which they themselves have uttered an unmistakeable opinion. What originated the controversy ? Was it not that three ministers, appointed like themselves, sharing the same privileges, and entitled to the same support, were stripped of all at a stroke ? And would it be so wicked in the people to attempt what it was so "godly" in the Conference to accomplish ? Is any question of guilt and forfeiture introduced with regard to the expelled ? Then the same consideration

may surely apply to the expellers. If these latter could lightly tear away the divine seal from the credentials of a brother minister, and fling the document in the fire ; if they could do this upon mere suspicion of crime, or, worse still, for bare contumacy to *them*, can it be expected that, after such a precedent has been set, the people should set a high value upon their blotted diplomas, or bend like Moslems to the firmaun of their Sultan, when the instrument is presented as a summons for money or a warrant for execution. There is no more pregnant fact connected with the controversy than this, that it was in the cause of the preachers the laity arose : and there is none more expressive of Conference infatuation than this, that the preachers are fighting to establish a claim to ecclesiastical prerogative and ecclesiastical inviolability which their own acts have disproved. Their initial crime contains in itself the contradiction of their demand. The text of the dispute includes their own refutation of their own pretensions. Evasion here is hopeless. When you are dunned for money or for obedience, the pastoral office is said to derive its authority from Christ's appointment, and the title to its privileges is not deduced from the Deed-Poll, but from the Holy Scriptures. When the expelled ministers had incurred the wrath of their "brethren," the Divine origin of their office was practically disregarded ; or, worse still, was matched against a paltry Minute of Conference, and those credentials which had been subscribed by the Head of the Church, were revoked in a moment by the paramount authority of a human clique. It is an impossibility to induce people to believe that the New Testament was made for the benefit of Mr. West, and not for Samuel Dunn or James Bromley.

Before we part with this pamphlet, it is necessary to observe, that, whilst giving its author credit for sincerity, there are statements advanced which must be received as marvellous illustrations of the distorting power of Conference policy. The Reformers, for example, as stated, have decreed, by withholding the supplies, that the preachers "shall not live." Suppose they assert, in turn, that the preachers, by expelling members from the church, have decreed that the latter shall not be saved ? Some of the most antiquated absurdities, too, are dragged into Mr. West's pages, as if any sensible reader could really be expected to make a successful attempt to digest them. Who, for instance, can assume the unholiness of the Movement from the fact, that meetings are held and speeches delivered in its support ? Who can conclude that Methodism needs little or no improvement, because it has prospered for a century, any more than he can assert the perfection of the Romish Church, because that church invariably supports its pretensions, by alleging its triumphs for more than a millennium ?

The replies deserve more space than we can afford them. Mr. Morren's is brief, but racy. He has divided it into two portions ; one directed against Mr. West's faults of commission, the other devoted to his marked but intelligible faults of omission. A single sentence undermines the reverend gentleman's pile of sophistry : " Let them prove that it is a shepherd's work to drive away the flock instead of taking care of it, and to starve it in place of feeding it, and they shall receive a shepherd's reward." The " Wesleyan Hearer " investigates the question of church composition at some length, comparing the ministry of the Apostolical days with that of the Wesleyan community under the present administration. He reminds Mr. West of what that gentleman seems totally to have ignored ; namely, that the preachers have studiously and insultingly resisted all overtures on the part of the people, and pointedly exposes the absurdity of attempting to suppress the agitation by a lavish system of expulsion. Mr. West's rejoinder to Mr. Hanson is doubtless a satisfactory production to the latter. It is that of a combatant who feels it necessary to cover his retreat with a parting volley of words. He is compelled to institute subtle distinctions for the purpose of evading the objections of his opponent.

And so it ever will be, until the Conference apologist come to terms with reason, and consent to act and argue *more humano*. The grand sophism which lurks under all their proceedings, is one which they must really bring themselves to resign ; and the more so, because every exhibition of the monstrosity is in itself a proof of the evil which the Reform Movement is intended to correct : " We are pastors ; that is, Wesleyan pastors ; that is, Wesleyan itinerant pastors ; that is, Wesleyan itinerant Conference pastors ; *therefore, everything !*" Let them abandon these hopeless pretensions, and cease to storm like children because the moon is a play-thing above their reach. Let them remember that the Reformers ask for no extravagant power ; and, if they will bear in mind that admission into the Conference has not *yet* been demanded, common honesty will compel them to withdraw the charges of anarchy, and revolution, and aggression, which has been so freely urged, and to rest content with an authority which is larger than such preposterous evangelists have shown themselves to deserve.

JESUIT ESPIONAGE AND INTRIGUE.*

THE Society of Jesus—most incongruously so called—has now been organised and in operation for upwards of three centuries. Although its cardinal principles are as ancient as human depravity, they owe their present concrete and systematised form, and their application to politico-religious purposes, to Ignatius Loyola. That great spiritual anatomist and heart-student, aided by his astute disciples, has reduced the subjugation and government of mind to a perfect science. He established, and transmitted to his successors, a monarchy over the human conscience and will, which, for vastness of reach, absoluteness, compactness, and subtlety of ramification, has never had a parallel. The birth of the Reformation and the construction of the Jesuit system were coincident events, and developments of antipodal ideas. Luther and Loyola were the respective representatives and embodiments of those two master tendencies, between which humanity has oscillated in all ages. The former was the arch-champion and apostle of individual rights, of universal tolerance, and of full freedom of religious thought and action; while the latter was the founder and engineer of a gigantic scheme of centralised spiritual bondage. The bold and inspiring utterances of the Reformer begat, wheresoever they fell, a sturdier growth of Christian manhood; whereas, the adulterated teachings and crushing discipline of the Arch-Enthusiast produced a race of obsequious puppets and mechanical slaves.

The principles and aims of Jesuitism are akin to those cherished by Hildebrand, who devoted his life to the working out of his magnificent ideal of a universal spiritual autocracy, through the organisation of the Papacy. To a great extent, his vast experiment succeeded, by the ultimate prostration of all dominions and powers before the Chair of St. Peter. At the date of the Reformation, however, the active principle that had hitherto imparted such vitality and terrible energy to all the movements of that huge ecclesiastical corporation, and that had invested its mandates with such authority, was all but extinct. The central idea, if not lost, was obscured and enfeebled. The innermost, energetic life had fled. The carcase was never more gorgeously draped; but the spirit had escaped. Just at that crisis of its fate, when, accelerated by the sturdy and ceaseless blows inflicted by hosts of Protesters, the Papal Church was apparently about to collapse beneath the pressure of its own massive corruptions, the lingering essence of

* *The Female Jesuit; or, the Spy in the Family.* Partridge and Oakey. 1851.

the system transmigrated to a more healthy and spiritual organism. It saved itself from destruction by a fresh incarnation. This new avatar was Jesuitism ; which, though in some respects clearly distinguishable from Roman Catholicism, has continued to serve the interests and gratify the boundless ambition of the Mother of Abominations, with a fidelity and constancy truly surprising. Thus the impending doom of Popery was indefinitely postponed. Reinforced by the secret agency of this ubiquitous fellowship, the decrepid old church revived, and strove to recover its lost dominion over the faith and fears of men. Even Catholic writers are frank enough to admit, what is patent to all, that this mysterious Company constitutes the bulwark and the right arm of modern Popery. For three entire centuries, the two antagonistic forces to which we have referred, as embodied respectively in the Jesuit and Protestant systems and institutions, have been involved in a harassing, truceless, but hitherto victorless, feud. At the present time, however, there are unmistakeable signs of the approach of a more desperate and agonising struggle than has been witnessed for a long period. There is a rustle in the unquiet air as of mustering hosts. Ears prophetic already detect the clangour of arms and the tumult of battle. The Jesuits are concentrating all their strength, intrigue, and cunning, in one last, convulsive effort to consolidate their empire of despotism over enthralled kingdoms and peoples. They are playing a deep game, with high ventures, for a rich stake. The prize upon which their ravenous cupidity is set, is nothing less than apostate England—the key and crown of the world.

In Dr. Achilli's recent work on the Inquisition, there is a remarkable chapter on the Jesuits, which can scarcely be read without experiencing sentiments of surprise, not undashed by terror. The masterly *exposé* of their ambitious plans of conquest, their sinister policy, and their concealed methods of working, sends a crawling sensation of dread through the soul, on finding that even in our own country multitudes are unsuspectingly exposed to their wily machinations. They, if any of the sons of men, inherit the subtlety of the serpent, without the harmlessness of the dove. They have acquired the art of playing on human hearts with as much professional ease and success, as the accomplished organist or pianist would display in touching off a new piece of music upon the keys of either of those instruments. Though brought up in the bosom of the Romish Church, and officiating at its altars, Dr. Achilli confesses that for many years he was ignorant of the extent to which Jesuit agency was employed and sanctioned. In particular, until enlightened on the subject by a "worthy" Jesuit, who had been his tutor in the *belles lettres* in the College at Viterbo, he had entertained no suspicion that the sons of Loyola were the

secret police and emissaries of the Inquisition ; habitually supplying to the Holy Office, from all lands, from every class of society, and from all religious sects to which they can obtain access, whatever information they can gather that is at all calculated to facilitate their perfidious projects. Listen to a few of the confidential disclosures of the communicative Father :—

*“The principal object of the Inquisition is to possess themselves, by every means in their power, of the secrets of every class of society. Consequently, its agents enter the domestic circle, observe every action, listen to every conversation, and would, if possible, become acquainted with the most hidden thoughts. It is, in fact, the police, not only of Rome, but of all Italy ; indeed it may be said of the whole world. Now the Dominicans, even with the assistance of the priests, would be altogether unequal to this task, were not the Jesuits themselves the secret officials of this police. The mere government spy seldom is enabled to arrive at the exact truth : it is difficult for him to get at the secrets of a family ; he is met with counter operations, &c. . . . But nothing of this sort takes place with the Jesuits, to whom no door is closed, no curtain drawn, no veil or shadow cast over secret or mystery. What they cannot learn from the men, they ascertain from the women ; what the father will not disclose, the son will reveal ; and what the master of the house may be desirous to hide, the servant may bring to light. The spy has need of frequent and lengthened research, whereas the Jesuit arrives at the fact at once. The confessional leads to many interesting discoveries ; and where this is insufficient, much is learned even from the children in the schools. . . . You know the church of the *Gesu*. Every morning at break of day, as the doors are opened, twelve Reverend Fathers ascend the steps of the sacred edifice, dressed in their robes and surplices, and seat themselves in their chairs of confession. At that early hour, who are they that present themselves to give an account of their sins ? Servants of both sexes, and all the old men and women who are stirring betimes in the morning, shopkeepers and workpeople ; in short, all those who are better acquainted with other people’s business than with their own. So that in less than an hour all the transactions and gossip of the city are related at these twelve confessionals ; from whence, at the termination of the audience, they are taken home, as you may imagine, to be examined, discussed, and, with due caution, registered as cases of conscience, &c. . . .*

“But our exertions do not end here. We have our nocturnal oratories, whither the elite of good society generally resort. We have besides our courses of special exercises, which are always well attended ; the conferences for the scrupulous, where they worm everything out of them ; friendly visitations, which are never deficient in supplying information. . . . Every one who is desirous of place or office, applies to us ; and it is impossible to be more courteous or zealous than we are in proffering our services. And what we ask of the government for our friends, we naturally succeed in obtaining. We supply families with servants, and change them when required. Consequently, every one is obliged by us, and entirely devoted to us.”

Such is the frightful condition of Rome. The description applies equally to Naples, Turin, and all other Italian states :—

“Look, for instance,” continues the Jesuit, “at this little town of Tivoli. No one stirs a foot but we are aware of it ; and we have no occasion to go out of our houses for information. I myself have been here seven years ; I have never ascended the staircase of any house in the place, and yet I am well acquainted with the affairs of every family that resides here ; what they are doing, what they are talking about, what their intentions are, even to the most minute matters ; in proof of which, the next time we are walking out together, ask any question of me respecting any person we may chance to meet, and you shall have copious information.”

If this fearful picture of sacerdotal ascendancy and all-pervading espionage, in lands that are now only a few days' distant from us, be calculated to justify alarm, what additional causes for apprehension will be found in the ominous fact, that untiring efforts are at the present moment being made to subjugate this Protestant community to the same degradation and bondage !

"But tell me," asked Dr. Achilli, "what do the Jesuits do out of Italy? For my part, I never could understand what business they could have either in England or in the United States."

"Still," replied the Father, "there are many in both those countries, and many more will follow. IT IS OUR DESIRE AND OUR HOPE, TO OBTAIN THE SAME INFLUENCE IN ENGLAND THAT WE HAVE IN ITALY. Protestantism in that country already inclines to Catholicism, and will do so still more, in proportion as the Jesuits gain ground there. . . . Observe now our method of proceeding in England. We get acquainted with the Episcopalians; our time would be lost with others; and while we praise their doctrines, we endeavour to show how near they are to our own. We compare the respective churches, their bishops with ours, the canons with the laws of discipline, the Mass-book with the Prayer-book, the robe with the surplice, and so on. The only point on which we cannot assimilate is our celibacy and their matrimony. And here we argue that, as it is a matter of discipline, the Church might alter it, should it be deemed expedient so to do, the Pope having the power to dispense with the observance. The clergy of the Reformed Church of the present day, both ministers and bishops, have for the most part an idea that the Reformation has taken away much which might have been retained. They begin to be sensible of a certain dryness in their worship, without either an image or a cross. We observe to them, that it would not be amiss to restore those customs which are harmless, &c."

"It appears to me that your mission to the British Isles is exclusively to convert their Episcopalian ministers to the Church of Rome?"

"Not them exclusively, but principally, as being the most accessible. We do not, however, altogether lose our time whilst looking after the sectarians also. In fact, some of us take the Presbyterians, and those who are called Dissenters under our especial care. In ingratiating ourselves with the Episcopalians, they become sufficiently friendly to evince no great displeasure, if we now and then succeed in leading away one or two of them from their faith. So long as we handle them gently, they never turn against us. But it is very different with the Presbyterians, Baptists, Independents, Methodists, and others of a similar class. *We cannot deceive them into a belief that their opinions approximate to ours; they would rather enter into a league with the arch-fiend than with us. How, then, do we proceed with them? Our efforts are directed to sow enmity between them and the Episcopalians. . . . From their mutual discord we gain an increase of power.*"

These startling facts respecting the habits, intentions, and movements of the Jesuits, were divulged in the year 1835. We need not pause to show how strikingly the accuracy of these statements has been authenticated, and these presages have been fulfilled, by the recent apostacies from evangelical truth and Protestant institutions that have taken place in our country. The first-fruits of the expected harvest have already been presented as a wave-offering before the altars of Romanism; and, meanwhile, the process of ripening upon many a broad track of English society, is rapidly going on. The last few months, too, have been exceedingly fertile in incidents illustrative of

the industry, earnestness, rapacity, and encroaching temerity of Rome.

Scarcely had we recovered from the perturbation occasioned by the contemplation of the picture of Jesuit conspiracy and daring, so vividly exhibited in the above-mentioned work, when our eye caught the announcement of a new book, under the arresting title of "The Female Jesuit; or, the Spy in the Family." Knowing the powerful temptations at all times presented to needy and inventive scribes to trade upon the excitement of the public mind when under the stirring influences of national crises, we involuntarily suspected the adoption of such a title to be a mere trick of authorship, intended to invest with fictitious attractions some performance that might otherwise have appeared as a candidate for popularity in vain. But a cursory examination of the contents, sufficed to dissipate this ungenerous surmise. It was found to be emphatically a genuine work, possessed of sterling merit and entrancing interest. It vividly narrates an episodal story of real life, steeped in the richest hues of romance. To the fascinations characteristic of fiction, felicitously told, it superadds the charms and gravity of truth. It embodies the thrilling records of a drama lately enacted; not in Spain or Italy, or any of the other classic lands of Catholicism, but in the very heart of England, and in the hospitable bosom of a Dissenting minister's family. Those who were the original spectators, and, to some extent, the victims of the plot, have, with much artistic taste and skill, chronicled its incidents and traced its development. The names of the highly-respectable individuals upon whom the unaccountable imposture was practised, though slightly veiled by the adoption of initials, are readily recognisable, and are ample vouchers for the entire truthfulness of at least that portion of the tale which relates to the residence of the "Female Jesuit" beneath their roof.

The fact that there actually exists an order of Female Jesuits in connection with the Romish Church, is not generally known. The idea of establishing a community of women was abandoned almost as soon as entertained by Ignatius Loyola, from the embarrassing difficulties he encountered in their government. But what the founder thus failed in accomplishing, has been more recently effected by his disciples. At the dawn of the present century, the law forbidding the employment of female agency was repealed; whereupon a French lady of rank and opulence at once promoted the organisation of a sisterhood of nuns, called "The Faithful Companions of Jesus," having aims and regulations similar to those of the Society of the Jesuits. This society has gradually spread itself over France, Germany, Italy, England, and Ireland; it numbers upwards of twenty convents, and includes in its community above 500 nuns, novices, and lay sisters.

There are also about 1,200 pupils from the higher orders of society in connection with the convent schools, exclusive of the day-schools for the poor. The members of this society are allowed to have no abiding home, but are moved from convent to convent, and from country to country, at the will of their superiors, without consultation or consent on their part, and sometimes at a few minutes' notice. If all these members are endowed with the same marvellous aptitudes for deceit and dissimulation, and the same consummate tact and cunning in carrying on the complicated details of a mysterious plot, that so infamously distinguished the heroine of this domestic drama, we cannot conceive of an agency more completely adapted to secure the treacherous designs of the Romish Church. It is, however, to be observed, that no satisfactory clue has yet been discovered that would positively identify her with this confederacy. "Whether she was self-taught and self-prompted in the art of deception," says the author, "or whether the almost supernatural ability she displayed was acquired in the school of the Jesuits, must be left to the judgment of the reader to decide, and the publication of this volume to elicit."

The structural arrangement of the book is admirable. The materials of the strange story are moulded into a sketch, instinct with life, sparkling with vivacity, and kindling with growing interest as it advances. No novel ever excited in us a more feverish excitement and impatient curiosity than we experienced in threading the labyrinths of human cunning and guile disclosed in this volume. We cannot abstain from expressing our admiration of the sweet, benign spirit that is imbreathed into the body of the entire work. Considering the deep injuries so recently sustained, and the consequent temptation to indulge in, at least, the reprisals of reproachful and denunciatory language, this surely is no ordinary triumph. Excepting some elucidatory intimations in the preface, there occurs, in the earlier portions of the book, scarcely a syllable anticipatory of the startling catastrophe. The unworthy character of the fair and fascinating hypocrite is never hinted at. The soul of the reader, surrendering itself to the guidance of the accomplished narrator of this "strange, eventful history," is speedily brought under the spell of a pleasant delusion that lulls all suspicion. It feels itself at once knit to the amiable family that harboured this finished actress; rejoices in the unsparing hospitalities and kindnesses lavished upon the orphaned one; sympathises in its anxieties, its watchings, and its sacrifices; kindles with the intense excitements felt as the crisis neared, and as the proofs of conspiracy, one by one, transpired; and, finally, explodes with honest indignation when the execrable treachery is at last unmasked, and the profound dissembler is confronted with the dupes of her elaborate

duplicity. In achieving this result, the writer has attained one of the most coveted distinctions of authorship. Having offered these commendatory remarks, so well deserved, on the mechanical arrangement of the book, we now proceed to give a concise analysis of its contents, and an outline of its marvellous story.

The work embraces three general divisions, each of which is broken up into numerous subordinate chapters. The first section describes the circumstances that led to the first interview of Maria (the heroine) with Mr. L—— (an Independent minister, residing in the western suburbs of London), her escape from the convent, and her reception into his family. The second part consists of an autobiography of the Female Jesuit, containing the experiences of seventeen years of conventual life, in connection with the "Faithful Companions of Jesus." This is the only apocryphal portion of the volume: as they were written by the heroine herself during her abode with the L—— family, and as the statements embodied therein constitute the substratum of her plot, no guarantee can be given of their authenticity or correctness. It is probably an amalgam of truth and fiction; since, from the familiar and vivid acquaintance she displays with the routine, discipline, and scenes of cloistered life, it is highly credible that she had passed many years in conventual seclusion and the training of a novitiate. Part three, "The Sequel," constitutes the bulk of the book, and the pith of the plot. The following are a few of the leading particulars, which may suffice for the purpose of exciting, though not of satisfying, curiosity.

On the evening of Thursday, January 18th, 1849, the Rev. S. L——, exhausted by indisposition, and the fatigues of a day spent in the visitation of his flock, repaired earlier than usual to the vestry of his chapel, and requested the pew-opener to send him tea there. Soon after six, there was introduced to him a young lady in a state of extreme agitation. She had been searching for his residence, or his chapel, for several hours; and, although success had at length rewarded her perseverance, she was ill at ease. She glanced round affrightedly, as though the walls had eyes and ears; but his calm and gentle manner soon tranquillised and inspired her with confidence. According to her own statements, she was an unwilling inmate of the convent at I——. She had been, by a gradual process, convinced of the deadly errors of Romanism, and longed for the liberty and light of the blessed Gospel. She had never seen a Bible, and was thirsting for unrestrained access to the fountain of living waters. The doctrine of transubstantiation had horrified her, as a species of cannibalism, the creature manufacturing and eating its Creator; the worship of the Virgin had impressed her as being idolatrous; the revolting

interrogatories of the confessional had outraged her modesty ; while the refusal of her confessors to permit her to consult the Scriptures, had awakened her suspicions. She wanted to read the word of God, and judge for herself where the truth lay. She had been educated, and was destined for a nun, a profession to which she looked forward with dread and abhorrence, but from which she saw no way of escape. It had already been postponed, from time to time, on various pretexts, and it was become impossible to evade it any longer. She had been induced to become a postulant in deference to the dying wishes of a beloved mother. All her nearest kindred were dead, so that she had no one whose protection she could invoke. Her only surviving relations were an uncle and an aunt. The former was a Jesuit priest, of high repute in the order, and was impatient for her to take the veil ; while the aunt was already identified, as Superioress, with one of the convents of the order, to whose objects she had consecrated her large wealth. Such was the sorrowful burthen of her touching appeal.

On the day succeeding this interview, she called, by previous arrangement, at the private dwelling of Mr. and Mrs. L——, when, after more lengthened intercourse and inquiries, an asylum was generously offered her in their house. Not wishing to abscond clandestinely, she refused to remain on that occasion. She resolved to return to the convent, and, having calmly pondered on the most suitable time and means for effecting her escape, promised to communicate the result by letter. She was accompanied to the convent-gate by Elizabeth, one of Mrs. L——'s sisters. Suspicions having been excited by her unaccountable absence, and by the strange lady who had been observed parting from her at the door, the convent was thrown into an extraordinary commotion on her account. Investigations were instituted, and conferences were held among the more distinguished mothers. To avert all danger, it was secretly planned that Marie should be immediately packed off to France, there to assume the irrevocable veil. Fortunately, she overheard sufficient of a conversation to premonish her of the impending doom, and put her on her guard. Only one day remained for effecting her deliverance ; if that were suffered to pass unimproved, her immolation was inevitable. She was sent out to execute a commission on the following and final day, under strict surveillance. Her dexterity, however, enabled her so to elude the vigilance of the spy-attendant that she wrote and posted a letter to her new-found friends, requesting that Miss T—— might be sent for her at six o'clock. The note was not received until half-past six, when it threw the family into an agony of excitement, fearing that by the time the intervening journey was accomplished, the propitious hour would have passed away. The heroic sister

instantly started, and, on reaching the rendezvous, Marie sprang out from the convent-gate, within whose shadows she had so long been tremblingly awaiting her arrival.

Immediately on Marie's domestication with her new Protestant friends, her first care was to write to the reverend mother, explaining the cause of her mysterious disappearance. Shortly after she wrote to her uncle, vindicating the step she had taken, and expressing her deep regret at the anguish inflicted upon him by what he would regard as her horrible apostacy. This letter was directed to "The Very Rev. Herbert Constable Clifford, G.V.A., Manotté, near Amiens." For a long period her mind was harassed by a haunting dread; every ring at the bell startled her; and the apparition of any lady in black at the gate used to throw her into the most violent agitation. Unwilling to continue burthensome to her generous succourers, she expressed a desire to meet with a situation as speedily as possible; and it was not long before an eligible opening unexpectedly presented itself in a kind and Christian family. Mr. and Mrs. S. had heard her story, and, feeling it a sacred privilege to aid the enfranchised nun, engaged her as governess to their children. The greater portion of nine months was spent in this occupation, during which she suffered much from ill health, which ultimately compelled her to relinquish the situation, and return invalided to her adopted home.

About this time a long letter, black bordered, arrived from her uncle; it was written in French, and announced her aunt's death. He deprecated the publication of her history,—upon the writing of which she had for some time bestowed her leisure,—for a period of twelve months; and promised to reward her acquiescence by settling upon her a fortune of £2,000, of which he had been constituted trustee. Its references to her apostacy, though betraying the anger of the priest, were softened by the unquenched affection he yet cherished towards her as the sole survivor of the family. Thus commenced a correspondence of a most extraordinary character, most ably sustained, and extending over a period of eight or nine months. The uncle, speedily dismissing from his epistles all topics of a controversial nature, interested himself in the improvement of her character, and the correction of her faults, with which he manifested a most intimate acquaintance.

One of the most prominent and engrossing topics of his later communications refers to a circumstance which first gave rise to suspicions of her veracity and the mystery which hung about her to the last. While residing in the family of Mr. S——, she had collected two several sums of money for benevolent objects: £10 towards a new church, and £5 for the Bible Society. The payment of these contri-

butions continued to be postponed from time to time, on one trumpery pretext or another ; and, though an explanation was often pressed for, it was invariably withheld, and promised on a future occasion ; but, when the period fixed for the disclosure arrived, she was always taken dangerously ill ; she would rupture a blood-vessel, fall into convulsions, or become delirious, so as to adjourn the settlement of the dreaded business. Many clouded hours were caused by this inexplicable concealment ; in fact, it became a leading feature in the development of the plot. After her return to Mr. L——'s, a fire broke out, late one evening, the origin of which was enveloped in mystery, but which the thoughtful reader will feel but little scruple in ascribing to Marie. On a subsequent occasion, when apparently ill in bed, on being urged to produce the money, she told Mrs. L—— it was at the bottom of her box, and directed her to take it. On opening the box, a scene of unexampled confusion presented itself. On diving to the bottom, the accompanying tickets were found, but the notes were consumed. The scattered lucifers and the nurse, who had been sent to the box a few days before, were made the scapegoats to bear the blame of the offence ; the latter, however, indignantly resenting the accusation.

During the entire month of March, 1850, Marie was subject to incessant and protracted attacks of hæmorrhage from the lungs, and which usually took place at midnight, when she would violently ring the alarm-bell, break the slumbers of the entire household, and bring them to her bedside. Often, at least a quart of blood would be found to have been discharged into the basin. After this frightful loss had been sustained for several weeks, a consultation of physicians was resolved on, much against her wishes, which resulted in a declaration that they perceived no grounds for serious apprehension. After this visit, all unfavourable symptoms vanished, and sanguine hopes were entertained of her complete convalescence.

Upon her partial restoration the correspondence with the uncle multiplied. Again and again he made arrangements for his projected visit to his niece, when her property was to be settled upon her, Mr. L—— having been requested to become one of her guardians and executors. Boxes, containing money, jewellery, and other valuables, belonging to her deceased mother, were promised to be forwarded ; but some fatality was ever occurring to prevent their transmission. Meanwhile Mr. L——, by these infamous lures, was tempted to expend considerable sums upon his *protégée*, on the deluding promise of speedy reimbursement. The excitement occasioned throughout the whole family by this suspense and solicitude, these alternating expectations and disappointments, was intense, and began to distract the mind of the pastor amid his multifarious and responsible duties. Several

trifling circumstances at length excited suspicion of foul play. Marie, unconsciously, was subjected to a most vigilant surveillance, the farce at the same time being, though with difficulty and deep repugnance, carefully kept up; the game gradually deepened in complication and intensity; her moves became more rapid and ruinous; light daily broke in upon the dismal and dubious obscurity of the past; one startling discovery after another was made, until at length sufficient evidence was collected to warrant her arraignment and condemnation as an arrant impostor. It then transpired, by her own confession, that the voluminous correspondence had been fabricated by herself, several copyists and translators, also her dupes, having been employed to transcribe and transmit the foreign letters; while the money collected for the church had been fraudulently appropriated to their remuneration. Her sufferings and bleedings were shammed, the copious discharges from her lungs having been first imbibed from a bottle supplied with bullock's blood, or from dead leeches concealed in her mouth. Her uncle was found to have no substantial existence, while her splendid fortune suddenly exhaled like the early dew, leaving her a convicted and beggared dependant. Sufficient money was furnished to pay her passage to Ghent, where she affirmed she had friends. Since then, however, she has been seen in London, and is supposed to be still residing in a Protestant family at the West-end. For further exciting details respecting this extraordinary *denouement*, we refer the reader to the work itself.

Altogether, this is one of the most marvellous and instructive works of the present times. The epistolary forgeries are triumphs of genius, mournfully prostituted. The management of all the perplexing details of such a concatenation of plots and perfidiess, displays a mental energy and a delicacy of tact, almost præternatural; whilst the character of the heroine, in its ever-varying aspects, some so soft and angel-like, others so dark and terrible, is a study for the psychologist and the Christian philosopher. Different views and conjectures will be hazarded respecting her motives, and the influences under which she acted; as to whether the plot was self-comprehended, or whether she was acting as the keenly-intelligent tool and emissary of the Jesuits. We have pondered the matter again and again, but no clear guiding star has appeared; all our guesses and speculations have failed to unriddle the seemingly insoluble enigma. We anxiously await additional light.

BAILEY'S ANGEL WORLD.

WHEN we heard it stated that Mr. Bailey intended to publish a poem with this title, some time before it appeared, our expectations were raised. We had read the author's "Festus" two or three times, and the first time, we must confess, with most thrilling interest, though it will not so well bear a second perusal,—a test which works of the highest genius court. It must be admitted that its reaches of thought are great; its flashes, of almost supernatural brightness; its imagery, happy and appropriate; yet the design and tendency are not happy. It might, with great propriety, be called the Ministry and Reward of Evil. In our severer moments, we have styled it the Doctrine of Devils, teaching, as it does, universal salvation, not excepting that of the Arch-Fiend himself. Its scenes are mainly on earth, and it possesses more of human interest than usually belongs to such abstract speculations as the origin of evil and the law of existence. With some very forcible analogies between the material and spiritual worlds (an ample field for an ideal and truthful nature), there are the wildest extravagances,—morbid, spectral, and unnatural imaginings; and often a complete jargon of unintelligible matter. But, we repeat, we are much indebted to Mr. Bailey for many profound spiritual truths, well illustrated. Mr. George Gilfillan has aptly described him as a lunatic archangel. We know no writer more open, and justly, to severe criticism; for he is great only in parts, and at times. He has little of that perfectness, roundness, and full development, which are characteristic of true genius. He is not surrounded with sunshine and flowers, strength and majesty; but he glares in the night of nature with an intensity which gives him the most vivid conceptions of what he has seen.

Our purpose, however, is not to review "Festus," but the "Angel World," a more recent production of the same pen; and we have noticed the author's former work merely because it suggests some reflections on the present. This, we assert, does deserve severity, not only on account of its teachings, but on account of its style. We pronounce it utterly unworthy of the author's fame. Though not so extravagant as "Festus," yet it leads to the dread inference, that, unless the author is frenzied, he is weak and puerile.

Short and unpretending as the work appears, it is one of high ambition and pretension, and a bold plunge for fame. The subject calls forth the highest efforts of the imagination, treating of a life of which

we have so little knowledge or example, and where an attempt at imitation would be obvious. Worthily to treat of the life of angels, a man must have no little of the angelic nature ; or there is great danger of bringing the domestic manners of the angels, or else himself, into contempt. The hazard of attempting such a theme is obvious, especially after Milton had already sung what appears to be the burden of this song. To measure strength with him, must argue either much valour or much temerity. We allow that there is here no imitation ; nothing Miltonic. The author is quite original in his style. He presents the angelic life in quite a new dress ; more juvenile, more genial, more polished ; more fashionable, drawing-room, sentimental, rose-water like. Has he equalled, or excelled, Milton ? If so, he must be amongst the crowned heads for ever. If not, he has here added nothing to our literature, but only impaired the brilliance of what we had. His angels talk and act wondrously like men and women in the fashionable circles, and not like the most sensible of our race either. The nearest approach we know to Mr. Bailey's idea of angelic nature,—and we say it seriously,—is in the work of a scoffer against things sacred ; we mean Lord Byron, in his " Vision of Judgment." As instance these lines :—

" The cherubs and the saints bowed down before
That arch angelic Hierarch, the first
Of essences angelical, who wore
The aspect of a God ; but this ne'er nurst
Pride in his heavenly bosom, in whose core
No thought, save for his Maker's service," &c.

One passage in Byron's poem certainly redeems it. It is the most truthful and serious in it, and far surpasses any of Mr. Bailey's conceptions :—

" But, bringing up the rear of that bright host,
A spirit of a different aspect waved
His wings, like thunder-clouds about some coast
Whose barren beach with frequent wrecks is paved.
His brow was like the deep when tempest-tossed ;
Fierce and unfathomable thoughts engraved
Eternal wrath on his immortal face,
And where he gazed a gloom pervaded space."

" Blackwood " said, in 1822, " Milton alone has ever founded a fiction on the basis of Revelation, without degrading his subject. He alone has succeeded in carrying his readers into the spiritual world. No other attempt of the kind has ever appeared that can be read without a constant feeling of something like burlesque, and a wish that the Tartarus and Elysium of the idolatrous Greeks should still be the Heaven and Hell of poetry. A smile at the puerilities, and a laugh at the absurdity of the poet, might then be indulged by the reader, without an apprehension that he was guilty of profanity in giving it."

But Bailey has adventured still further, and laid himself more open to censure ; for his fable is a pure one. So far as we can tell, it has no foundation in Revelation, but is a simple allegory. He is much exposed, it is feared, to Byron's censure :—

————— “ all men know
The make of angels and archangels, since
There's scarce a scribbler has not one to show,
From the fiends' leader to the angels' prince.”

But it is chiefly for his departure from “ the well of English undefiled,” and to censure “ the coinage of strange phrases in his brain,” that we think the work of Mr. Bailey is to be noticed ; for, if a man will write becomingly and consistently of angels, the world would be likely to be benefited by their acquaintance. With these preliminary remarks, we proceed to notice the poem.

It opens with a description of the “ divinest epoch of the world,” wherein the history, or rather fable, has its existence. There was, at this time at least, if not before or since—

————— “ a smile
Enkindling on the countenances of the suns.”

The first scene is in a “ pure and *happy* star,” which must be a different kind of star from those we are in the habit of seeing. In this peculiar star, sitting at table, were “ God's selectest angels.” These choice spirits were employed in drinking and passing round the heavenly wine, the colour of which was, it seems, *blue* !

“ The bright blue wine, as though expressed from heaven,
Glittering with life, went, moon-like, round and round,
Times sacredly repeated, 'mong the gods.”

It appears that, though the angels were collected together in one star, probably at a party, as the chosen guests of one of the angels, yet “ each had earned his star,” and, therefore, owned one. Whilst thus engaged,—

————— “ surprised in *holy* ease,
A young and shining angel ——— ”

appears amongst them, covered with dust, and standing silent. The angels rose from their seats, and,—

“ Bowed the head, and stretched the hand, ere yet
One welcoming word were uttered.”

They place before the guest rather a hard kind of bread, made of “ golden wheat,” and the blue “ wine of life.” The “ cherub chiefest of them all” then speaks to the bright stranger, and inquires from what orb of “ *starry* nature” he has come, and assures him that they are ready to do what they can for him ; for which assurance the angel thanks and blesses them. What follows, we despair to convey any notion of in ordinary language ; it belongs to the transcendental, and so the author must speak for himself :—

“ As he ceased
The air became all incense, and the skies,
As though endowed with *native sun-life*, showered
Around on all their iridescent smiles.”

The cherub host, disclaiming all merit, inquires again,—

“ While yet the day doth solemnise the skies,”—

(a redeeming line, quite of the Elizabethan era) the purpose of his visit, which he had neglected before to tell. He rises again, “ immortal as the morn ” (which, by the by, we always understood to die daily in all latitudes, after a brief existence), and speaks with a *bright* utterance though soft, like—

“ The voice of very silence musing.”

A very poetical idea. He then proceeds to speak of the rejection of God's rule by a rebellious orb, and his own exile therefrom ; after which, he might have wandered

“ Through the blank of lifeless night,”

(an original description of Chaos,) had he not

“ Caught afar the friendly glance of their extreme and most *felicitous* star.”

Further, he recounts the rebel's deeds, to inspire gratitude in them, and to further bless God,—

“ Who hath put it in your hearts to share
These bounties with the stranger ye enjoy.”

This rebel orb, it appears, was ruled by his sire, an *angel* named Abiel,—his own name is Beniel,—known on high as “ his sole son,” but whether the sole son of Abiel, or of God, does not clearly appear ; the inference is—of God, though followed by an immediate declaration that they are all sons of God. This *angel's son*, it seems, had *framed* this world, and had “ with life endowed ” it ; and there

“ Peace, piety, and innocence, and joy,
Made up the *square* of being.”

A being four-square !

“ Worship was
The very air they lived in ; righteousness
The ground they *trode* and builded on.”

To tread on righteousness, after all, was hardly becoming. He describes it as a land of “ incessant sun ; ” and yet there was, strangely enough, a permanent rainbow, though the skies were by “ ne'er a cloud *deformed*.” Here, we know, clouds are a great beauty in the landscape. This rainbow's colour was “ *sterner* than amber ! ” A stern rainbow would be a curiosity certainly.

In this favoured spot there dwelt two angel sisters, “ the daughters of the Lord of gods and men ; ” and, of course, they were heiresses, no less than “ star-dowered, light-portioned : ” the one sister “ proud ” and lofty—

“ like a night
Of stars, wherein the memory of the day
Seems trembling through the meditative air,”—

possessed by one thought, "that thought a mystery;" the other was so happy and cheerful, that

"Her sigh seemed happier than her sister's smile."

Of these sisters, the elder was the stranger's betrothed, by his sire, and she was the most beloved by God; though her younger sister was to enjoy the "fair domain" before the elder entered on it. The younger, it seems, had reigned for

"Many a moonlike age over her select dominion,"

when preparations immediately began for the wedding of the eldest and the illustrious stranger.

Though this was a land of perpetual sun, it appears that the stars were visible, and one of sword-like shape appeared about this time for two *nights*; and when the third

"Morrow morn waked out of darkness into daily light,"

(so that, it seems, they had day and night too,) bands of angels appeared on the orb,

"Exceeding far the holy beauty of the original tribes."

With them the angels (whose love had been before altogether for God) fall in love. The new comers declare themselves

"Youngest offspring of the heavens, children of bliss and knowledge."

"That they were spirits of *freedom*, and their suit
And servage *voluntary*,—whence alone
Budded what little merit they possessed;
As otherwise their gracious Lord, they said,
Were mocked with forced compliance."

So far, as it appears to us, good; but our author,—who seems to be a fatalist, and to regard free-will, or rather its assertion, to be the cause of sin, and fatalism the sum and substance of virtue,—thinks otherwise. This doctrine of free-will they profess to have come to preach, and against which the angelic visitant indulges in a tirade which it would have gladdened the heart of Luther and Calvin to hear:—

—————"free-will the synonyme
Of selfish nature, as opposed to God.
Blown up with self-conceived deserts, and proud
To prove its own an independent power;
Held, in duality, with Him on high.
Vain, foolish, impious thought, for aye begone;
With all things false and foul for ever cease!"

For anything that the allegory proves, it were quite as easy to say,—

"With all things good and fair for ever stay!"

Then follows, confided to the stranger, a secret secession. He thrones himself in Judgment-hall, "uttering *decrees*" with singularly little effect, considering that they were "predestined as of yore."

"The disaffection spread." The new comers gain access to the imperial bride, and then to her "nurse divine, immortal wisdom," since her birth, "in the arcanest heaven."

"The wily wanderers whispered her away,"

and then gained the bride. Not so the younger: she remains firm, and still teaches our author's, or rather the angels', theology; namely, a God

"Whose action is all freedom; whose repose,
Necessity; whose only word is *Fate*.

* * *

To harmonise creation, and reduce
The pure perennial war of good and ill,
Into the musical peace which rules in heaven;
Peace, *victress* of all war."

Though musical *pieces* are common enough, yet we never before heard of a musical *peace*; and it is curious, also, to see her transformed into a victorious warrior. She further teaches a doctrine which must be very palatable to his Satanic Majesty, if, indeed, he has any pleasure in producing good:—

"*The secret harmony of good and ill,*
Which *being* with *existence* reconciles
In the mid axis of necessity,
Prevails and hallows finally the whole."

It certainly would be no difficult task to reconcile being with existence, without recourse to an axis for the purpose; though not so easy to make essential evil essential good.

There then follows a most unintelligible rhapsody, in which the sun is made to "wade through the golden waters of the world up to the top point of the tower of time;" man's clay tempered with "the anti-natal wave of Paradise;" "souls perfused with earth-pent vapours and the reek of time, sitting preaching perdition;" "restful stars," &c., &c. The "elder excellence rules with a random hand *the all but full totality* allotted her," and grants all their desires, until it becomes treason to dispute her word. At last Wisdom departs, wringing her hands, and mocks the younger with the word "*farewell!*" which the angel says was impossible. She still lingers, and at last, singular to relate,

"Upon her *own* bright wings she took to heaven."

The conspirators welcome her departure with triumph, and hail the elder sister queen and empress, an honour she, with "pride-blinded soul," accepts. The angels' court is forsaken then of all suitors, except those who came

"With false fictitious cause to scoff and jeer."

A decree of banishment is issued by his betrothed against him. He essays to speak, but is manacled ; and, seeing his mistress, and

“The wretched end of all such mortal sin,”

at last gets out a few words, in which he declares his unalterable attachment to her, and predicts a change. She answers with a trembling smile, and he departs.

The elder sister, not wishing, or daring, to put the younger to death, confines her to a cloister, excepting that she is permitted to tend her charities, like a nun, in homely guise. The angel obtains stolen interviews with her, and she is mocked as his bride-expectant and his spouse. Luxury and revelry now prevail in the court of the elder sister, whilst the younger sits at her gate, crowned with ashes ; and she is daily led in, clothed with sackcloth, to make obeisance to her sister. A few remain faithful, who comfort the “angel child.” The stranger then relates how he and she met in the wilderness, and prayed together for a change. Some maliciously charge her with attempting to supplant her sister in the stranger’s affections. We are here informed that the elder sister is only undergoing

“The purifying suffering of sin.”

After which, occasion is taken to give utterance to a wonderful truth ; namely, that there are *secrets* known only to Him who laid their *foundations* ; which foundations, or secrets (it does not clearly appear which),

————— “trembling stand
Upon the countless columns of the air.”

The elder sister, hearing and believing the imputations of treachery against the younger, is very wroth with her. She sits daily “ministering blind justice,” and admiring and praising her jewels. On one of the younger sister’s days of humble suit, the elder sister asks her if she designs to supplant, which the interrogated denies. Then follows a colloquy between the two about worship, which ends in the imperious queen *swearing* to *abjure* (we always understood an *abjuration* to be itself an *oath*), by her crown, the exiled prince, and commissioning her sister to inform him. The speech is applauded, when suddenly all the jewels fall from her crown, “to enrich the dust.” She is dismayed, and her court slink away. Her sister remains sitting at her feet, and takes occasion to remind her of a friend and lover worth more than all the jewels, and for asking hers. Her answer is, “No more ; I have cast my lot ;” and she disappears.

Then a dreadful sin is ushered in by signs, one of which is, that the lies of the rebels form rings of darkness round their heads, by means of which they come into collision with each other ; yet, stranger still,

they grow lovelier, and the object of their worship is described in the following mysterious lines :—

“ The esoteric truths which nature veiled,
Of the one triplicative essence ; there
All Cosmogenic and Theurgic lore,
Without consideration, open free
To the enraptured eye.”

Which we would defy any one, besides the author, to imitate or explain. “ None but himself can be his parallel.” These “ enchanting mysteries” are conducted with *smiles*, although the omens increase and the darkness of the atmosphere thickens. A faithful sage, of dominant lineage, has “ one moment’s fragile converse” with the chief, when reclining, half dissolved with sleep, on fragrant flowers. He bids him arise, in reply to which the chief utters a plain and great truth :—

“ Those live who how to spend their life know best ;”

and a declaration that their “ rest is contemplation.” He bids the sage return in the evening, and he will show him what they worship. What further passed between them, is not divulged. The sage returns accordingly, and finds the chief slumbering. The sage is spell-bound, and becomes an apostate ; at the relation of which, the select angels all weep for the first time. In saddest tone the heavenly stranger resumes his narrative, and relates that the rebels assembled in the outskirts of a wood, with song and dancing, the former of which is thus described :—

“ *Forth flashed the song,
Upwards, like earth-born lightning.*”

Another curious phenomenon, peculiar to those regions, and, of course, not to be measured by our notions of what is natural, we never having been in such celestial empires.

In the midst of the revelry, a monstrous dragon rushes out of a cave, and proceeds to the sea to drink :—

“ With stormy joy
Gnashing his steely teeth.”

The aborigines are all struck with dismay ; and one of the latest converts asks the rebels if that is their God. They answer, “ It is.” He then asks if they are bound to serve him. They answer, “ Yes !” with a command to bow the knee, at which the monster vouchsafes “ a hot and lurid smile.” The aborigines all prepare to go ; but not so ; the chief calls for the monster’s victim. They seize the recanting youth, and throw him at the monster’s feet ; but he disdains him, and demands the royal bride. The majority are seized with consternation, whilst

————— “most base resolve
Filled up, like molten lead, the others' hearts.”

The younger sister then kneels to the idol, and beseeches mercy ; and in her entreaty uses *superlative* reasons, full of adjectives, but calculated, we should think, to have little weight with the beast. She describes her sister as living “a pure, *perpetual* blessing” (certainly not pure, and certainly not perpetual) ; adding, that “from her hand came *boundless* bounties ;” that “her bright heart with *love-light* glowed, *for ever* at the full ;” that her very footsteps gladdened what they touched,—

————— “as the waves
Leap into light, and vanish in a smile.”

It is, perhaps, scarcely feeling to criticise this impassioned appeal ; but we should much fear the qualities recounted must have whetted the monster's appetite with a still more voracious relish. Her final appeal surpasses all the rest in power. Hear it :—

“But let her not
Be out of life abolished, who hath done
Such good, *and been so harmless at the worst !*”

The elegance and conciseness of the phrase “out of life abolished,” will be observed ; and the picture of innocent harmlessness must have been irresistible to the tender feelings of the beast. Alas ! our fears are realised ! The beast calls the suppliant a “she fool ;” which epithet, indeed, she had gone far to justify ; and, perhaps, the artist had intentionally made her speak like a fool, in order to introduce this powerful, delicate, and original expression into our literature. The angry terror proceeds to state that the reasons given for life are the strongest for death ; and that, if she does not bind her sister to a rock, to which he points, he will eat them both :

“His tongue then ceased
Its frightful thunder clang ; nor spake he more ;”

that is, until he spake again.

Her recreant subjects go to her sanctuary, where she is with her future lord, the narrator, (though how this is brought about does not appear,) seize her, and tie her to a lone sea crag, where, dreadful to relate, she is

“For the monster's evening victim left.”

The monster's supper, in less poetical terms, we presume !

Now comes the romance, the chivalry, the knight-errantry of the affair. The spirit of her bridegroom betrothed is, of course, aroused to undertake a rescue (though it does not appear he used any resistance when she was taken) ; and his setting out is thus described :—

"The lightning steed
Which pastures on the air, and is the sign
Of the Divine destruction of all world,
The sparkles of whose hoofs, in falling stars,
Struck from the adamantine course of space,
Stream o'er the skies, in swift and solemn joy,
Came trembling at my call. A lance of light,
A sunbeam, tempered in eternal fire,
I in my hand assumed, and forth we fared."

This is a good specimen of the author's merits and defects. His conceptions are not spiritual, or heavenly, although he makes use of some heavenly machinery. There is great immaturity and puerility in them. The monster proceeds to "wade greedily" through the waves to his prey, amidst the light of falling stars and lightning, which are described as

"Lamping the red horizon fitfully,"

The prince drives on to meet the creature, "like an inevitable storm," kills him with his sunbeam, and rescues the maiden from destruction. He hears

"A voice as of a star cloud in the sky,"

approving what he had done. A rainbow appears, and a dove nestles in his bosom. The recreants are in trouble, and strive in vain to bring their god to life again. For fear of pestilence, they at last resolve to offer the god's body as a holocaust to his soul; which they proceed to celebrate, the *queen* (whom we had supposed to be still chained to the rock) at their head—(she seems to retain a singular attachment to her savage and fallen admirer!)—with a "vast mass" of pompous cities. Whether the author means that the mass was celebrated over his remains we cannot determine, as he does not describe the ceremonies. A horrible thought all at once strikes them,—to destroy the chivalrous prince. Here there is such a jumble of confusion that we cannot determine whether the *royal bride*, whom he had delivered, is the queen of these rebels or not. We had all along understood that she was; but now the prince is represented as watching over her, which leads to the inference that the queen's sister was the intended victim, and not the royal bride. This mystery, with all the penetrating power we can bring to bear upon it, we cannot unravel. They approach the prince in this situation, and ask him, in proof of reconciliation to them, ere they depart, to attend and witness the "incrementation" of the monster. He, knowing their intentions, consents. When arrived, they ask him to revivify the beast, which he refuses: upon which the queen exclaims:—

"Have done with him! I own him not,
And have forsworn him. Let him die the death."

They bind him ; and, though he, like our Saviour, has almighty power, not, however, *inherently*, but "transfused" into him, he permits them. The beast is burning *three days and nights*, and they cast him on the "abhorred bier" of "that carnal hell impersonate," when he is "caught safe in the cool bosom of a heaven-sent cloudlet ;" and, as he ascends, the "columned execrations of the crowd" follow him, but near not "the prospect of his *feet*." Whether the prospect belonged to the execrations or the feet, is not quite clear, but the passage is equally appropriate either way. Probably the angel could see the execrations below him, with his feet. He flies to the rock, releases the maiden, and carries her to a "lone star." Continuous night falls on the "wretched orb," and all vegetation dies, until it "glode a black abomination through the skies," and they, for the first time, use "fire for light." They seize and imprison their queen, until she becomes

"wrecked in soul,
Scarce floating on the ages ;"

and such awful confusion prevails, that "the stars shuddered,"—another most singular and unique phenomenon, of which *we* can have no conception.

Having seen the history and tragical end of the beast, we think we have a twinkling or glimmering of light on the subject ; for, on reference to Revelations xii., we find the heading to be as follows :—"A woman clothed with the sun travaileth. The great red dragon standeth before her ready to devour her child. When she was delivered, she fleeth into the wilderness. Michael and his angels fight with the dragon, and prevail. The dragon being cast down into the earth, persecuteth the woman." The author probably got some portion of his narrative here ; but there are material differences, which render it a new Revelation, and, as such, we suppose we must receive it.

Proceeding with the narrative, the heavenly stranger relates that the rescued one, awakening from her trance, and hearing a wail of woe, appeals to her deliverer to intercede for the sufferers ; at which the divine dove in his breast stirs, and the pair descend again to the rebellious orb. He then commands the air and water into fire, to purify it ; it is involved in flames, and the nations all flee to one spot. Amidst the desolation, the sword star again appears in the heavens, and afterwards becomes transformed into a "sun bright cross," on sight of which

"All the seeds
Of life leapt upwards in the face of heaven."

This must have been a curious sight, to see seeds, and especially seeds of life, which seeds of life are leaping up, and not only leaping up, but leaping into the face of heaven. We assume that there was no

aggression or indignity intended, but that, like dogs, they so leaped in pure delight and gratitude. This cross is for salvation, though the stranger laments its little effect :—

“Ceaseless as is the war ’tween good and ill,
Which win and lose *eternally* in turn.”

So that, it appears, there is no hope of any material change for the better; that the world is to go see-saw, see-saw, eternally, by fate; that is, by *God's will*; and that he intends the devil and evil to have for ever equal jurisdiction with Himself. Doctrine most enlightened!—we had almost said, most blasphemous! He proceeds to relate, that he gave the maiden a universal key, and directs her to proceed to her sister's dungeon, release her, and assure her of his unaltered love. From this it appears clear that the intended victim was not the “royal bride;” but whether the author has got confused, or we are confused, or the whole is resolvable into an intended feint upon the beast, we cannot determine. The maiden goes on a wind to her mission. In the mean time, the angel resolves to go on a mission to God, to intercede for her sister :—

“And that the *prayerful love* of that bright maid
For her *beloved sister*, might receive
The seal of God's acceptance.”

This is not quite Mariolatry, but something like it; it is not the intercession of the mother with her son, but it is an intercession that a sister's prayer may be accepted. Before the angel goes, he casts a look to “the world wreck,” and sees the sisters there locked in each other's embraces. He then hears a voice, like the matin bells, on the day

“Named in the *breast laws* of each starry orb.”

We presume he means the marriage-day; but the “*breast laws*” of an orb! Well, let that pass. It is the maiden exhorting her sister to deck her with the “*weeds of righteousness*” for her bridal. Overjoyed, he speeds away through space, harmlessly encountering “the monster's foul earth, dust, and death-night,” monsters stranger and more rare than that Caliban whom Trinculo, in “*The Tempest*,” found, and under whose gaberdine he wished to shelter from the storm. He also passes “skull-like orbs.” He then states, that, driven by weariness and hunger, he had taken refuge in “the angel world,” where he was then being hospitably entertained. He asks who will accompany him to the bright throne of God the Father. Seven angels at once volunteer, but the chief requests his further stay. They worship, and then rest—

“Shading their faces with the plummy gold
Of their *space-searching pinions*.”

The latter is a figure to which we must accord the merit of being

eminently original and happy. Another beautiful passage immediately follows, descriptive of morning :—

*" Morn, like a maiden glancing o'er her pearls,
Streamed o'er the manna dew, as though the ground
Were sown with star seed."*

The guest and his escort depart ; and here immediately occurs another passage in the best manner of our author :—

*" Till at the brink of a vast river they
Arriving, halted, which pervaded heaven ;
Swift as a cataract, yet unbroken ; still
And level as the mean line of the sea ;
Thick with chaotic matter and unformed.
Like the volcanic blood which bounds unseen
In veins of lightning through earth's cavernous heart,
Mid ruined orbs, like broken ice-lumps, rolled,
Melting and crumbling, to the ocean deeps
Of vast eternity, it gushed along.
Its depths were darkness' self ; but every wave
Which curled out of the mass, seemed light alive,
Though but an instant."*

Seated on an eminence, looking at this river Styx, the angel-leader asks what they can see beyond it. They answer, " Nothing ;" but he says he can see the heavenly land to which they repair. He descends to the water, makes a libation, bids the waters be changed for ever, and they at once become waters of life,—

*" Flashing with light celestial to its depths
Of bottomless infinitude."*

With the branch of an olive-tree he sprinkles the band with the water. They embrace, and embark in a boat, in which they swiftly pass the waters, which gives rise to a beautiful reflection of the author's, for *he* speaks now, and that with far more beauty than the angel ever spoke withal :—

*" Those upon whom the bright, seductive sea
Smiles, wreckful, and sincerest smoothness feigns."*

They reach " heaven's azure shores." On that land their every footfall vibrates with music. They all again embrace their chief.

*" ' Here let us build,' said he, ' a tower of light,
That all upon the farther side may know
We have in safety crossed the flood.' Himself
Placed the foundation-stone ; and one by one
Masses of dazzling adamant, which starred
The shining shores, like flowers that fringe the banks
Of woodland brook, they piled up altar-wise
At his command. On every stone, engraved
In gleamy darkness, was the name of God ;
For every star a stone, and every name*

A separate title symbolising love.
 A sheaf of lightning on the head he placed,
 Which with the skies innate communion held,
 And burned in correspondence. This was all
 With the pure blessing of perfection crowned."

They pursue their journey, and stretch the "light-related wing,"—another very happy description,—ascending towards heaven's "*light-uttering splendour*." This is mannerism and excess. They are suddenly at the gates of heaven, which "seemed the essential universe ;" but, as they are about to enter, miss the hero, if it be no profanity to call him such. Their doubts and silence are soon resolved ; a voice on high inviting them to enter, is that of their leader and former stranger guest. They obey

"The word magnetic, the Divine constraint,"

like good and elect Calvinists, the blank and absorbing atmosphere of whose creed is well expressed in the following lines, describing the heavenly state :—

"All was silent ; one sole voice,
 Through the serene eternity of heaven,
 Streamed upwards to the ineffable ; nor harp,
 Nor hymn, nor breath beside ; nor thought, nor hope
 Of all creation, but therein was bound."

The extremely happy state of some of the Hindoo fatalists, who have professed to lose personal identity, is here well described, and seems to be the *summum bonum*—the highest heaven of our author. The Son then offers a mediatorial prayer to the Father for the fallen world ; the reply of the Godhead "uttering love in laws more broad than light." This admits of two constructions, but both equally unfortunate ;—either that the laws were more broad than they were light, which, by the by, would be a good description of our author's theology ; or else, broader than light, which, perhaps, expresses his true meaning, though requiring further interpretation. The Father, in expressing, in orthodox terms, the mediatorial rule of the Son, describes the starry world as

"The illuminated missal of the skies."

He addresses the Son, however, as "the angel-man," a new existence of which we have previously no record. He goes on to say, that in him shall "*sin and death be sanctified*." The sanctification of sin will certainly be an era in the Divine rule, and places Satan's mission in rather a curious aspect ; especially when "vice" is also made "virtue," and "earth, heaven," and "each fault" is resolved into "a pure possession and a stronghold." The mediatorial prayer is accepted, and the rebellious earth rises to the heavens, and the bride and her sister are seen, the one in imperial majesty, the other at her feet. The

former requests her sister to watch her Lord's coming, predicting he will not come to her who "wrought him so great bale." At midnight the watching maid prays; the "angel-God" approaches; the sleeping bride arises; he takes her sister by the hand, and asks what her reward shall be; she disclaims all merit, and refers him to her sister, the queen, as predestined his, and begs that the whole may end in her espousals; at which the elder sister falls down and weeps. He raises her, and wipes her eyes, at the same time declaring the one his sister and the other his bride, giving utterance to the sentiment of St. Paul:—

"The Father to the Son gives all in time;
The Son restores all in eternity
Unto his Sire, and I myself to Him;"

and thus ends this "strange, eventful history," with a happy denouement; and all are blest.

We had marked other passages for extract, but our space forbids. We have thought it better to give the whole narrative as the best critique upon the performance; and, whilst we regret the length to which that narrative has extended, we have forborne any more remarks of our own than such as seemed to be immediately suggested by it. This is an extraordinary work, which must be our apology for the length of our notice, not called for, otherwise, by its merits. For though we have been candid enough to give the best passages, in our judgment, as well as the worst, yet we are bound, on the whole, to say, that, as a literary performance, it is as great a tissue of absurdities as, perhaps, ever saw the light, under the sanction of an equal name. We have not ventured to enter much on its theological bearings, as they would have led us far beyond our limits. As an ambitious attempt by a poet of real power, it will, no doubt, assume a certain place in the literature of the day; and we could not, in justice, pass it over without entering our protest against it as a blot upon our letters, and one which all authors should be deterred from imitating. The severity of the critic ought to be proportioned to the rank and power of the offender; for what a man like Bailey writes, would, otherwise, it is to be feared, be a precedent and an excuse for "fools to rush in where angels fear to tread."

THE STILL SMALL VOICE.

“THE still small voice!”* No part of Elijah’s history astonishes us more than this wonderful manifestation. We are ready to exclaim as we read it—Where is the God of Elijah? or where is Elijah’s faith? He that had dared to rebuke the King of Israel to his face; who had dared the threats of haughty Jezebel; who had been able by his prayers to open and to shut the windows of heaven; to call down fire upon the enemies of his God; to restore the dead to life; to vindicate the Divine honour before the whole assembled congregations of Israel, and slay, in their presence, four hundred and fifty prophets of Baal with the edge of the sword, he now trembles, and flies at the threats of a woman, and, for fear that he should lose his life, prays that it may be taken: “And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.” How strange does that voice sound from under the juniper tree! where he rests after having fled into Judah out of the confines of Israel, and, as if afraid, even there hides himself a day’s journey in the wilderness. The greatest and best of men have had their faults, and none have ever attained perfection on this side of the grave. The strongest faith, the firmest courage, sometimes gives way, and makes even the most illustrious of saints a spectacle of pity to the weakest and most obscure.

We hear no answer to that solemn question which met the prophet in the cave at Horeb: “What doest thou here, Elijah?” Had he not fled without a Divine command, and trusted to his feet when he should have trusted in his God? Had he not left his work, and that, too, immediately after the greatest of his successes? Has Elijah nothing to reply, but by an indictment of the people? Has that tongue which should plead for them in prayer, become their accuser before God? “Lord, they have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.” In the main, that accusation was true; but it was too sweeping; and, if it had been altogether true, it would not suffice for his vindication. The rebuke sounded in his ears again, and it remained unanswered: “What doest thou here, Elijah?” Ah! if this had been the only passage in his life, he spoke too well when he said, “I am no better than my fathers.”

We shall notice the signs that preceded this manifestation of God to Elijah.

* 1 Kings xix., 11—13.

The prophet, having uttered his complaint, is directed to go out of the cave and stand upon the mount before the Lord. While he stood there, a most extraordinary scene passed before him, the like of which, perhaps, had not been witnessed since the days of Moses. First, a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but, it is said, the Lord was not in the wind. It came from him no doubt; God was in it, as he is in all his extraordinary works, but he did not in it manifest himself to Elijah. He did not answer him out of it as he did Job. His hand of power was there, but not his voice of mercy. Next there came an earthquake, yet more terrible than the wind; but the Lord was not in the earthquake. Still must his servant wait before he can hear what God the Lord would speak. After the earthquake a fire, still more fearful than either; and yet the Lord was not in the fire. We may imagine what Elijah would feel under these awful tokens of the Divine Majesty, and still more perhaps at every solemn pause, destined to be broken in upon by some new prodigy. But what, we may inquire, was the design of these terrors? What was the scope and intention of this vision? Was it intended to reward the prophet for his zeal for the Lord of Hosts by such a display of the Divine Majesty as had not been vouchsafed to any since the giving of the Law? Was it that Elijah, who was now grown weak in faith, and faint in his work, might be certified of the Divine presence with him, and thus be confirmed and re-established? Was it that his mind, now inflamed with anger and zeal, might be *soothed* and instructed more fully in the ways and method of God's providence and grace? Was it to indicate to him that, however terrible his ministry had been and that of his successor should be, both would be followed by a time of mercy,—the trumpets of wrath being hushed into peace, and the power of God again experienced, which actually took place under the reigns of Jehoahaz the son, and Joash the grandson, of Jehu? We cannot divest ourselves of the impression, that in these signs there was some mixture of displeasure and rebuke; for Elijah, in this very case, is represented by the Apostle Paul (Rom. xi., 2) as making intercession AGAINST Israel; and therefore he is taught, that, while God has power to destroy, he chooses to appear in mercy rather than in judgment; in a still small voice, a sweet and soft whisper, rather than in earthquake, whirlwind, and fire; and that his servants, in all the terrors of their ministry, should be concerned for the penitence of the people, rather than for their destruction, and that he should imitate God in his prayers, who is kind and gracious, and diminish and overcome his own rash zeal and displeasure. Yet, it is a painful thing to hear the minister of God pleading against the people of his charge, and changed from an

intercessor into an accuser. This, we are afraid, will be the case at a future day, though it may not be in this world. Every faithful servant of the Lord will become a witness for him against the ungodly and impenitent sinner. Then woe to that man of whom they shall say, "Lord, he has broken thy covenant, forsaken thy ordinances, rejected thy word, slighted thy Son, despised all rebuke, and, by daily practice, has said, I desire not the knowledge of thy ways: I have loved strangers, and after them will I go."

The manner of this communication demands attention. God did not speak in these terrors, but he spoke in the still small voice—a voice of silence. When Elijah heard the other signs, he remained still in his place; but, when he heard that soft whisper, he wrapt his face in his mantle and stood at the entering of the cave. "There is not always," says one, "the greatest efficacy where there is the greatest noise; there is more power in the accents of love, than in the fiercest sounds of wrath." One wishes to be able to form some conception of those tones which spoke so much more of God than did the prodigies which went before; but it is beyond the reach of our imagination, and we must leave it as we find it. There is, we know, a still small whisper in the soul which his believing people hear and understand, though the gross senses of a carnal man are insensible to its power. It is that voice which speaks of pardoning mercy; which supersedes the thunders of the Law; the terrors of an awakened conscience; the apprehensions of impending wrath. Blessed is the man who has heard that voice, calming his troubled soul as Christ did the waters of the sea of Galilee, saying, "Peace, be still!" He, like Elijah, shall stand unmoved when wrath shall rend the air, and break up the earth, and burn the elements; and shall date his eternal safety from that moment in which the gracious voice of the Redeemer testified to his heart and conscience, in accents sweeter than the music of the spheres, "Thy sins be forgiven thee; go in peace."

Look at the substance of the communication itself. Elijah says that he is left alone! Rash words! He spoke according to the apprehensions of sense. It seemed so to his discontented mind; but it was not true. Elijah saw and knew much undoubtedly as to the general state of the people; but there were seven thousand men whose closets he had not seen, whose secret and unobtrusive walk with God was overlooked by men, and even by a prophet, but was not unobserved by Him who searches the hearts of all. Here was a precious leaven indeed amidst these evil times. Here was a little fine gold, buried in a world of dross from human sight, but not from the Divine eye—God's hidden treasures, his own delight, and the salvation of the people. In the worst days of the Church, he has never been without a chosen

remnant. If his Church can be safe nowhere else, he will hide her in the wilderness. The sight of it may be lost, but not its being. Ought not this to have been a soothing balm to the prophet's troubled mind? We think it must have refreshed him for his journey and his fast of forty days, more than the cake and cruse of water miraculously prepared for him under the juniper tree! But this is not all the communication. If Elijah wishes to see the honour of God publicly vindicated, it shall be done. For this purpose he is directed to anoint Jehu as King over Israel, Hazael King of Syria, and Elisha as prophet in his room. "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay." All these shall carry on and perfect the work Elijah had begun, and God's wearied servant shall find his own promised rest. Elisha *obeys the call* when the prophet casts over him his robe; regardless of the team of oxen with which he was ploughing, he forsakes all that he may break up the fallow ground of Israel by his prophetic function. The implements of husbandry are the fuel, his oxen the sacrifice and the feast, with which he bids farewell to his father and the world, and consecrates himself to his new, arduous, and honourable office; and now welcome to Elijah the fiery chariot whenever it shall come. Hazael's wars, like a whirlwind, shall devastate the land; Jehu's revolution, like an earthquake, shall break up the state; Elisha's prophecies, like fire, shall try the people; and then shall follow the still small voice, the harbinger of peace and mercy. None of God's servants shall live in vain; though they may seem to accomplish little, and leave the harvest to be reaped by other hands, the harvest shall come. To some it is given to plough the land, to others to sow the seed, to others to gather in the fruit. All have their place and their work, and all shall have their reward. "I have laid the foundation," says Paul, "and another man buildeth thereon." "I have sent you," says Christ, "to reap that wherein ye bestowed no labour." If Elisha finishes what Elijah began, both shall have their recompence. One shall be rewarded by his success; the other, by a translation.

Of historical parallels we mention but two, for the sake of brevity.

The revelation of God to Moses, when he passed by him as he stood in the cleft of the rock and proclaimed his glorious, fearful, and yet delightful name, "The Lord God merciful and gracious, longsuffering, and abundant in goodness and truth." It is remarkable, too, that this was the very mountain, and almost the very place; the individuals Moses and Elijah had analogous offices; Moses the great law-giver, Elijah the great law-restorer. These were the two persons who afterwards met on the Mount of Transfiguration with Christ the Great Law-

fulfiller,—the most august assembly that ever met in this lower world. The allusion to Moses seems here *designed*. Now, amidst all the terrors of these appearances, observe how mercy and goodness predominate. These were awful signs ; but yet there shone through them all the mild glories of Divine love. It is expressly said, “The Lord was not in the wind,” &c. He was in the voice, and that a still small voice. God was in the word—in the gracious instruction. This it is that constitutes his true glory. In this manner the Law was given *first*. Mount Sinai quaked, fire flashed from its summit. These were dreadful ordinances, and the voice of the trumpet, waxing louder and louder ; but, after all, there came out of them, a Law that was itself a gift of grace on the part of God. With all its severe sanctions, there was grace in it—the grace of a covenant ; but, most of all, as foreshadowing the grace of the Gospel. Thus Elijah, now called to revive that Law, must not only terrify and awaken by amazing signs, like the earthquake, the wind, the fire, but, like the still small voice, must convince, must reason and persuade. Men would rest satisfied with these demonstrations of power. God uses them to make way for his grace and mercy.

Again, there is a parallel, or, to speak better, an analogy in the ministry of Christ. Miracles called men’s attention to the preaching of the Gospel, and they were employed for that very purpose, and for no other. There are no useless manifestations of power in the works of God. It was not for the sake of astonishing men by prodigies ; it was to call their attention to truth, that Christ wrought all his wonders and signs. God was in those signs and mighty works ; but not so as he is in the Gospel. It is in the Gospel we must look for him, and hear his voice for our profit and salvation. This it is that conquers the heart. We do not find that God converted men usually by any other means than by the word of his grace. If an angel appears to Cornelius to testify that his prayers and alms have come up for a memorial before God, he is directed to send men to Joppa, that he may hear the word, and be converted by it in an ordinary way. We have, therefore, still a more sure word of prophecy left, though all signs are passed away. God was not in them as he is in the word, and that still small voice we may hear. Thus, though we see no vision, yet God still speaks ; and how soft, how sweet, how gentle are the accents of the Gospel ! its invitations, promises, expostulations !

The order of these things instructs us in the general tenor of the Divine proceedings. Here it is common for the wind, the earthquake, and the fire, to go before the still small voice. The blessings of peace and mercy are often ushered in by terrible things in righteousness. It was so in relation to the Law as contrasted with the Gospel. The

Law was a system of terror. These signs were the symbols of its spirit—the *ministration of death*. Yet how long did God leave his Church and the world to its terrors before he gave the Gospel! This educated the world for better and more evangelic days until the appointed season came, when the dark and dreadful economy should give place to the dispensation of the fulness of time, and to the clear, yet gentle, voice of evangelical truth. God was in *that*, but not so as he is in *this*.

Again, something like this obtains in religious *experience*. How often does God answer prayer, as he did Elijah's, by terrible things in righteousness? It is no new thing to have prayer answered by crosses and afflictions. These searching fires are necessary to our purification, little as we think and desire it. But our great mercy is, that, like the wind, the earthquake, and the fire, they are followed by times of peace, comfort, and spirituality. God may terrify us by our troubles; but he reserves words of peace and comfort; and, therefore, it is true, that "weeping may endure for a night, but joy cometh in the morning."

This has hitherto been illustrated in the dispensations of *Divine Providence*,—terrible judgments on the world followed by peace and mercy to the Church. See this in the *deliverance out of Egypt and Babylon*. See the shaking of the nations in the four monarchies terminating in the *desire of all nations*. So the fall of the New Testament Babylon shall usher in the final reign of Christ, the marriage supper of the Lamb, and the song "Hallelujah! salvation, and glory, and honour, and power, unto the Lord our God!"

Such, finally, are the methods of God's *grace*: the Law precedes the Gospel; it is our school-master to bring us unto Christ. Witness the Jailor. Conviction and repentance, convulsions of soul, make way for Christ. Never do we read of any reception of him but after such awakening. The word is first a hammer to break, then a fire to melt, and then a still small voice to comfort. Hence, the Spirit came on the day of Pentecost by signs almost identical with those we have been considering.

Let the sin of Elijah be our warning. These terrors had much rebuke in them. The Apostle James seems to imply fault, when he says, "Elias was a man of like passions with ourselves." Let us take heed, then, that we do not bring upon ourselves the wind, the fire, and the earthquake. Let us rejoice that, in the midst of wrath, God remembers mercy. How happy are we, if, after the terrors of legal conviction, we have heard the voice of evangelical mercy!

Lastly, let us beware of trifling with the still small voice of mercy; for, after all, our God is a consuming fire!

RELIGIOUS DESPONDENCY CAUSED BY PHYSICAL DISEASE.*

THE account which the late Rev. William Walford has left of himself is interesting as a memoir of a good and useful man, who, by the grace of God, was brought to the knowledge of salvation through the remission of sins ; who, amidst many disadvantages, acquired a considerable fund of classical, biblical, and general knowledge ; who attained to a respectable standing as a preacher of the Gospel ; who spent the best years of his life in training young men for the ministry ; who published several books evincing much pains and research ; and who, after enduring, at different periods, a great fight of afflictions, was gathered to his fathers in a good old age, bequeathing to his surviving son the fair inheritance of a spotless name.

Mr. Walford was a Congregationalist Dissenter, and what is called "a sound Calvinist," implying theological views in which his metaphysical studies, pursued with much devotedness, and running in the line of Edwards and Williams, tended to confirm him. This feature of the narrative, however, needs not prevent any devout Arminian from reading it with profit ; and we particularly commend to notice the remarkably clear account which Mr. Walford gives of his own conversion as the direct work of the Holy Spirit, as well as the opinions which he expresses more at large respecting the influence of that Divine Person in the matter of conversion and sanctification. The description which the author gives of Homerton College when he was a student, is not adapted to increase public confidence in such institutions. It had improved when he joined Dr. Pye Smith, as one of the tutors ; but it has since then been broken up, from a prevailing conviction that residence together in college is not favourable to the growth of personal piety, or to the cultivation of habits essential to ministerial usefulness. May God grant that we Wesleyans do not make the same discovery too late !

The most remarkable part of this narrative, and that for the sake of which chiefly it was written, remains to be mentioned. It has been said that Mr. Walford was called to endure "a great fight of afflictions." While prosecuting his ministerial work at Yarmouth, where he resided seventeen years, he was subject to frequent fits of depression, for which he could in nowise account. His outward circumstances were good, his friends kind, he had contracted marriage with

* *An Autobiography of the Rev. William Walford.* Jackson and Walford. 1851.

a lady who, for fifty years, was to him all that a devoted wife could be ; and yet, from time to time, he became the subject of a gloom and a despondency which turned the honey of life into gall, deprived him of all capacity for enjoyment, and filled him with religious hopelessness. Company, travel, and entertaining reading, were tried as means of diversion ; but, although some intermissions of ease were vouchsafed, the disorder continually returned. It was not, however, until his removal to Homerton, that it assumed full sway over him. Here, after fighting against it with astonishing resolution, he was at length obliged to retire from his professorial engagements. His distress had become manifest to his pupils, and the sense of it was too overwhelming within him to allow of any regular labour. In one word, he withdrew himself from all society ; passing sleepless nights and restless days, occupied without ceasing in thoughts of self-condemnation and despair, the detail of which it is quite terrific to read. In this horrible condition, he remained for years, until, one day, he was almost forced to accompany his wife and son in a ride in the country. During this ride, all his gloomy fancies were suddenly dispersed, and he was restored, as by a miracle, to perfect health and enjoyment. This restoration happily proved permanent, and Mr. Walford was permitted to realise much tranquil pleasure during several years' retirement at Uxbridge. In his last illness, however, of which his friend Mr. Stoughton supplies the particulars, his disease returned in full force, and he expired in circumstances which threw his family and friends back upon his exemplary character and tried excellence for consolation in the prospect of their bereavement.

The resemblance of this case to that of the poet Cowper and of others on record, is obvious ; and probably they, did we know all, would be susceptible of the same or a similar explanation. Mr. Walford believed that he had found the clue to his own sufferings ; and, in this persuasion, he conceived that the publication of a narrative of his symptoms, together with the solution of the dread enigma, might afford relief to minds desponding without real cause, or at least might vindicate evangelical piety from those aspersions which have been cast upon it on the spurious authority of the mental delusions of some Christian professors. Religion, it was said, drove Cowper mad ; whereas religion, in fact, was the grand source of his relief under those very depressions which were falsely attributed to it as their cause. The same, doubtless, would have been said of Mr. Walford's despondency, had infidels or mere nominal Christians been called in to solve the difficulty. The sufferer himself, however, was able to resolve the whole into the operation of physical causes. In boy-

hood, he had a severe fall, inflicting a wound upon his forehead, which, in due time, was healed, and nothing more thought of it. In maturer years, an offensive discharge took place through one nostril, intimating the suppuration of an internal abscess. Now, to Mr. Walford, reasoning upon his dreadful sufferings and their sudden suspension, it occurred that they were justly traceable to this internal injury, the permanent consequence of the early fall, and that, the abscess having worked itself completely clear—in other words, the cause being exhausted, the effect naturally ceased. It needs only be added, that the results of a *post-mortem* examination confirmed this view, and to the equal satisfaction of moral reasoners, and of physiological inquirers, established the conclusion, that all Mr. Walford's mental distresses arose from natural causes. This comforting *éclaircissement* renders tolerable, and even pleasing, the perusal of a personal narrative which, notwithstanding its variety of interest, would otherwise be most revolting and wholly unendurable.

Correspondence.

THE POLITY OF METHODISM.

To the EDITOR of the WESLEYAN REVIEW.

SIR,—If a person could be supposed to occupy a position where he might behold some mighty convulsion of nature, as an earthquake or a volcano, could it be supposed that any right-minded man would look unmoved on the scene of desolation passing around? Or, if placed on some eminence, out of the reach of danger, where he could witness the carnage, horrors, and desolation of war, could he be an unconcerned spectator of the destruction of the combatants themselves, or indifferent to the cause of truth and justice? Assuredly not. How much more, then, must every person be interested in the convulsions of the moral world! The struggles now agitating several denominations of the Christian Church, are pregnant with interest, not only to the parties immediately concerned, but to every one who loves the truth, and desires the progress of every ennobling principle that animates us in this world, or that could lead us to a better. The audacious steps of the head of one church have aroused the indignation of our Protestant brethren throughout the land. But, while denouncing any steps of a foreign power that would enslave our fellow-men, we are equally opposed to any authority that would be aggressive on the domains of liberty at home.

The struggle between ministerial domination and popular control, which, for some time, has convulsed the Wesleyan Societies, possesses an interest which claims the attention of parties not immediately connected with that body of Christians. It seems an easy method to prevent interference by saying, that it is a dispute between Wesleyans themselves, with which other denominations have no concern. We do not admit the logic of such a statement. To watch the interests of the Church of Christ, is alike the duty and the privilege of every member ; and, though the Wesleyans are a large and, it must be confessed, an influential portion of the church, they are not the church itself ; and whatever affects them, must in some measure bear upon the condition of other members, who have, therefore, the right, if not actively to interfere, at least to express themselves freely on the conduct of their brethren. It is on this ground that we presume to write on matters affecting that part of the church to which we do not immediately belong. Having premised thus much, I shall just speak of the polity of Methodism as it appears to me, who, though not engaged in actual contest amongst our brethren, am far from being indifferent to the issue of this moral warfare. In doing this, I shall avail myself as well of the writings of one party as of the other, and, coupling these with the result of my own observations, it is not unreasonable to suppose that some truth may be elicited and some principle laid down conducive to the welfare of a numerous body of Christian brethren.

Though long accustomed to inquire and note the peculiarities of various branches of the church, I was led into more minute investigation of the subject of Wesleyan polity by the perusal of a publication entitled "The Vindicator." In No. 5 of that publication, there is a dolorous enumeration of the evils and sacrifices which must inevitably follow a connection with those who desire an improved system of church government. After a denunciation of Reformers, the conclusion is as follows :—" *Ponder these things ;* take counsel with devout and spiritually-minded brethren of age and experience, who can give you information on such matters as have been presented to you under the name of 'grievances in Methodism ;' and, at least, wait and see what provision is made for you in the improved system of church government, before you give any encouragement to professed Wesleyan Reformers to suppose, that, if they should be separated from Methodism, you will accompany them."

Following the above excellent advice, I pondered these things, and took counsel of some whom I knew to be godly men, "of age and experience ;" men who had enjoyed communion with the followers of John Wesley for upwards of half a century ; men whom I knew to be sincere in their love of Our Lord Jesus Christ, and whose highest bliss was to be humble disciples of that Great Master.

My first object in consulting the "spiritually-minded brethren of age and experience," was to ascertain the condition of the Wesleyan community in bygone times. The result was most gratifying. I was informed, that, when Methodism was proclaimed by its founder, its object was such as could scarcely fail to enlist the sympathies of all parties not bigoted, in the then

state of the Church. It went forth with a "single eye," for the accomplishment of its great purpose, "conquering and to conquer." It had not that appearance of self-seeking so repulsive to the spirit of the Gospel. It had for its object the single purpose of "seeking and saving that which was lost;" and by the disinterestedness of its heralds, at once engaged the affections of generous youth. Its simplicity was a great recommendation; and the universality of its views rendered it at once the refuge of the world. With a rapidity almost unparalleled, it established itself in the estimation of the people, proving that it possessed the vitality of Christian principle. Many who had felt its influence, became ardent labourers in the vineyard, spreading the glad tidings of salvation without any other reward than the approbation of the Saviour, evidenced to them by the peace that passeth all understanding. With such ministration it could not but prosper.

But this rising power had to pass through trials of a different cast from any it had yet encountered. The master-mind that laid the foundation, and seemed to guide its destiny, was called away, leaving the youthful church to the direction of other hands, perhaps neither as capable nor as willing as their predecessor. It soon became evident that the door was thrown open for the play of ambition, that sin "by which the angels fell;" and it also became evident that "certain men had crept in unawares," who, as St. Jude says, "ran greedily after the error of Balaam for reward;" and these, more intent on the projects of their own ambition than on the glorious objects for which the Church was founded, soon changed the administration of affairs to their own views, but, at the same time, to the ultimate destruction of the Society.

The polity of these parties was of the most insidious character. Had they openly shown their views, there would have been no difficulty in counteracting their designs. It was one of the distinctive features of the Wesleyan system to make every member of the Society assist in the great work which appeared to devolve on the youthful church. This, properly exercised, would be a noble characteristic of any community. But it is also one which, if not under judicious control, might easily overthrow the best institutions. The inactive part of a society is the most likely to fall away, while continued labour in a cause insures permanent zeal and attachment. There is, therefore, great hope of any system that can keep all its parts in operation; and it was wise policy in the Founder of Methodism to give to each member of the church a direct interest, and, so far as might be compatibly with the welfare of the whole, an *influence* in the Connexion. This has ever been pointed out as a distinctive feature of Methodism. Its organisation of classes, under experienced officers, seemed calculated to perform a great work. Taking advantage of this, those ambitious men who had "crept in unawares," pretended to augment the means and power of the Society, by the creation of multitudinous offices in the Church; taking care, however, that they should be only of a *nominal* character; or, if power was entrusted to them at all, it was under such restrictions as would suit the purposes of these designing rulers.

When men are zealously engaged in a labour of love, it seems hard to encourage, or even to entertain suspicion of their fellow-labourers. So it was with these victims of priestly power, whose wrongs now cry throughout

the land for redress. Labouring faithfully in the cause which won them from the world, they readily assented to such measures as the heads of the Connexion suggested as likely to promote the cause of the Church. Offices were created to satisfy the "*dii minores*" of Society. Their little vanities were thus gratified, and their attention was entirely devoted to the discharge of their duties. Thus occupied, they suspected not the web that was being spun around them. Lulled in fancied security, they never thought, in the single purposes of their hearts, of the insidious power that was formed for domination over them. Under pretence that the numerous offices formed too cumbrous and complex a machine, it was recommended that the powers should be vested in committees, to which the unsuspecting members at once assented, being at all times willing to adopt any plan that promised increased efficiency in working the Society. This laid the foundation of that system of centralisation which has placed the affairs of the Connexion in the hands of a few individuals, whose conduct intimates, that, rather than resign the power they have acquired, they would tread on the ruins of that great church which promised so fairly to be a blessing to mankind through countless years. How deeply is it to be regretted, that the lust of power should thus possess those to whom the religious youth of our land should look for direction! It is painfully evident that nothing short of necessity will bring a change in their conduct; and, in the mean time, the work of upwards of a century seems devoted to destruction.

Whatever may be the opinion of the Wesleyan body respecting the conduct of their rulers, to those not so intimately connected with them it appears no other than a course of priestly ambition, aiming ostensibly at one object, but really compassing another. We speak not of them as individuals, but as a body; assured that, in their individual characters, they would shrink from such acts as they have perpetrated in their collective capacity. It appears to me that employment has been found for the members in the Society, to prevent their attention being directed to matters to which members of other churches give their notice. In other words, *as a body*, they have maintained a character too exclusively religious. This is an opinion to which many will, doubtless, demur. But let me not be misunderstood. I do not say that they have been too religious *as men*, but as a society—one, too, of such an extent as to entitle them to great consideration; they have had no *political* or *civil* existence. It is patent to all who are interested in our national movements, that, except in cases of extreme importance, the Wesleyan body never utters its opinion; or, if any declaration of its views be made, it is merely the dictum of some central power, arrogating to itself the expression of the sentiments of the important body it professes to represent. In other churches, the Congregational Dissenters especially, there is not the same indifference to secular matters as characterises the Wesleyan body. I am of opinion, that it has been the policy of Methodism—at least of its rulers—to discountenance that liberty of opinion which is especially claimed and manifested by the Independents. If the Wesleyans had been accustomed to criticise the deeds of our civil rulers, and to free expression of opinion on our national affairs,

they would never have slept so listlessly as to suffer such a system of church government as that which has become so notoriously corrupt and tyrannical as to have alienated the love of its numerous laity. I am aware of the objections that may be urged against these opinions. It may be said that to mingle in the affairs of this world, in political or civil matters, would divert their attention from the great work to which they are called. I reply, that this is no necessary result of attention to their rights as citizens. I am not aware that a man becomes a worse Christian because he strives to know and to maintain his civil rights. Did St. Paul deem an acquaintance with the civil law incompatible with his religious profession? Decidedly not; for on several occasions we find, that, when in the relentless grasp of his priestly persecutors, he stood nobly upon his rights as a citizen of Rome. He appealed unto Cæsar. It is erroneous to impute to the Apostle a want of confidence in his Master on these trying occasions. He felt that to obtain justice he must exercise the rights which he possessed as a man, and trust to God for his protection and deliverance through the instrumentality of the secular power. That civil power may justly be used as a shield against corrupt ecclesiastical despotism, no one can reasonably deny. It may be considered as the means which Divine Providence employs to protect the people in times of corruption, which have occasionally overshadowed the glory of the Church. It then becomes all Christians to use the means of protection thus placed in their hands. The Head of the Church will give directions, but the people must adopt the means. If the Wesleyan body had looked attentively at the network that priestly craft has been weaving around them, they would never have permitted the assumption and exercise of that central, irresponsible power, that tramples on the liberties of the people, and sets their remonstrances at defiance. All liberties are nearly connected. If the Wesleyans had been jealous conservators of their civil rights, they would have perceived what an intimate relation there is between civil and religious liberty, and that those who would induce them to neglect the one, had some design upon the other. But they are paying dearly for their indifference. The labour of years seems to be suddenly cut down, and the hope of ages appears almost to be annihilated by the differences that now distract their once happy community. No civil power would proceed to such extremes of despotism as have marked the career of the infatuated rulers of the Wesleyan Church. It is in matters of government that we perceive such a difference between the Independents and the Wesleyans. The former are ever jealous of their rights and liberties, retaining the utmost degree of popular influence in all that concerns the welfare of the Church. The latter seem to have quietly submitted to any system prescribed by their ambitious rulers. True, the warning voice has, at times, been heard, but as often disregarded, until the whole state of government has become so subversive of liberty as to "leave not a wreck behind." To centralise power has been the policy of Methodism. And however some may differ in opinion from me on these matters, I think they may learn a lesson of usefulness by adopting a little of the popular element that distinguishes the Congregational Dissenters.

The centralised force at the head of affairs has neglected no means to insure the servility of the people. Their literature, their laws, usages, and doctrine have all been issued from the central mint, and a sort of ban has been placed upon everything that carried not the credentials of Conference. The stamp of the Book-room was essential to Wesleyan literature. The "authority of Conference" (*i. e.*, the leading or *driving* few) was herald of every law ; and any one who had the temerity to question the mandate was subject to some act of petty tyranny from one of the multifarious means at command of the brethren. Thus fed on manna of the Book-Committee, the people waxed strong in their subserviency to "the powers that be." They have not been a reading or a thinking people. Lulled in the lap of Conference, confiding even to a fault, they trusted to irresponsible flesh ; and the serpents whom they have preserved from danger, have turned and stung them. But they will learn the lesson, and society will reap the benefit.

Another branch of the Methodist polity is the somewhat extensive nepotism which exists in the Church. Though it may be but as a grain of sand or a drop in the bucket, compared with the same evil in the Anglican Church, it has not been without its effects in its own sphere. The Itinerant system was doubtless intended to prevent "location" and the monopoly of the sweets of office by any party ; but, now that the people have been awakened, and have turned their attention to head-quarters, it is, unfortunately, but too evident, that family influence has been at work, plying the shuttles of office, and acting in concerted harmony, to the self-aggrandisement of the few, and to the utter and shameful neglect of long-trying and faithful servants of the Connexion. A few individuals thus banded together have worked the Church through the instrumentality of committees, which they manage with consummate craft, if not with skill. This nepotic influence has not the same field for action in the Congregational churches as in a large Connexion ; and this is a reason for more popular vigilance and control amongst the Wesleyan community.

I might add more on these subjects, but I fear to trespass on the space of THE WESLEYAN REVIEW, and the patience of the reader, and must necessarily bring my remarks to a close. While admiring the ever active spirit that pervades the Society of Wesleyan Methodists, and approving of their untiring zeal in whatever concerns the interest of the Church to which they belong, I would urgently entreat them to "ponder these things," and consider whether there may not be something wrong in their own system, which attention to the discipline of *other churches* might aid them to correct. Let them pluck up the weeds that have sprung from their own listlessness and neglect ; cut off the dry and withered branches that hang upon their tree of knowledge ; and renew their vigorous existence, to the admiration of the world and the glory of God.

J. W.

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JUNE, 1851.

JESUIT TRAINING IN ENGLAND.*

"BEHOLD, here are two swords," said St. Peter. "It is enough," said Christ,—enough for St. Peter; and so he got the two swords, the temporal and the spiritual! Such is the Romish gloss on this passage. For many centuries did the successors of St. Peter strive to gain these two swords; but it was reserved for the mighty genius of Gregory VII. to gird them on, and to wield them with their full power. He realised what his predecessors in the Papal chair, with more or less cleverness, had been striving after. The Bishops of Rome had been checked in their ambition by the state power, not only in temporal government, but also in spiritual affairs, which seemed legitimately to belong to them only. It was, however, in *those* days found to be a difficult thing to distinguish the *temporalities* from the *spiritualities* of the Church; at least, if it was not difficult to distinguish them in idea, it was found so in practice, since the princes who held the temporalities of the Church, held also the right of investiture. This power gave those princes immense authority; nor did they fail to use it for the furtherance of their own political designs, by bestowing their patronage upon those who would serve them, entirely irrespective of their fitness or unfitness for church offices. Notorious corruptions in the Church were the result of this state of things. Persons totally unfit, both from their mental weakness and from their profligacy of life, were placed in the highest ecclesiastical posts. These abuses everywhere had reached their

* *The Novitiate; or, The Jesuit in Training: being a Year's Residence among the English Jesuits at Stonyhurst. A Personal Narrative.* By ANDREW STEINMETZ. London: Smith, Elder, and Co.

height when Hildebrand appeared ; and to rectify them required no less a genius than his. No half measures would do now. The times required a man of action. Through the influence of Hildebrand, when Cardinal, in a Council summoned by Nicholas II., a new principle was introduced with respect to the election of the Pope. Hitherto the Roman clergy and people possessed the right of nominating, and the Emperor of confirming, the Head of the Church ; but the new measure conferred the exclusive right of voting at the Papal election upon the College of Cardinals.

From a very remote period of the Church, a feeling had been strong against the marriage of the priesthood, and celibacy had been looked upon as a state of peculiar sanctity. But, although this state had been recommended, and many edicts had been passed respecting it, yet nature had always asserted her supremacy. It was only the all-compelling will of Gregory VII. that could issue the *command*, which has been the absolute law of the Church through eight centuries, and which no subsequent effort has been able to annul : "That every priest should put away his wife, and that every layman should abstain from the sacred office which any wedded priest might presume to celebrate." Now the time was come ; murmurs and protests are useless : what this despot says, must be done. Thus, he girded on the *spiritual* sword. And he had possession of the *temporal* sword, when he released the subjects of Henry IV. from their oath of allegiance to their sovereign, and when he excommunicated that prince from the Church, deposed him from the throne, and received him as an humble penitent in woollen garments and bare-footed at the Castle of Canossa. We are far from sympathising in that spirit of optimism which possesses some minds, who regard the system which attained its culmination in the hands of Gregory VII., as the best possible for the world. If God has wrought much good for the world in spite of, or through, man's evil, how much more good might he not have worked out for it had man's evil been less ! How much better might not the world have been *now*, had the Church maintained itself pure as a spiritual *power* in the world ! But still there are laws which regulate the development even of disease, and even a disease must have its crisis. The mighty fabric which in this age attained *its* crisis, continued, without sustaining any serious injury, till the Reformation made that wound in its frame which can never be healed. As all human works and institutions carry in them some elements of corruption, however complete and healthy they may appear, so indications of decay must soon be seen. Thus was it with this apparently complete, all-ruling, and all-pervading ecclesiastical system. New abuses crept in, and scandalous practices prevailed, which prepared the way for the great

schism. The advancement of science and philosophy ; the extension of commerce ; the discovery of the New World ; and the mighty effects which had already been produced by the invention of printing ; —all these rendered necessary a new constitution of the outward church, to harmonise with the new thoughts, ideas, and aspirations which had been awakened in the human mind.

About this time, however, appeared a man who was to exert a counter-influence on behalf of the old church forms and discipline, by the formation of an Order whose members should be well prepared, by an acquaintance with modern learning, science, and literature, and by possessing such a knowledge of the world, to *defend* the Catholic religion, and engage in missions for its propagation in foreign parts. This man was Ignatius Loyola, born 1491. Loyola was an officer, of noble birth, in the Spanish army. He was wounded severely in battle, by which he was, for a long period, kept in tedious confinement. He had been previously a man of gaiety and pleasure ; but, during his confinement, by reflection and reading, he was led to see the vanity of pleasure, and he resolved to devote himself to a life of piety and religion, and to labour for the reclamation of others from sin and the world. While the subject of these reflections, he conceived the plan of forming a religious Order, which should have for its special object *four* things : *first*, the education of youth ; *second*, preaching, and otherwise instructing grown-up people ; *third*, defending the faith against heretics (Protestants) and unbelievers ; *fourth*, propagation of the Gospel among the heathen by means of missions. In 1540 he succeeded in obtaining a bull from Pope Paul III., authorising a new society. The first edition of the *Constitutiones Societatis Jesu* appeared in 1558, after the death of Ignatius, which happened in 1556. He left also the famous treatise, called *Exercitia Spiritualia*, of which we shall have to speak more at length by-and-by. At his death the society was established in Italy, Spain, Portugal, and Germany, and had above one hundred schools, besides numerous missionaries in the East, in Africa, and in America.

Since its formation, the society has been exposed to various vicissitudes. There is scarcely any country from which its members have not been, at one time or another, formally expelled. Even by the Pope himself, the society was suppressed in 1773 ; yet fortune smiled upon them again through another Pope, when they were restored in 1814. Soon after the establishment of the society, though its members were bound by the vow of perpetual poverty, it became very wealthy. The members of the society have at times mingled deeply in politics, and have ever sought to rule them by their secret influence. To attain their ends, they have never been scrupulous respect-

ing means. "*Ad majorem Dei gloriam*," (for the greater glory of God,) would be enough to satisfy the most tender conscience. Proteus-like, they have ever converted themselves into various shapes, to suit their objects, as the changes of circumstances and times have required. The chief avenues of power have been women; and, through them, they have sought their children, whose education they have superintended, and for whose active influence in the cabinets of kings, and in other high places, they have ever been content to wait. Even our own country can bear a fearful testimony to their influence, where they evoked a spirit of strife and disunion which it required the aid of a Dutch Prince to quell. Even now, although the members of the society are forbidden, by an Act of George IV., to come within these realms, under pain of being banished for life; yet, in the very teeth of this law, they have established themselves on our soil with a firmer hold than they ever before possessed. When the Papal bull to which we have referred, crushed the Jesuit Colleges of St. Omar, Bruges, and Ghent, they still maintained their standing at Liege, through private patronage, until the French Revolution, when the College was completely destroyed, and the Jesuits and their pupils were expelled. Driven from Belgium, they sought an asylum in England, and were taken under the protection of Thomas Weld, Esq., of Lulworth Castle, who presented them with the ample domain of Stonyhurst. The mansion of Stonyhurst, our author informs us, "was built by special permission of Queen Elizabeth, for one of her courtiers, a Roman Catholic. It happened that his son and heir, when a mere boy, one day, while walking in the grounds, swallowed some poisonous berries, and died. The event so afflicted the father that he retired from the place in disgust. The deserted mansion was given over to desolation." The Jesuits soon set to work to repair and improve the munificent gift; and they are now in possession of some thousands of acres of excellent land, three flourishing establishments, and a splendid church.

The College of Stonyhurst consists of three departments, called "*Houses*;" one a place of probation for *novices*, called "*Hodder-place*;" another department for the *scholastici*, for those who have taken the three vows of the society, perpetual poverty, chastity, and obedience: the third house is for the *Professi*, or the advanced Jesuits. Besides, the children of the Catholic nobility and gentry are educated here, to about the number of 150, from twelve years of age and upwards. The course of education is similar to our own endowed schools and colleges. We have long heard of Stonyhurst College, and have watched with interest the numbers which it sends up from year to year to the examinations at Somerset-house; but till the re-

markable work the title of which we have placed at the foot of this article, appeared, we were quite ignorant of "Hodder-place." The strange revelations of Michelet and other writers concerning the doings of the Jesuits, in France and other countries, have made us keenly alive to their operations in our own ; so that no book on the subject could be more welcome to us than this, which lifts the veil and shows us by what arts the agents themselves of this wonderful society are prepared for their work. The "Novitiate" is written evidently with the purest intentions, by a man possessing great vivacity of mind, who has seen much of the world. We must confess that we are not at all times much taken with the style in which it is written, although it is not wanting in liveliness. There is a want of method in the book. We cannot find the thread on which the narrative is strung. Indeed it seems to have no one thread, but is strung like several bunches. Hence our author repeats himself again and again. Our purpose, however, is not mere criticism ; but, so far as space will allow, to endeavour to give some idea of the narrative.

The author of the "Novitiate," Mr. Steinmetz, was born in the island of St. Bartholomew, the Swedish colony, in the West Indies. His parents were wealthy. He was only twelve years old when his father died. After studying medicine for two years, obtaining his mother's consent, he came to England, and entered St. Cuthbert's College, near Durham, where he continued devoting himself with great industry to his studies for more than five years. After completing his course at college, he returned to his native island. A few months passed away, and he came again to Europe, and travelled the Continent, crossing over to London, with the hope of studying for the bar. By some means, of which he does not inform us, he was disappointed in his hopes, and became reduced in circumstances, even to destitution. While one day ruminating over his calamity, as he was walking in Fleet-street, the thought seized his mind, as by inspiration, that he would become a Jesuit. Instantly he turned round, and directed his steps for Baker-street, to the residence of the London agent of the society, whose place of abode, by some accident, he had previously learned. Very soon he found himself actually in the presence of the Jesuit official. His enthusiasm framed a very characteristic address, from which the keen insight of the agent saw that the new candidate before him might easily be fashioned to the required shape. After a few questions, the agent said that he would write to the Provincial respecting him ; but that some time might elapse before an answer could be given as to his admission into the Novitiate. Meanwhile, he requested him to go to the British Museum, and read the "Constitutions of the Society." At length, after repeated calls on the London

agent, the answer came that he was accepted. "Thanks to God," said he to the agent; "then I have not lived in vain."

In February, 1838, he left London for Stonyhurst, the subject of the most ardent hopes, through an imagination dazzled by the sparkle of Jesuit tallow-candles, which he mistook for celestial light. On his arrival at the college, he was led into a parlour, and soon one of the Fathers made his appearance. "He was the rector of the college,—a man of mild, bland features, and tender expression." The Father, cordially grasping his hand, said, "Welcome to the Society of Jesus." He spent a few days as a probationer among the reverend Fathers, during which period his character was most minutely observed; then he was informed that his room was ready to receive him at the Novitiate, and that the Fathers of the Novitiate would be glad to see him.

Over the *Novitiate* presides the *Master* or *Superior*. Upon this Father very much devolves. It is his duty to discover all that is in the innermost heart of the novice; of course, that it may be strictly reported to the Provincial, and, through him, to the *General* of the society. Besides, it is his duty to render aid to the novices under all their doubts and fears; to encourage them under all the sadness produced by their little failures in duty, and by the frequent wanderings of their thoughts from the proper channel cut out for them by the will of the Superior. He likewise hears sacramental confession every Saturday, previous to holy communion. The official immediately under him in the Novitiate, is the *Minister*. He is a kind of superintendent, and is always ready to advise and reprimand them as he thinks fit. There is a curious anecdote told by Butler in his "Lives of the Saints," which will serve to illustrate the relation between the Master and the Minister. "While Jerome Platus was master of the novices, thinking one of the novice's perpetual application to prayer and study prejudicial to his health, he ordered him to spend, in conversing with others after dinner, not only the hour allotted for all, but also half-an-hour longer, which is allotted to those who dined at the second table. The Father Minister, not knowing this order, punished him for it, and obliged him publicly to confess his fault; which he underwent without offering any excuse. The *Minister*, learning afterwards how the matter was, admired very much his silence; but, for his greater merit, enjoined him another penalty for not telling him the order of the *Master*." The next official is the *Procter*, who is one of the novices, who has passed into his second year. He holds his office for about three or four months. All the orders of the Superior are sent through him. It is his duty to report all infringement of rule. Whatever the novices may need, must be asked for of him; e.g., clothing, pens, ink, paper, &c., which are all through him liberally supplied. The *Procter* rises first,

goes to bed last, puts out fires, lights, &c. Another official is the *Monitor*, whose duty is to remark and admonish any irregularity in that novice whose *Monitor* he may happen to be. Last comes the "Lay Brother," a man who takes the simple vows of the society, and dedicates his trade to it, and is cook, &c., to the society.

The very first interview of our author with the reverend Fathers seemed greatly to damp his hopes. The Jesuit candles, on approaching them, sparkled in his imagination less brilliantly. The physiognomy of their reverences did not answer to his expectations. His ardour had roused his hopes of attaining, under their training, the highest renown. He had thought of becoming a "Furselline in classic wealth ; a Boscovich in mathematical research ; a Bourdaloue in sacred eloquence." But, with one or two exceptions,—the Provincial and the London agent,—he had been greatly disappointed in all the Jesuits he had seen, as to their learning and talent. Nevertheless, the contemplation of the old lordly mansion consecrated to literary pursuits, a place of such beauty sanctified to the highest end, the glory of God, soon reconciled him to what had disappointed him in other respects, and he determined to become an honest Jesuit. On entering the college, the novice gives himself up to the society ; and the society undertakes to be for him father, mother, brother, sister, and all, henceforth. Concerning this interesting subject, let us hear our author speak from his inmost feeling :—

"A man cannot at once forget all these tender ties ; but the progress of this consummation is not the less certain for being gradual. I never heard, during my year, a word mentioned of 'kith or kin.' Of the undying thoughts that rise in spite of ourselves, I can, of course, say nothing with regard to others. I heard the voices coming from afar, like voices of a dream, and I frequently asked myself, 'Can you all forswear humanity ?' But the spirit of Ignatius whispered, 'He that hateth not father and mother, cannot be my disciple.' Thus was the sacred text perverted to countenance an unnatural disavowing of all ties that the God of our common nature has woven together,—a web which, hack and tear it as we will, still repairs and renews itself for ever !"

Soon after Mr. Steinmetz was admitted into the Novitiate, he entered upon his first retreat. By a retreat the Jesuit understands a retirement from the ordinary routine of his life, for the purpose of continual meditation and prayer. In the first retreat, the novice is dealt tenderly with ; the dose is suited to the stomach of the patient. Only *selections*, therefore, from the "Spiritual Exercises" of Ignatius are given, the *whole* being reserved for the grand retreat of thirty days which follows. The place in which the novice makes his retreat is his room or cell in the dormitory, divided from the cells of the other novices by a wooden partition, which does not reach up to the ceiling. In this little room are a bed, a small table, on which stands a crucifix, beside the table a cushion to kneel on, and a solitary chair. The

"points" of meditation are fixed by the Father Superior, and, at the close of each day, the novice has to report progress to the Father. All doubts and speculative difficulties which may arise in the mind of the novice respecting the various dogmas which he is required to believe, are represented as suggestions of the devil, which must be put down by the mere force of will. After this first retreat, which occupies one week, the novice makes a general confession of the sins of his whole life, previous to his partaking of the Holy Communion. When these formalities are completed, the novice is invested with his black cassock, the "*discipline*," and the "*chain*." The "*discipline*"—a sort of cat-o'-nine-tails—is the instrument used at Hodder-place, by which the novice, for the mortification of the flesh, administers, though not very severely, self-chastisement. The "*chain*" is a rather more formidable instrument of torture, as it is formed of steel wire, whose links are armed with spikes. This instrument is worn upon the thigh, next the skin, and it inflicts a wound with the slightest movement of the body.

The ordinary occupation at the Novitiate may be pretty nearly imagined by a few extracts, showing the occupation of one day :—

"We rose," our author says, "at five. The porter walked from curtain to curtain, which he scratched, uttering the words, '*Deo gratias*' (thanks be to God), to which the novice replied, '*Deo gratias*,' and rose instantly. As soon as he is out of bed, on making some pious ejaculation, he dressed himself as speedily as possible, without bustle or noise. When completely dressed, he emerged from his cell. One after another we filed down to the back regions of the house, where there was a pump, and then we performed the first menial duty of 'Holy obedience.' This was done calmly, seriously, piously,—for we walked in prayer. From the pump we proceeded to the lavatory, washed, and return to our cells to brush out our jail-like hair. Not one word has been spoken but the '*Deo gratias*;' and nothing was seen but what was immediately before our eyes,—for the custody of the eyes was never relaxed except during recreation hours. Half-an-hour after rising, the porter rang thrice, and we marched into the chapel. After a short prayer in silence, the porter read the 'Points' of meditation. We meditated, kneeling, standing, sitting, and kneeling again, for an hour. To leave the chapel permission must be first asked of the porter. The porter, in the absence of the Superior, acts as Superior. We could not leave the recreation-room, the garden, or play-ground without his permission. Meditation ended, the Superior entered and rehearsed the 'Litany of Jesus,' and offered mass. As soon as mass is ended, we rose, eyes downcast, head inclined a little, hands joined on breast, and walked to our cells for half-an-hour's 'spiritual reading' in Rodriguez on 'Christian Perfection.'

"Our breakfast consisted of oatmeal porridge, with milk and bread, which was eaten in silence and with downcast eyes. After breakfast a bell rang; it called us to the chapel for a lecture on the rules of the Novitiate. After lecture we assembled in groups of three or four in the dormitory, for the purpose of repeating as much of it as we could remember, making notes upon a slate; for, on a subsequent day, we had to appear in the chapel to be questioned on the sense and spirit of the rule. Then the porter went to the end of the dormitory, and cried, '*Deo gratias*.' Every voice was stopped; it was the order to make our beds. For this latter occupation a quarter of an hour was allowed. Then came manual works. In-door manual works consisted of all the functions of domestic economy. You went to the porter and said, '*Deo gratias*.'

He replied, 'Sweep the dormitory, clean knives, clean shoes, sweep the recreation-room, dust the chairs,' &c. The porter would then, perhaps, order you to go to another brother. This brother, on hearing the '*Deo gratias*,' might order you to go and fetch the 'tub,' or, perhaps, he would go with you, as it required two persons to lift it. You carried the tub to the back region of the house, and then you washed and wiped out the utensils there deposited; and then you scrubbed the *sedilia*, swept out the adjacent localities, made all neat and tidy, and returned the tub to where you found it. This part of manual work was considered the most trying to pride. (There were young men of noble birth who took a cheerful and obedient part in these 'manual works' while our author was in the Novitiate.) When the appointed hour was passed, we were ordered into the garden. Here we were sent to dig potatoes and root up weeds, &c. All the works were carried on in perfect silence: the eyes fixed on what was before you; they were never raised on any account, as we walked through any part of the house, on any occasion whatever. The next '*Deo gratias*' meant study, which lasted an hour. The study of the novice is asceticism spirituality. The subjects of 'study' were appointed by the Superior. It might be the lives (in Latin) of eminent Jesuits who had suffered martyrdom; or it might be in translating from St. Cyprian or St. Barnard, &c.

"About twenty minutes before dinner, the '*Deo gratias*' was given by the porter. We washed, and, at the sound of the bell, said the '*Angelus*.' We then went to the chapel. This was for the examination of conscience. Suppose a novice walked rather hurriedly, or if he contradicted a brother, if he failed in the custody of the eyes, if he spoke more to one than to another, these were all sins, which must be confessed. Each penitent would retire, one after another, into the Superior's room, and kneel before him, and say, 'Holy Father, I have done such and such a thing, for which I beg permission to perform such and such a penance.' . . . When the clock had struck they went into the refectory. Those novices who had just confessed would remain standing, while the rest took their seats, and the Superior said grace. The penitents, still kneeling, would make public confession, *e.g.* One would say, perhaps, 'Holy Father! I acknowledge my fault in talking too loud during recreation, for which,' &c. He, perhaps, had to say the *Miserere*, or 51st Psalm. When concluded, the penitent kissed the floor, rose, and went to his place at the table. And so similarly with respect to the rest. . . . We dined in silence; but a rule in the Summary enjoins, that, 'whilst the body is refreshed, the soul, too, may have its food.' Accordingly, we had a reader. The first they read was the 'Roman Martyrology,' and such like. After dinner we went to the chapel for a few minutes. . . . Towards six we supped. We were enjoined to satisfy the appetite; but all pampering was instantly checked. We went to the chapel for another examination of conscience. Then followed the reading of the points of meditation of next morning,—the 'Litany of the Virgin,' the 'Blessing,' the 'Kissing of the Relic.' From the chapel we retired to the dormitory. We got between the sheets as soon as possible, right tired in body and mind. The porter, after a few minutes, said '*Deo gratias*;' to which each novice responded. If it was 'mortification night,' the novices remained sitting in their beds, waiting for the tinkling of a small bell; and then each administered to himself on his back, bared for the purpose, the discipline."

We had intended to make some reference at length to the grand retreat of thirty days, in which the novice is conducted through the "Spiritual Exercises" of Ignatius; but we can the better omit further reference to these since they have become so well known. As is usual, our author, during that retreat, experienced great "consolation." He was elevated almost to a state of ecstasy. But, as is usual again, it happened to him that a state of "dryness" followed. This is a time of peculiar trial for the novice. But here the ever-vigilant

Superior is ready with his assistance, and will discover, with great precision, how far it is *safe* to leave the mind to right itself by its own endeavour after "obedience," or how far it may be needful to provide such occupation as shall keep the mind from sinking too low. The "dryness" is as needful a part of the training, as is the ecstasy produced by the "Exercises;" for they all are means to the same end, and that end is perpetual obedience in all things to the will of the Superior. But this "dryness" was among the means which led our author, after the first year, to quit this scene for ever for the world. After this retreat, he began to hear the doctrine of obedience talked of in such terms as he had not previously done. The figures used by Ignatius to represent the doctrine of pupil obedience were continually to be heard; viz., the *wax*, the *corpse*, and the *staff*. The novice must be as soft as *wax* in the hands of the Superior, to take what shape he pleases; or a *corpse*, which has no voluntary motion; or a *staff* in a man's hand, which may be used according to his pleasure. Just at this time a volume of St. Chrysostom was placed in his hands by the Superior, during his state of "dryness." He opened upon a passage, which met his own case, which circumstance he construed into a providential interposition for him to "rouse himself," and shake off his fetters. His nature rebelled against the doctrine of obedience, as it became now to be taught, and he at once intimated to the *Provincial* that he wished to leave, assigning as his reason, that he was unfit for the society. The *Provincial* replied, that they could not compel him to stay. "I am poor; I have no means of paying my way to London," said Mr. Steinmetz. "We will see to that," replied the *Provincial*. The same night, amid the deep regrets of all his brethren, brother Steinmetz departed for London, bearing with him high written testimonials of his good conduct during his year at "Hodder-place." Soon after he answers some advertisements, and obtains some scholastic engagement at Fakenham, Norfolk. Here he was in 1841, and there we trust he is still, and that "his garden, music, and song, are his recreations. A book, a pen, his thoughtful flowers and friendly pipe, his wife, knitting in blindness beside him, are his sweetest companions in the watches of the night—that Sabbath of his day."

We have already overstepped our prescribed bounds, or we might have offered a few remarks respecting that system, the direction and aim of which may be determined from the examples just given of the training at Hodder-place. The one aim is to reduce all who come under its influence to absolute obedience under *one* will. The priests of the society are all trained as novices, after the fashion we have seen in the case of Mr. Steinmetz. During the two years of the novitiate,

the habit is acquired of doing nothing, not even the most trivial thing, such as leaving a room, the garden, &c., without obtaining leave, as an act of obedience. And what is the consequence of such a training as this, but the annihilation of the individual will : therefore of self? And, so far as the influence of this society goes, the result will be, more or less perfectly, the same. At the confessional, the poor penitent gives herself away to the priest, whose will she absolutely obeys. Alas, for the husband, the sons, and the daughters, when the priest has the mother! Every opportunity should be seized of making known the secret, the nefarious power of this society, which is spreading its net, and scattering its baited hooks, throughout our country, far and wide. We are not alarmists. We fear not their power, which is weakness where spiritual power is. But it is a matter to be mourned over, that even one soul should be *destroyed* by them. We use this word destroyed not uncharitably; for we ask, can that soul be anything but destroyed, whose *will* is annihilated?

EXPEDITION TO THE JORDAN AND THE DEAD SEA.*

GREAT advances have been recently made towards the attainment of a more accurate knowledge of the scenes of sacred story. In the prosecution of these investigations, the American people have pre-eminently distinguished themselves. Indeed, we must in justice, adjudge to them the palm for an industry and a research superior to that displayed by any other nation. For accuracy of topographical research; for patient toil in the collection of facts and the classification of data; for the independence and originality of their inductions, as well as for the fidelity of their descriptions; the scientific pilgrims of the New World have never been surpassed. Dr. Robinson, Smith, and Wilson, together with Mr. Stephens, have produced works so replete with reliable information, as to have rendered some of them the text-books of the sacred student. Their picturings may lack that Oriental brilliancy of colouring and rich infusion of sentiment to be found in the enchanting pages of Chateaubriand, Clarke, Lamartine, and "Eothen;" but the absence of that halo of glory which it is the prerogative of enthusiastic genius to shed around the objects of its

* *Narrative of the United States Expedition to the River Jordan and the Dead Sea.* By W. F. LYNCH, U. S. N., Commander of the Expedition. Philadelphia: Lea and Blanchard.

reverence, is amply compensated by the exactness and rigid truthfulness of their delineations. The latter tourists were chiefly concerned to discover salient points of observation, from whence they might gaze upon the panoramic glories of the Holy Land with the soul of a poet revelling in beauty, and with the eye of an artist in quest of the picturesque and the sublime. The American travellers went forth ploddingly to their devout task, with the measuring rod, the geological hammer, and the note-book in their hands, intent chiefly upon the correct registration of facts, not of fancies. By both classes of tourists, however, the luxurious and the useful, the landscape sketchers and the architectural restorers, the Christian world has been laid under the deepest obligations.

Although the Holy Land has been visited, during the past century, by so many devout and enterprising travellers, it is somewhat surprising that two objects of the most engrossing interest, the Jordan and the Dead Sea, should have remained almost entirely unexplored until within the last few years. This circumstance is, probably, mainly owing to the disorganised state of the country, and to the sanguinary disposition and predatory habits of the descendants of Ishmael. These difficulties were obviated in the expedition planned and executed by Lieutenant Lynch, under the liberal auspices of the American Government. So far as can be ascertained, the navigation of the Jordan, and the thorough exploration of the mysterious lake into which its waters debouch, have been successfully performed but in this one instance. Of the earlier pilgrims, of whom we have any authentic record, Antoninus Martyr, at the close of the sixth century, and St. Willibald, in the eighth, traversed the Ghor, from Tiberias to Jericho; and in the year 1100, King Baldwin I., attended a train of pilgrims from Jericho to Tiberias. These journeys were, of course, performed by land, and no elucidatory particulars have been transmitted to our times. Until the present century, most tourists visited the valley of the Jordan only, at Jericho. A few years since, an Irishman, named Costigan, spent a few days in examining the shores of the Dead Sea, but he contracted a fierce fever, by inhaling its hot, pestilential air, and died at Jerusalem. In 1847, he was followed by Lieutenant Molyneux, of H.M.S. "Sparta," who attempted the navigation of the river; but his boat was attacked and plundered about midway down the Ghor. Not to be thus defeated in his project, however, he resumed his exploration at Jericho, and floated twenty hours on the waters that enswathe the engulfed cities, without once disembarking on its forsaken shores. He likewise sickened, and died a few months after his return, from disease contracted on the same inhospitable spot.

With such melancholy examples of fatality starting up, like lurid beacons, before their eyes, it was a bold and brave thing on the part of the earnest band of men under the command of Lieutenant Lynch, to renew the attempt. The valuable results of this enterprise,—scarcely second in interest to any similar task undertaken during the present age,—are ably embodied in the magnificent volume now lying on our table. Although it is written with great felicity of diction and graphic power of description, there are many marks of haste which we regret to see. Two sketch-maps of the Jordan and the Dead Sea, on a large scale, are furnished, exhibiting the configuration of their banks and the depth of the soundings in every part ; besides which, there are twenty-eight beautiful engravings, from drawings taken on the spots represented, which greatly enhance the value of the work. Such has been the interest excited in the United States by the expedition, that about 15,000 copies of this expensive work have been disposed of. A reprint of it has also appeared in this country, of which the fourth edition has just been announced. We shall now, without further preliminaries, put our readers in possession of as much of the contents of the book as can possibly be condensed into our limited space.

About the middle of the year 1847, Lieutenant Lynch applied for permission to explore the river Jordan, and to circumnavigate the Lake Asphaltites. To this application a favourable decision was returned ; and on the second of October, the store-ship "Supply" was placed at his disposal, for the purpose of conveying the expedition to the Syrian coast. Two metallic boats, composed of copper and galvanised iron, were constructed, each capable of accommodating a crew of seamen. They were fancifully designated the "Fanny Mason" and the "Fanny Skinner." Fully aware of the exhaustive nature of the labours involved in the undertaking, and the relaxing influence of a Syrian climate, the commander was careful in selecting for the crew none but young, athletic, native-born Americans, of sober habits, from each of whom he wisely exacted a pledge to abstain from all intoxicants ; a stipulation to which they faithfully adhered, and to which Lieutenant Lynch chiefly ascribes their recovery from the extreme prostration they experienced.

The beautiful vessel consecrated to this enterprise rode out of the bay of New York on the twenty-sixth of November, 1847. After a prosperous voyage across the Atlantic, and amid the classic isles of the Mediterranean, it was brought to anchorage in the harbour of Smyrna, on the 18th of February, 1848. From thence the officers of the expedition proceeded in an Austrian steamer to Constantinople, for the purpose of obtaining from the Sultan a firman, sanctioning their object and insuring the co-operation of the Pashas of Saida and Jerusalem.

in their plans. Through the American Legation, Lieutenant Lynch was favoured with an interview with the youthful despot, which was pleasant, and during which he promised his assistance to the expedition. As a further token of his good-will, he gave full permission to the Republican officer to inspect all the curiosities in Stamboul, a privilege of which, during the period he had to wait for the firman, he extensively availed himself. On the 6th of March, the long-expected authorisation arrived from the Grand Vizier; in half an hour after which, he was again upon the waters of the beautiful Bosphorus. After the lapse of twenty days more, spent in travelling realms "familiar in our mouths as household words," the mountains of Lebanon rose majestically in the distance, and the ship soon came to its moorings off the town of Beïrût.

The difficulties of the expedition now fairly commenced. It does not, however, form any part of our intention to dwell upon them, although every earnest student of Bible geography ought to be fully cognisant of the hazards incurred by those heroic men who, from time to time, have gone forth exploring the classic lands, mountains, rivers, and seas of Revelation. Having landed at Beïrût, Lieutenant Lynch, attended by the American Consul, waited upon the Pasha, and presented the imperial firman, which he professed his cordial readiness to obey. From Beïrût, the party coasted to Acre, where they finally disembarked, landed the boats, instruments, and other effects. They pitched their tents on the beach, and there spent their first night ashore. Sentries were posted to keep off the curious Arabs, whose thievish propensities rendered them objects of incessant watchfulness. Shortly after midnight, the tinkling of bells announced the arrival of horses, that had been previously sent for, to convey the boats and tents across the intervening rocky country. They proved to be miserable, galled animals, and, on trial, were found to be utterly unused to draught. After infinite pains had been taken in vain to urge them to draw, the attempt was abandoned in despair. The experiment of substituting camels for horses was then tried as a forlorn hope; and, to the intense gratification of the anxious party, it was attended with perfect success. Thus a new accomplishment was developed in that huge and powerful animal, of the existence of which the natives seemed profoundly ignorant till that moment. Contracting for an adequate supply of these "ships of the desert," the baggage was packed up for transport to the Lake of Galilee.

At this juncture, Lieutenant Lynch made several additions to the exploring phalanx, for the purpose of augmenting its strength and efficiency. The valuable services of Dr. Anderson, of New York, as physician and geologist, and of Henry Bedlow, Esq., were secured.

Besides these gentlemen, a compact was entered into with two powerful native sheikhs, to act as guides and auxiliaries; a compact which they most chivalrously observed. The presence of these two chiefs was soon discovered to be indispensable amid the difficulties, alarms, and menaced attacks they encountered almost daily; and, in all probability, prevented bloodshed. The first is described as a "magnificent savage," of rich olive hue, raven hair, and teeth brilliant as ivory. The glance of his eye was keen at times, but generally soft and lustrous. Although almost effeminate in appearance, he had recently been the stern leader of revolt; on which occasion, the Governor of Acre, unable to subdue him, had been forced to treat with him, and purchase the security of the district with a high office, and the crimson pelisse of honour. His name was 'Akil Aga el Hasseé. The other was a still more illustrious personage; an Arab nobleman, called Sherif Hazzâ, of Mecca, the thirty-third lineal descendant of the Prophet. He was about fifty years of age, and of great intelligence. The Arabs entertained great veneration for him. He became the Nestor, whilst 'Akil was truly the Achilles, of the company in many emergencies.

Augmented by the accession of these two renowned chieftains, with some of their armed followers, the party presented rather a formidable appearance as it journeyed across the eastern hills. On reaching the Lake of Galilee, the boats were carefully lowered from the overhanging mountains, and, amid a crowd of wondering spectators, were launched upon those waters whose surface for years had not been furrowed by the keel of more than one solitary boat. In order to relieve the two "Fannies," and lessen the expense of transportation down the Jordan, Lieutenant Lynch purchased this dilapidated boat for about six pounds; and, being repaired, it was baptised "Uncle Sam." The actual expedition being now about to commence, the party was divided into two squadrons, one of which was to travel by land, and the other by water; at the same time keeping so near to each other as to be mutually able to render prompt assistance in case of danger. Each officer and volunteer had his appropriate duty assigned him. Mr. Dale was intrusted with the command of the land party; while the registration of the phenomena of the river and its embankments, together with the incidents of the voyage, devolved jointly on Mr. Aulick and Lieutenant Lynch.

On the afternoon of the 10th of April, the little fleet started on its mission of science. The lake gradually contracted as they approached its southern extremity. On entering the Ghor, which is here about three quarters of a mile in breadth, the scenery "assumed rather a tame than a savage character. The rough and barren mountains,

skirting the valleys on each hand, stretched far away in the distance, like walls to some gigantic fosse, their southern extremities hidden in a faint purple mist." In about five minutes after leaving the lake, the navigators entirely lost sight of it, owing to the serpentine course pursued by the river. Its average breadth was found to be about 75 feet; the banks were rounded and about 30 feet high, luxuriantly clothed with grass and flowers,—the scarlet anemone, the yellow marigold, occasionally a water lily, and here and there a straggling asphodel, close to the water's edge; but neither tree nor shrub. In little more than an hour, the boatmen came in sight of the decayed bridge of Semakh, the ruins of which were extremely picturesque. Over the crumbling abutments the river foamed like a mountain torrent, jeopardising the daring navigators as they shot down between the old piers.

On the second day the expedition started about eight o'clock, and in ten minutes the current of the river became, for more than 300 yards, one threatening foaming rapid; the fishing weirs, and the fragmentary remains of another ancient bridge, obstructing the passage. After conducting the boats unharmed through this perilous ordeal, it was discovered that not far ahead there were five successive falls, of about 18 feet in all, with rapids between, constituting a perfect "break down" in the bed of the stream. As it was impossible for the boats to descend these cataracts, they were floated, as far as practicable, down a branching canal, or mill-sluice, and then borne along the banks a sufficient distance to escape the more dangerous obstructions, when they were again launched in the bed of the river. The average width of the river, on the second day's voyage, was forty yards, and the depth from two-and-a-half to six feet. The navigators descended nine rapids, some of them terrific ones, in encountering the force of which the Galilean boat was shattered and sunk. Swallows, snipes, herons, a large hawk, an owl, and a partridge, were seen during the day, and a trout was caught in the stream. The course of the Jordan was found to be so exceedingly tortuous, that at the end of the day the Lake of Tiberias was but four hours' distant in a direct line, although a day and a-half had been spent in reaching that spot. Late in the evening the boats were moored at the head of the falls and whirlpool of Būkáh, and the navigators joined the land party at their camp, half a mile below.

In consequence of our restricted space it will be impossible to follow the expedition, step by step, inasmuch as their labours extended over a period of not less than thirty-one days, twenty-two of which were spent in the prosecution of their investigations, either on the bosom or around the desolate shores of the sea of Sodom. To

attempt any generalisation of their observations, would be equally impracticable. The most that we can do is to give occasional glimpses of the passing scenery, alternately delectable and grandly desolate ; of the sudden variations of climate and productions ; or of the scene presented when the awed strangers at length stole along the silent shores of the Lake of Death ; scaled the blasted hill-sides, or skimmed the molten flood, like the last lonely occupants of a doomed and deserted world.

Look at this series of dissolving views, consisting of the daguerreotyped impressions of Jordan scenery left on the author's imagination, and transferred from thence, with a rare facility, to the pages of his inspiring book:—

"For hours in their swift descent the boats floated down in silence—the silence of the wilderness. Here and there were spots of solemn beauty. The numerous birds sang with a music strange and manifold ; the willow branches were spread upon the stream like tresses, and creeping mosses, and clambering weeds, with a multitude of white and silvery little flowers, looked out from among them ; and the cliff swallow wheeled over the falls, or went at his own wild will darting through the arched vistas, shadowed and shaped by the meeting foliage on the banks ; and, above all, yet attuned to all, was the music of the river, gushing with a sound like that of shawms and cymbals. . . . The stream sometimes washed the bases of the sandy-hills, and at other times meandered between low banks, generally fringed with trees and fragrant with blossoms. Some points presented views exceedingly picturesque ; the mad rushing of the mountain torrent, the song and sight of birds, the overhanging foliage, and glimpses of the mountains far over the plain, and here and there a gurgling rivulet pouring its tribute of crystal water into the now muddy Jordan. . . . The scenery became more wild as we advanced ; and as night, like a gloomy Rembrandt, came throwing her dark shadows through the mountain gorges, sobering down the bright tints upon their summits, the whole scene assumed a strange and savage aspect, as if to harmonise with the dreary sea it held within its midst, madly towards which the river now hurried on. . . . The river was falling rapidly ; the banks showed a daily fall of about two feet, and frequently we saw the sedge and drift wood high up on the branches of overhanging trees, above the surface of the banks, which conclusively proves that the Jordan in its 'swellings' still overflows the lower plain, and drives the lion from his lair, as it did in the ancient time. . . . In our course to-day (5th day) we have passed twelve islands—all but three of diminutive size—and noted fourteen tributary streams, ten on the right and four on the left bank. With the exception of four, they were but trickling rivulets. . . . Among the scanty herbage of the banks, the earth was covered with a luxuriant growth of crimson flowers (the anemone), so thickly matted together, that, to the eye, the ground at times seemed covered with a crimson snow. Here and there were patches of yellow daisy, looking like little golden islands in the incarnadined and floral ocean ; while the bases of the hills were fringed with a light purple blossom, which not inaptly represented the foam of this preternatural sea."

As the party neared the vicinity of the Dead Sea, the atmosphere became intolerably sultry ; the occasional vegetation assumed a more tropical character ; every living thing, exhausted, retired from the withering heat and blinding glare of a sun unscreened by mist or cloud. A weird silence reigned around. The wind alone moaned over the barren plain.

On the 18th of April, the navigators entered the open portals of this Tartarean sea, in whose awful aspect, "when we first beheld it," says Lieutenant Lynch, "I seemed to read the inscription over the gates of Dante's Inferno, 'Ye who enter here, leave hope behind.' " A furious gale rose, as if to expel the intruders. "The boats, heavily laden, struggled sluggishly at first; but when the wind freshened in its fierceness, from the density of the water, it seemed exactly as if their bows were encountering the sledge hammers of the Titans." The clothes of the boatmen were speedily covered with an incrustation of salt from the spray, and their eyes, lips, and nostrils were afflicted with a pungent, smarting sensation. The fate of their predecessors rose vividly to their awe-struck minds, and they began to imagine, bold and daring as they were, that the Almighty frowned upon their impious efforts to navigate that sea of vengeance. After blowing for two hours, the wind suddenly abated, and the sea instantaneously fell like molten metal. In twenty minutes they were pulling away over a placid sheet of water, with scarcely a ripple on its surface. The northern shore was found to be an extensive mud-flat, with a sandy plain beyond, and is the very image of desolation. Except the cane-brakes, clustering along the marshy streams which disfigure while they sustain them, there was no vegetation whatever. "Barren mountains, fragments of rocks, blackened by sulphurous deposit, and an unnatural sea, with low, dead trees upon its margin—all, within the scope of vision, bore a sad and sombre aspect." Various kinds of birds were occasionally seen disporting about these dreary coasts, and even flying across the sea. No living creature, however, could be discovered inhabiting these mysterious waters.

The statements so long current, respecting the density and buoyancy of the water, have been corroborated by Lieutenant Lynch. The appearance of the sea is said to resemble a vast cauldron of metal, fused, but motionless. A donkey and a horse, which were cast into the water, swam without turning over, or losing their balance. A muscular man floated nearly breast high, without the least exertion. Two fresh hen's eggs, which would have sunk in water of ordinary density, were sustained partly above the surface. The atmosphere that broods over these leaden waves is impregnated with a fetid, sulphurous smell, which appears to proceed from the springs and marshes along the shores, increased, perhaps, by noxious exhalations from stagnant pools in the flat northern plain. The waters themselves, although greasy to the touch and acrid to the taste, were found to be perfectly inodorous to the sense of smell. The journal is interspersed with frequent complaints of ominous symptoms of oppression and drowsiness experienced by the exploring

party, and which at length increased to such an alarming extent as to compel them to hasten their departure. Lieutenant Lynch thus alludes to the singular circumstance :—

“ Notwithstanding the high wind the tendency to drowsiness was almost irresistible. The men pulled mechanically, with half-closed lids, and, except them and myself, every one in the copper boat was fast asleep. The drowsy sensation, amounting almost to stupor, was greatest in the heat of the day, but did not disappear at night.

Thus far all, with one exception, had enjoyed good health ; but there were symptoms which caused me uneasiness. The figure of each one had assumed a dropsical appearance. The lean had become stout, and the stout almost corpulent ; the pale faces had become florid, and those which were florid, ruddy ; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores, whenever the acrid water of the sea touched them.”

The sketch-map accompanying the volume, and which represents the depths of the soundings in every part of the lake, exhibits a striking disparity of depth between the northern and southern portions, which are partially separated from each other by a lofty peninsula. The former shows a submersion of the bed of the sea to the depth of 1,300 feet below the surface, while, on entering the latter, the sea suddenly shallows to about 13 feet. The inference from this important fact is, that the northern section of the sea is of a far higher antiquity than the southern ; and that the latter may be identified with the submerged vale of Siddim, where the cities of the plain formerly stood. The remarkable discovery was also made, that through the entire midst of the northern and deepest portion of the sea, and in a line corresponding to the bed of the Jordan, there runs a ravine, which would seem to have been the ancient bed and channel of that river before the occurrence of the catastrophe that submerged the entire plain. This is also found to correspond to the Wady el Jeib, a ravine at the southern extremity of the sea. These new facts will be suggestive of fresh speculations relative to the origin of the Dead Sea, and the ancient course and destination of the Jordan. Many travellers and scholars have thought that the waters of the latter originally traversed the valley of El-Arabah, and emptied themselves into the Gulf of Akaba, the eastern arm of the Red Sea. If, however, we may accept as a scientific fact the statement given on the authority of Russegger, that the Red Sea lies more than 1,300 feet above the Dead Sea, this hypothesis must be considered as exploded ; at least, until such time as the explorations thus commenced, with so much intelligence and spirit, shall be extended southwards throughout the whole Arabian valley. In an enterprise so praiseworthy, we should rejoice to see our Government emulating the zeal and liberality of the trans-Atlantic Republic, by commissioning, on such an errand, one of those vessels which, it has

been affirmed by high authority, are often suffered to go to decay for want of employ ; and by setting before their officers and crews a career of usefulness far more creditable and ennobling than the life of *ennui* and dissipation to which, in foreign ports, they are often doomed from year to year.

THE NINETEENTH CENTURY.

IF we look upon the human race as a unity, we must take up time as a whole. Generations are but the continued multiplication of the first pair, and the present and the future are but the lengthening out of the past. The mind of our great progenitor was the type of the human intellect, and in that one mind there lay all the germs and seeds of that knowledge, progress, and happiness, which have been developed with the increase and the advancement of our species. Each successive age has been dependent on the intelligence, activity, and development of the age which preceded ; and, had no disturbing element been introduced into man's nature, impairing the tone and harmony of his soul, and so interrupting the onward course of our common humanity, it is impossible to say at what point the world would have now stood. But Revelation and tradition agree in representing the two grand conditions of humanity, subsequent to the fall, as those of love and hatred ; of peace and happiness ; and all-ruling force and violence. Men were known either for their simplicity of manners and innocence of life, or for their pride, wickedness, and devotedness to evil. This schism in our humanity split up the race into a multitude of nations, and it is the combined history of these individual and separate nations ; their mental culture and modes of thought ; their intellectual power and application ; their social institutions ; their political refinement ; and their progressive march in the race of human improvement, which must determine the present state of society throughout the world. The historical life of nations makes up the historical life of the race ; and we can predicate nothing of the race which cannot be predicated of its individual tribes and families. Now, in "the whole circumference of the globe there is only a certain number of nations that occupy an important and really historical place in the annals of

civilisation ;" and these are the very nations whose history gives us the deepest insight into the workings and the progress of our common humanity.

To expatiate over this wide field, would delight us vastly. We should like to trace the history of the four great nations in the primitive world,—those nations which stood nearest to the source of sacred tradition, or of immediate Divine Revelation—the Indians, the Chinese, the Egyptians, and the Hebrews. We should love to descant on the peculiar genius and political relations of the ancient Persians. We should like not less to revert to the period when the Grecian states stood out clothed in light and glory, and when the eagle of imperial Rome rose on unfolded wing, looked down on a world-wide empire as all her own, and beheld the trophies of her power glittering in the light of heaven. Not that we would bring back or counterfeit the forms of ages past, which are no longer applicable to our own time, but rather discover how much of the ground, in the course and race of human improvement, we have ourselves left behind, and how much nearer we are to the goal and the prize. And if we would refer to the birth of Christianity, it is that we may, as Schlegel says, "clearly examine what has remained incomplete ; what has not yet been attained. For unquestionably all that has been neglected in the earlier periods and stages of Christian civilisation, must be made good, in this true, consummate regeneration of society. If truth is to obtain a complete victory ; if Christianity is really to triumph on the earth, then must the state become Christian, and science become Christian." The birth of Christianity was, in fact, the birth of intellect. Mind received an impetus hitherto unknown and unfelt ; it was quickened into a freer life and a more unwearied activity ; it was introduced into the sublimest region of thought and effort. Being free to think and act in the great business of religion, it would be fettered and confined in nothing else. With the progress and spread of Christianity came the liberty of the human soul ; and, had Christianity been kept pure ; had it not been encrusted with materialism and overlaid with superstition ; had its genius never been veiled, and its spirit never repressed ; had the current of its life never been checked and turned back, it would soon have carried our humanity onward to the most advanced point of culture and improvement. The history of the Middle Ages is the history of an enslaving superstition. With the growth of that superstition came mental torpor and intellectual death. We do not say that the period was destitute of men of letters and of science ; neither do we mean to affirm that we are not indebted to the hierarchy for the preservation of learning and the advancement of literature ; but the people were ignorant ; knowledge

was spell-bound ; it had retired into the monastery ; it was confined to the priesthood ; the popular mind was neglected, enslaved, degraded ; and so it continued till the great change involved in the Reformation took place. It then burst its fetters, asserted its freedom, and took in all that goes to make up, intellectually and morally, a true and proper manhood. The nations entered on a new race of improvement. Europe partook more immediately and more vitally of the benefits of the change. Nor can it be denied—it is a fact which stands out on the page of history—that, of the nations of Europe, those which took up most of the pure Protestant element, took the start, and kept the priority, in the race of civilisation and improvement. Nowhere else did the play and the force of intellect appear so conspicuous, and nowhere else did the application of mind promise so much for the future good of man.

In the train of the Reformation came education, and intelligence, and progress, and discovery. The principle involved in that great change laid hold of mind universally, and worked with more than magic power on the individual and on society at large. It was as if the spirit of life had breathed into man, and man had again become a living soul. The outward motion and activity was but the expression of the inward and deeper life. Still the Reformation was not an end, but only the means to an end. It was itself an effect—the sequence of previous antecedents ; but the moment it came into existence as an effect, it began to operate as a cause, producing its own appropriate results in the condition and the history of humanity. This mighty and momentous revolution, thenceforward, mostly directed the march of the times which followed ; “influenced the legislation and the policy of the European states, and stamped the character of modern science down to our own days,” in which it is “still the main and stirring cause of all the great political changes, and all the new and astonishing events of our age.” It brought to maturity the glorious constitution of our England ; a constitution which has been so repeatedly transplanted, imitated, and modified on the Continent and in other parts of the world ; and gave to our national policy a character which materially affected the public and international law of Europe.

We are not unmindful of the fact, that, for a century or more after the Reformation, the greatest states, and the most civilised countries of Europe, were involved in all the turmoil and divisions of religious wars ; but these wars resulted in greater good. In Germany, they laid the foundation of a firm, and lasting, and irrevocable religious pacification ; a peace which has stamped the peculiar character of the German nation, and which now lies at the basis of her future

prosperity and her moral destiny. In France, they were followed by a mighty epoch of moral and social regeneration ; and in England, by the setting up of that free constitution which has been an object of envy and desire to so many other nations. With these happier changes came the revival of letters and of philosophy. The hour, too, had come to introduce the universal principle of international policy, by striking the balance of power. A treaty of peace among the states of Europe, could not but be favourable to the cause of enlightenment and literature. The philosophy of the sixteenth and seventeenth centuries stood connected with the names of Bacon, Leibnitz, Locke, and Newton, while literature had attained to its highest perfection in France, under the reign of Louis the Fourteenth. On the illumination and the development of the eighteenth century, we can but touch. Justly says Schlegel, "We should carefully distinguish between a true, lasting, and vivifying illumination, and a false, mimic, and illusive species of enlightenment. One thing is the warm, genial light of the sun, returning to the new-born spring ; or the fresh glow of morning, after the lengthened night ; and another, the transient glimmer of a bonfire, which, after exciting a false alarm, sinks rapidly again into darkness. One thing is the solitary midnight lamp of silent meditation ; and another, the lightning which flashes athwart the gloomy heavens ; or the dark lantern of the murderer, stealing his way along in the night ; or the torch-light in the robber's cave, where the spoil is divided, and new misdeeds are concocted." In the true light we shall see the principle of religious toleration coming out as an essential element in the conditions of our common humanity. According to the philosopher just named, "true toleration is founded on the humble, and, consequently, religious principle, and firm hope, that, while one leaves in quiet what has already an historical existence, God will conduct and arrange all things, and bring them to their appointed end. . . . Intolerance, on the other hand, is grounded in the proud, and, therefore, impious opinion, that it can mould all things to that which it fancies they ought to be, without any regard to the limits of human weakness, and without reflecting that what is put down by outward force, not unfrequently grows up in secret, in an altered, though still more dangerous form." With this toleration came the removal of certain political and social evils. In several Protestant states the criminal code was relaxed and modified ; the use of torture and of un-Christian and excruciating modes of execution was abolished ; and even capital punishment was called in question. But evil was mingled with the good. In the false light, we see the atheistic and revolutionary philosophy of France, not only treating the monarchy and the whole civilisation of Europe as abuses

no longer to be endured, but also Christianity itself as a mere prejudice of the infancy of the human mind, totally destitute of foundation in truth, and no longer adapted to the spirit of the age. Next came the Revolution of 1792, which trampled alike upon crown and altar, and convulsed society to its very centre. Like some mighty and tumultuous river, which has broken through its banks, and in its flow and sweep carries all before it, this great political outbreak, in its wasting and deadly influence, was not confined to France, but spread over every other country, and threatened all the thrones of Europe. It was only when men had reached this extreme term of their boasted enlightenment, that a re-action took place. Governments were reconstructed, society was remodelled, Europe was again in peace, and the nations were filled with hope.

The last fifty years have been the most remarkable and the most memorable in the history of mind and the progress of humanity. So long as the resources of a nation are expended in war, there can be but little surplus power to devote to the higher department of culture. All is laid upon the shrine of Mars, and devoted to the god of battles. But from the campaign of Waterloo, in 1815, up to the French Revolution in 1848, all Europe enjoyed profound peace. During these thirty years, there was nothing to interfere with the freer play and the intenser application of the human intellect. Nor could anything more clearly indicate the degree of mental power put forth during that period, than the progress of science. Never were so many of the scattered lines and rays of light brought to a focus, and in their concentration and power made to bear on our more modern discoveries. There is not a single branch of scientific inquiry which has not been searched and sifted with the most laborious industry; there is not a scientific fact whose truth has not been put to the severest test; there is not a single scientific discovery which has not been proved and determined by actual experiment. Not only has the domain of science been enlarged, but also enriched with the most splendid contributions. New facts have been brought to light; fresh discoveries have come up with deeper and freer inquiry; a more truly philosophic spirit has been awakened; the older theories have been abandoned for the teachings of a profounder wisdom, and the results of a wider experience. Philosophy now sits enthroned, and the nations are prostrate at her feet. The outward and artificial distinctions of rank and wealth are giving way to intellectual eminence and moral worth. The man of letters is preferred to the man of title; and literature, by taking on a purer and more vital character, is infusing new life and energy into the people, and promising the regeneration of all classes.

It is no common pleasure to record the triumphs of mechanical and natural science. The mechanical genius of the age is unrivalled, and its fruits are most rare and most acceptable. Look simply at our machinery, and to the application of steam to that machinery ; think in how many ways it can be employed, and to how many ends it can be adapted ; and this of itself forms an era in the history and the progress of our common race. But the domain of science would have been neither so large nor so rich, but for the establishment and the freer working of the press. Every scientific fact being published, and every philosophical truth being propounded, and then sent on the wings of the morning to the four quarters of the globe, quickened intellect, and gave to it a new and a righteous impulse. Never did the philosophy and the science of civilised nations challenge a more profound homage than at this moment ; never, in both these departments, could there be found so many rare and profoundly-written works in almost all the languages of Europe. And with the advancement of science has been the progress of the arts. If "during the public calamities and general anarchy of the seventeenth century, the natural sciences, in all their various branches, made silent but very extraordinary progress ;" and if "numberless were the advantages of these new discoveries to all the useful arts and sciences," what shall we say of the improvement and the progress of the last fifty years, in the midst of all but universal and unbroken peace ? For an answer to this question we point to the GREAT EXHIBITION, so recently opened with royal splendour, and amid the most loyal demonstrations of the most loyal people under God's bright sky. There, in the midst of the most beautiful and the most varied products of nature, you have the riper fruits of the human intellect, of human skill, and of human industry. At no former period in our world's history could such a scheme as is involved in this Exhibition have been carried into effect. At no earlier date in the calendar of years could you have commanded the same amount of contributions, or of the same character. The building itself is a splendid monument of science and of art, and, with its own interior contents, challenges the admiration and extorts the praise of every beholder.

But we must not linger even amid the collected treasures of the world's skill, and where everything promises a flow and feast of soul. We have spoken of the press ; but for its clearer, deeper, and more vital teachings, the Nineteenth Century would never have taken on its present character. We mean not to say that the European press is all that we could desire. There may be as much corrupt and corrupting literature now as ever. Authors may be as forward as ever in feeding the lowest passions of human nature. There are

thousands on thousands, all whose longings are after mere animal gratification, and who greedily devour every book that promises to minister to their taste. But such works are not equal to those of another and a higher character. The spread of education has given to a larger body of the people a capacity to read; and the fact that the education is of a better quality, has tended to improve, refine, and elevate the taste. To meet this improved and advanced state of the public mind, the works of the press must correspond. Men must write in conformity with the spirit of the age. To a certain extent it is true, that they give cast and complexion to the age; but it is not less true, that the age impresses itself upon them. The age makes the men, not less than the men make the age. It may be added, that the one determines the other. Tell me the character of the people, and it is easy to tell the character of the times in which they live. Again, tell the character of the times, and we shall be at no loss to determine the character and condition of the people. Now, the character of a people is always reflected in their literature; and, on the whole, never was the literature of Europe more robust, or healthy, or vital. It has been long giving tone and strength to the popular mind, and lifting it into the higher regions of thought and feeling. Nor can anything speak so loudly in favour of the progress of the English mind in particular, as the fact, that, while the land is studded with schools for the instruction of the poorest and most neglected of our population, we have our Mechanics' Institutes, our Philosophical Associations, and our Schools of Design; and that our working-men are creating a literature of their own, and are pressing into the foremost ranks of the scientific and the learned. It is by this class that many of the facts of science have been evolved, and that many of the improvements in the arts have been effected. This is one of the most striking features in this the most striking age of the world's development. The people form the base of the great pyramid of society, and on the character of the foundation depend the strength and perpetuity of the entire superstructure.

In connection with the progress of education, the freedom of the press, and the character of our literature, we must take up those social changes and improvements which cannot fail to impress the most unreflecting among us. We deny not that society is yet only in a transition state; that it still exhibits many blemishes and many defects; that the spirit of regeneration and of power must yet go farther down among the masses; that there are darker regions yet to be explored, and more deadly evils yet to be rooted up; but who will assert that the amount of vice and crime has not been diminished; that the hidden springs of society have not been touched and purified; that

the circle of individual happiness and of social comfort has not been widened? Let any man compare the social condition of England, of Europe, of the world, at the present day, with what it was a hundred years ago; and he will find himself in the midst of a new state of things. Not only has society thrown off its coarser incrustations, but the manners and habits of the people are either changed or modified. This is true, not of one class only, but of all classes. The secret influence which has converted the cottage of the poor man into a home of light and comfort, has gone upward and still upward till it has touched the coronet and the crown. Society appears as if it had been thrown into a new and purer mould, to whose very existence it seems essential that all things should be new and pure.

If this social regeneration be indicative of the power of an inward intellectual and moral life, then in proportion as this life is developed will it be impossible to keep men in political bondage. Governments, however long and however firmly established, must relax, and adapt their policy to the advanced state of society. It was in consequence of shutting their eyes to this fact, that the Governments of Europe were thrown into such consternation and confusion in 1848,—that year of unparalleled revolutions and changes. The interior life of the nations claimed a freer and a fuller expression. It was not the love of violence or of change which produced that revolution. Unhappily, violence and a thousand other evils were mixed up with it; but its producing cause was the force of principles universally recognised and acknowledged by ourselves, and slowly taken up by our Continental neighbours; and because princes and powers dared to ignore these principles, and throw back the people on despotism, princes were hurled from their thrones, crowns were trodden in the dust, sceptres were thrown away from hands too feeble to wield them, and justice triumphed over oppression. England escaped the general catastrophe, just because England was in advance of all nations in the freedom, the intelligence, and the happiness of her people. While all Europe was convulsed, she, like her own sea-girt isle,—which looks out from every point on the great blue ocean, when that ocean is lashing her shore round and round, and fears no evil,—awaited the issue of events with dignified ease and composure. England had found what the other nations were seeking, and for which they were now prepared to pour out their blood. We look upon that year of revolutions as a crisis in the history of human progress and of human liberty, on which were dependent mighty results. The spirit which animated the people was checked, was repressed, but was not extinguished. It survived the crisis. It was laid, but not to rest. It sleeps not, neither slumbers; and, when it shall again rise to assert its freedom, who can predict the

issue? In her struggle for liberty, Europe had the sympathy of all the civilised nations of the earth; and, if her liberty had then been achieved, it might have hastened on that grand universal brotherhood of man for which all creation sighs and waits.

PROTESTANT LECTURES.*

SOME of the gentlemen whose names are prefixed to the Lectures before us, speak out honestly on the Oxford schism:—

“Romish tenets and practices are revered at the most ancient of our universities. Young men enter the ministry of the Church of England who, holding the very name of Protestantism in scorn, have carried into exercise the same practices which cause the Romish priest to be, in other countries, the just dread of every wise husband and father.”—*Rev. C. Lane.*

“Our Protestant Church, notwithstanding the perfidy of some of her teachers,” &c.—*Rev. W. Curling.*

“God grant that the clergy of our own Church may know their right position, and keep it! May they never come to think that they are an order of superior beings, able to obtain for their flocks what their flocks cannot obtain for themselves! The ‘evil spirit’ of Popish pride, which we cast out at the time of the Reformation, is endeavouring, under the revived doctrine of the power of the priesthood, to find its way back again; but I trust that the cross of Christ, which it now so extensively preached, will be an effectual barrier against it.”—*Idem.*

“It is the purity of that light that is now brought into peril, as much by the corrupt teaching in the bosom of our own Church, as by,” &c.—*Rev. Thomas Nolan.*

The first and last of these Lectures, respectively entitled “Rule of Faith,” and “Supremacy,” are by the Rev. Charlton Lane, M.A., incumbent of St. Mark’s, Kennington; the second, entitled “Christ’s One Oblation,” is by the Rev. William Curling, M.A., chaplain of St. Saviour’s, Southwark; the third, on “Justification,” is by the Rev. Denis Kelly, M.A., incumbent of Trinity Church, Gough-square, Fleet-street; the fourth, entitled “The Church,” is by the Rev. George Fisk, LL.B., prebendary of Lichfield, and incumbent of Christ Chapel, St. John’s-wood; the fifth, on “Popish Abuses,” is by the Rev. Henry Hughes, M.A., perpetual curate of All Saints, Gordon-square; the sixth, entitled “Sacraments,” is by the Rev. J. W. Watson, M.A., incumbent of Beresford Chapel, Walworth; and the seventh, on “Transubstantiation,” is by the Rev. Thomas Nolan, M.A., incumbent of St. John’s, Bedford-row. We avow our unqualified satisfaction with

* *Protestant Lectures on the Errors and Abuses of Romanism.* By the Rev. Messrs. LANE, CURLING, KELLY, FISK, HUGHES, WATSON, and NOLAN. London: A. M. Pigott, Paternoster-row, and Kennington.

these lectures, so far as they go. Much more, certainly, might have been made of some of them, the second and third for example ; but it requires uncommon power of condensation to do justice to themes of such magnitude in a single discourse of the ordinary length. Mr. Lane reasons well. His "Rule of Faith" is good ; his "Supremacy" better. We quote one suggestive passage :—

"I have not time to quote at length the language in which the Cardinal describes the peace and prosperity of which a unity with the Church of Rome—this sacred monarchy—has been, and must ever be, productive. The language is glowing ; and if he who uttered it did so far forget the lessons of history as to believe his theory was a *fact*, such belief must arise from this : that great talent and great acquirements are quite consistent with fanaticism, and that a learned man, sane on many points, becomes unsound of judgment, when his predilections are so powerful as to make truth wear the guise of falsehood, and falsehood appear clad in the dress, and utter the dictates, of inspired verity. The Papal power, like other temporal powers raised up by Providence for the good of some, and for the chastisement of others, may have been overruled to initiate much good, or to counteract other worse evils, in days when kings were tyrants, and when one acknowledged head was needful to keep the nations of Christendom united against the threatened invasion of the False Prophet, and to turn the tide of war upon the shores of Asia from those of European Christendom ; yet, who that can compare the peace and good order, the high Christian civilisation, which results from the power of the Bible, and the preaching of the spiritual Cross, would not do his utmost, yea, would not sacrifice his dearest earthly interests, in order to keep from the shores of his country, from the court of his Queen, from the schools and churches,—seats of intellectual and spiritual education of the rising generation of his countrymen,—the assumed power, the secret working, and daring assumption of the court and cardinals of Rome, and the idolatrousness of its material worship ?"

The lecture on "The Church" is one of great ability and logical clearness. Mr. Fisk's definitions please us, *e.g.* :—

"The visible church is a congregation or brotherhood ; and, however separated and divided by accidental circumstances, has yet certain common marks which bring all true members under the same definition, as parts of one whole. . . . In the general idea of brotherhood is contained that of particular churches or congregations, possessing a common principle or object, of which we find abundant instances in Scripture. . . . But, further, the church is not only a brotherhood, but a spiritual brotherhood ; that is to say, a community, whose ultimate aim is the consecration of the minds and spirits of men into a unity of thought and feeling and action, by a supply of those spiritual means for the illumination of the mind, the persuading of the heart, and the education of the will, whose moral influence shall gradually pervade the various parts and members of the whole community, and harmonise them into a full unity of soul. . . . Thus, then, the characteristics of the Church of Christ are : she recognises his sole authority ; declares his pure and perfect truth ; and rightly and duly administers his two Sacraments, Baptism and the Lord's Supper."

Mr. Fisk then proceeds to test the Church of Rome by these principles, an ordeal which it is obvious she cannot endure. The following truthful and touching passage contains a sentiment which every Christian, Conformist or Nonconformist, ought to ponder :—

"Evil days are come, and coming, in which God's people will be sifted and tried ; and they will need the largest bestowals of Divine grace and power to stand in the storm-blast that will sweep over the church and over the world. Let us not be looking too trustfully to the force of royal prerogatives, or the force of popular cries against

a spiritual and temporal aggression in the land, whose purposes are neither denied nor concealed ; but let us look higher. The true Church of Christ is not built upon the sand. She leans not on an arm of flesh. Let her look above to her glorious Head, and bear herself bravely and valiantly for the truth, of which she is the pillar and ground."

Respecting the origin of "Purgatory," in his lecture on "Popish abuses," Mr. Hughes thus delivers himself : —

"It is plainly a remnant of paganism. It was the policy of the Church of Rome, at a very early period, to conciliate heathenism by incorporating into its system as many of its doctrines and rites as it could at all invest with the appearance of Christianity, or even of some sort of consistency with the undeniable truths revealed in the Divine scheme of everlasting life. What had been done by Rome pagan, in associating with her own the gods of Egypt and other nations she had subdued, was closely followed by Rome Papal, in associating heathenism with Christianity, and, by a process of subtle combination, fusing the two antagonistic religions into one. Now, of the most fashionable philosophy of pagan Rome, a Purgatory was one of the acknowledged tenets. The name itself might not have been familiar, and the end was different ; * but it was taught that there was a cleansing process of the soul after death, in pain and torment, from its earthly pollutions and sensual filth. . . . From this pagan source sprang up the Popish doctrine of purgatorial fires. The Bible knows nothing of it ; God never revealed it ; primitive Christianity repudiated it ; but fanatic theories and dark imaginations of philosophic heathenism introduced and taught it."

In the lecture on the "Sacraments" there is not much requiring special notice. The lecturer admits, by the way, that Christ did not institute "confirmation,"—a compliment rather to his intelligence than to his churchmanship. After this admission, however, we could not add, as he has done : "Confirmation itself we hold to be a wise institution of the Church ;" for we hold that additions in a Christian Church to the ordinances of its Glorious Head, lie at the root of all the errors of Rome against which these lectures are directed.

The discourse on "Transubstantiation" is the most elaborate and the most theologically complete in the series. It is a valuable lecture. Bating the absurd fancy of calling "the Prayer-book the handmaiden of the Bible, that, like the moon, circulates and revolves round about that sun of righteousness, the Word of God," we set a high price on this performance. Altogether these lectures form an excellent and well-timed manual on the doctrinal and practical errors of this huge system of superstition which is again raising its impious front in our fatherland. Mr. Lane has done well in initiating the series. Protestant ministers in Kennington have need to be vigilant. The immediate neighbourhood of the Popish cathedral must be well watered with the dews of evangelism, and well watched by Christian pastors, that, under God's blessing, it may be preserved from sterility, and its people from wolves in sheep's clothing.

* That souls might be fitted to return to earth and animate other bodies.

THE TRANSFIGURATION OF CHRIST.

THE Divine Majesty of Christ, though for the most part veiled in a tabernacle of clay, could not be wholly concealed. It broke forth, and made itself visible, on various occasions. He himself rigorously shunned ostentation ; but yet, he could not help letting fall expressions, every now and then, that plainly betokened who he was. There were some manifestations of miraculous power, that were beyond measure astonishing, even to a people familiar with signs and wonders, at least in their national history, if they did not actually behold them. On the occasion before us, however, there was a deliberate display, which would not have been made but for important reasons ; and, as this is a scene which stands alone for splendour in the Gospel narrative, it will certainly repay an attentive examination.

We shall not trouble ourselves about the time and place. For the place, tradition has pointed out Mount Tabor, and we know no reason for doubting its testimony. As to the time, one says it was six days, and another eight days, after Christ had said, "There be some standing here which shall not taste death, till they have seen the Son of Man coming in his kingdom." But this difference is easily reconciled. One Evangelist speaks only of the six entire days that intervened ; the other reckons also the day on which Christ delivered his prophecy, and the day on which his transfiguration took place. The sacred writers were in the habit of reckoning time very loosely. The truths they delivered, and the facts they recorded, were so important, that they could not be diverted from them by trivial exactness.

Our Lord chose three disciples out of the whole number to be witnesses of this great event. He took with him Peter, and James, and John. Why these, it may be asked, and no more ? Why these, rather than others ? With respect to the first question, three was a competent number of witnesses ; the law required no more : "In the mouth of two or three witnesses shall every word be established." With respect to the other question, it would not be necessary to answer it in any other terms than that it so pleased him. But these three were favoured above the rest on other occasions, and the preference could hardly have occurred, in three or four different instances, unless it was designed. There can be no doubt, then, that they were selected on the score of their personal qualities ; for, although all graces and excellences were the gifts of God, yet the fact is plain, that equal excellences are not given to all, and men are qualified for their service.

St. Peter, for instance, excelled the others in the fervency of his zeal ; St. John was distinguished by the tenderness and love of Christ towards him, as also by the character of that Apostle who was the living image of the gentleness of his Divine Master ; James, perhaps, because came next after them in zeal and love, since he had said to the Lord that he could drink of the cup that he drank of, and be baptised with the baptism wherewith he should be baptised ; and which he afterwards justified by an early martyrdom. It was necessary also that the witnesses on this occasion should be men of prudence, because the event was to be kept secret till after the Resurrection. They were not to publish it abroad before the time, nor did they. Yet some, perhaps, might have acted as certain parties did, who were healed of their diseases, and charged not to make it known, but so much the more a great deal they published it. It was most probably on these grounds that Our Lord would have very few present : just a competent legal number, and chose those three whose prudence and piety signalised them above the rest, as most eminent even among the company of the Apostles.

The persons that appeared to Jesus Christ, and conversed with him, were Moses and Elias, who appeared in glory ; that is, not as ordinary men, but with the brightness of the celestial state shining upon them. The reason why it was these two, and no others, is very obvious. Moses was the great law-giver, Elijah the great law-restorer, and Christ the great law-fulfiller. They were the two most illustrious men of the Jewish economy, which was about to be dissolved, and to give place to the kingdom of the Messiah. They came to ratify in person what the law and prophets had said of him, and to testify that Jesus of Nazareth was He ; and thus the two ministers of the Old Covenant confirm, with a living voice, in presence of the Apostles, the witness which the law and prophets had rendered to him. Apart from this consideration, however, they could not have afforded two fitter messengers. Both had been eminent types of Christ in their day ; both had conversed with God at Mount Horeb ; both had fasted forty days and nights, like Our Saviour ; both had wrought eminently surprising miracles ; both were remarkable and illustrious in their end. The one was carried bodily to heaven in a flaming whirlwind, or chariot of fire ; the other died on Mount Nebo, and archangels contended with the devil for his body, and carried him to his burial. yet never had these two prophets such an honour in life as that which was now conferred upon them. They did but see the great Redeemer obscurely, and at a great distance. Now they behold him actually incarnate, accomplishing his work ; and are sent down to pay him their homage on Mount Tabor, and to surrender all the glory of their offices into his hands.

Now, in the second place, let us take particular notice of what occurred on this memorable occasion.

1. When Jesus and his three disciples had arrived at the summit of the mountain, he withdrew himself a little from them, to pray ; for Luke tells us that this was the purpose, and that the transfiguration took place while he was thus engaged. It was one custom of Our Saviour, of which we meet with frequent notice, to devote a part of the night to pray. His days were usually spent in unintermitting toil, travel, and instruction ; the night he often spent in communion with his Father. The disciples, so far as their strength would permit, followed his example ; but here, after having climbed a steep and high mountain, they were heavy with sleep. It seems passing strange, that not on this occasion only, but in the garden of the agony, the same thing is recorded of them. One is ready to wonder that they could have closed their eyes, while their Master was praying,—praying as man never knew how to pray ! We should have thought, that, instructed by their own necessity, not less than by the force of such an example, they would have kept awake in spite of weariness. Oh ! what a clog is the body to the soul ! What numerous infirmities interpose to hinder our communion with God ! How many a bright vision has been lost by sleeping ! How many a mischief has been done by the great enemy while men slept ! But, above all, we must beware of the sleep of the soul ! We need not wonder at these three disciples, when we think of our own apathy, indifference, and sloth. They had their excuse in both cases. Here for weariness ; in the garden, they were sleeping from sorrow. We can have no excuse for our spiritual slumbering ; and, perhaps, Our Lord could hardly say to us, with the same compassion as he did to them, “ The spirit truly is ready, but the flesh is weak.”

2. It was while they were sleeping, that this great event began to happen. The glorious change in the person of Christ is very fully and minutely recorded. That change consisted solely in this, that his body became luminous and resplendent as the sun, and his raiment white as the light. Something similar had taken place in the history of Moses, who came down from the Mount of God so glorified by the vision he had beheld, that he was constrained to converse with the people through a veil. But there was a vast superiority, and not only so, but a mighty difference. That difference is described by John, “ full of grace and truth ;” and the Apostles did not, like the Jews, entreat the Redeemer to conceal it from their eyes. No ; they saw it with admiration and joy, and ever afterwards spoke of it without any sentiments but those of gratitude and delight. Peter would have stayed there for ever. He was for building tabernacles. We cannot

but be struck with the difference between this and Old Testament manifestations. We find, that Jacob, when he woke from the vision of the mystical ladder, on which angels ascended and descended, was inspired with terror, and exclaimed, "How awful is this place !" So, on many other occasions, the saints were so overwhelmed that they thought it good to escape with life. But it was not so with the Apostles. Waked by this sudden and overpowering light, they did not cry, "How dreadful," but, "How delightful is this place !" The sight of their glorified Saviour did not terrify them ; no, it transported them. So far does the house of God under the Gospel exceed the house of God under the law. Slavish fear is banished from the sanctuary by Christ. It is filled with light, and joy, and peace, and love. As the cloud that overshadowed them was not the dark cloud that rested upon Sinai, ever and anon darting its terrific lightnings, but a bright cloud fit to enshrine the majesty of a God of love. Oh ! bless his name for those milder beams in which he displays himself in the face of Jesus Christ.

3. We must take notice of their conversation. It turned upon his decease, which he should accomplish at Jerusalem. How strangely dissonant with such a scene must this subject of converse have appeared in the ears of the listening disciples ! Alas ! they had thought so much of the Son of David's kingdom and throne, that it must have been strange to them to hear these three glorious personages talking of a cross. One knows not whether they fully comprehended all that they heard ; for sometimes, we know, they could not understand the plainest statements when opposed to their carnal prejudices. But, if they did, they must have been beyond measure astonished to hear what things should speedily come to pass ; to hear that the head now encircled with heavenly glory, must be crowned with thorns ; that the garments now so glistening and resplendent, must be stript off ; that all this Divine majesty must be blotted and disfigured ; that, instead of the converse of two saints, he must be hung to bleed and die between two thieves. Here, in his greatest earthly exaltation, he communes with them as to his greatest shame. Is it not lawful for us to infer, that Our Saviour anticipated his sufferings, if not with joy, yet at least with a solemn satisfaction ? Does he not say of them, "I have a baptism to be baptised with, and how am I straitened till it be accomplished !" Immediately after the traitor has gone out, he breaks forth, "Now is the Son of Man glorified !" 'Tis certain, that, as he was a man, the prospect of suffering, as well as its endurance, must have been terrible ; but, as he was the God-man, and his sufferings were to accomplish our salvation, they were regarded as the necessary steps to his future glory. Oh ! the matchless grace and

condescension of the Lord Jesus, who, for the love of man, looks from Tabor to Calvary ; nay, stoops from a throne in heaven to a cross on earth !

4. When these glorious personages, Moses and Elias, had ended their conversation and were about to depart, then it was that Peter uttered those memorable words, "It is good to be here." So far the vision had inspired no sentiments but those of transporting and ravishing joy. But, while he was yet speaking, we are told, a bright cloud overshadowed them, and they feared as they entered the cloud. This is what Luke says ; but, on comparing it with the account in Matthew, the cause of their fear does not seem to be the cloud so much as the voice that proceeded from it. "At the hearing of that voice," says Matthew, "they fell upon their faces on the earth, and were sore afraid." That awful voice convinced them of the presence of God in the cloud ; that it was no other than the dread Shechinah, which had so often overshadowed the mercy-seat in the holiest of all, but which none might even look upon but the High Priest, on the great day of atonement. This was one cause of their fear. It has also been suspected, that, when they saw the two saints ascending up to heaven in the cloud, they were afraid lest they themselves should be carried away in like manner. Nevertheless, an excellent interpreter of Scripture judges, that, if they fell upon their faces, it was less the effect of fear than of extreme astonishment, and that, in fact, the expression means no more than that they were stupefied with amazement. We make these observations chiefly to clear away an objection that might be made to our remarks upon the difference between the Old and New Testament manifestations of God. But it is time to notice the important words uttered by this voice.

Now, these are the very terms in which God announced his dear Son at his baptism, when he commenced his ministry, and received openly the anointing of the Spirit, with only this addition, "Hear ye him." There seems to be a reference here to the prediction of Moses : "A Prophet, him shall ye hear." It is observable, too, that this oracle was pronounced after the two prophets had entered into the cloud, and were gone. This was, doubtless, to teach us, that Christ is left alone in his ministry, undivided in his authority. The law and the prophets continued until John, who was the mystical Elias. Moses and Elias have now resigned their authority into the hands of Christ. Henceforth, therefore, hear ye him, and no other. Henceforth their prophecy will have no other use than that of serving to convince the unbelieving that Jesus is the Son of God.

What was the design of this glorious manifestation ?

1. To obviate and remove the scandal of the Cross. We may

remember how much this news startled the Apostle Peter, and led him to utter his carnal sentiments with a freedom almost amounting to audacity, when Our Saviour first spoke plainly of his death. No doubt, all of them entertained the same views; and we can hardly conceive a greater shock that their faith could sustain, than the discovery that He whom they took for the Messiah, destined to a kingdom greater than that of David, a kingdom that should endure for ever; that he to whom the prophets had borne united witness, and to whom all Old Testament saints had looked forward with believing and joyful expectation,—that he must be set at nought, scourged, buffeted, crucified and buried; that they, his disciples, must in this manner be separated from the object of their ardent love, and be scattered abroad, like sheep without a shepherd. Now, if anything could confirm their faith against an event that would shake down all their prejudices, and seemingly overthrow the foundations of their hopes, it would be to hear those two great prophets speak of his death, and come expressly from heaven to confirm this truth, and convince them that this was the irrevocable order of Providence. The figures of the law had, indeed, foreshadowed his death; but the Jewish doctors had evaded these testimonies, and the people had followed their instructions. But what prejudices, what doubts, what Jewish explications, could resist the witness of Moses and Elias appearing in person, and announcing, without mistake, to Jesus and his disciples, that Christ ought to suffer and die at Jerusalem?

2. To show the abolition of the old economy, and the surrender of all power and authority into the hands of Christ. The Scribes and Pharisees, said Christ, sit in Moses' seat; but here Moses resigns his seat to the greatest of prophets, lawyers, and kings. Now, considering how rooted in their minds was reverence for Moses and his institutions; considering, too, that part of Our Lord's design was to abolish the typical and ceremonial, to make way for the spiritual realities of the Gospel; considering how long and how hard Judaising teachers fought in the Christian Church for the continuance of legal institutions; finally, considering that even now, after eighteen hundred years, the ceremonial, legal spirit is not dead among professors; considering all this, it was of no mean importance, to prepare the minds of the Apostles for the abrogation of the ancient economy; and, therefore, Moses its great founder, Elias its great preacher, came down to meet Christ upon Mount Tabor; and, whatever else they may have said about his decease, which he should accomplish at Jerusalem, no doubt they said that his death was the true atonement, which should terminate all others; that Christ, in offering it, was the true priest, who should supersede all others; and that the doctrine of the Cross, received into the heart,

was the new covenant of grace, which should abolish the covenant of works ; so that the law of life and salvation shall no longer be " This do and live," but " Whosoever believeth on the Son hath everlasting life."

3. To give the disciples a view of Christ's proper glory and Divine majesty, and to testify the glory and reality of the heavenly state in which he was about to reign. But on these topics we have not space to enlarge.

MODERN PSALMODY.*

OF late years there has sprung up a very laudable anxiety to improve the character of Psalmody in congregational worship. A few years ago the taste for genuine church music appeared to have wholly perished among the people at large ; while the few who yet retained some remnant of appreciation for the solemn and majestic melodies of the olden time were compelled to endure in silence the hebdomadal excruciation of listening to a perpetual succession of vile tunes, in scarcely less horrible tones. Jigs and fugues of all sorts and sizes were as common on Sabbath-days and in sanctuaries as in concert-rooms and worldly merry-makings. Madrigals, canzonets, arias, and even glees and catches, were freely pillaged of their favourite strains to debase and secularise the songs of Zion. Divines "saw no reason," as they said, "why the devil should have all the best tunes." Many of those composures were put forth by chapel clerks and other amateurs, who had but a smattering of music in general, and knew little or nothing of harmony ; who thought they achieved wonders in transmogrifying the ancient plain song into a trotting carol, or in accommodating some popular ballad to the measure of a favourite hymn. When to this we add a total neglect of the cultivation of the voice ; the predominance of the nasal organ ; a congregation improvising at pleasure in the insertion of grave notes, or throwing into all the parts a countless variety of discordant harmonies (pardon the solecism, good reader) ; and, finally, all singing as if under the impression of the late Robert Hall, "They sing best, sir, that sing loudest ;" we shall have a tolerably correct idea of what was esteemed good congregational

* *The Lancashire Tune-Book*. Published by Harts, Hatton Garden. *The Poet of the Sanctuary*. By JOSIAH CONDER. Snow. *The Comprehensive Tune-Book*. Edited by Dr. GAUNTLETT. Houlston and Stoneman.

psalmody some twenty years ago. It may be observed, that this desecration of sacred music is not yet a thing of the past. Scarcely a single collection of tunes has yet been published, including even "The Psalmist," which does not contain many compositions of the very worst class, inserted avowedly in deference to the corrupt taste to which we have referred; and scarcely is there a congregation that ventures wholly to reject them.

But, while we rejoice to witness the signs of a resuscitation, with respect to a taste for a better and a purer style of psalmody, we cannot but fear that many who are really anxious to promote it are going too far, and are very incompetent to dogmatise and lay down the rigid rules, which are not more justified by sound science than they are agreeable to the public taste. Such persons must be very careful, or they will do irreparable injury to the very cause they wish to advance. It is of no use to disguise the truth, that church and chapel song, to be effective, must be popular. In places of worship where the English Liturgy is not used, this is the only part of the service in which the voices of the congregation can participate. An extreme severity can have no other effect than that of reducing the majority to an ominous silence; and then, the performance will be cold and classical. Already this disastrous effect is perceptible in certain Dissenting congregations, where Mr. Novello's work has been introduced. A small portion make excellent harmony, and the rest listen. The common people are deprived of their rightful share in the praises of the Lord's house; and it is impossible for human sagacity to calculate which of the two following extremes shall be the consequence of this error,—either they will be drawn away from sober Christian doctrine into the ranks of fanaticism; or else, since they must be listeners, they will prefer the still higher execution of cathedrals, or of Puseyite and Catholic choirs. This is but another instance of that servile and senseless imitation, apparent both in the construction of gothic chapels and in the adoption of an unsuitable style of music; the sad fruits of which, if it be not checked, will be reaped by Nonconformists of every class at no very distant day.

It is a fact worthy of being pondered deeply by every person interested in this subject, that there has ever been found an intimate connection between the psalmody and the religious character of the people. Evangelical religion has always chosen to express itself in strains of vocal melody. It is generally asserted and believed, that the Reformation was caused by the power of song; and it is pretty well known that the French psalms of Clement Marot were put down by authority, because the people, by singing them, were turned aside from the established faith. The fondness of the Puritans for this

vocal exercise has furnished Sir Walter Scott, and other writers of fiction, with materials for many a stroke of irresistible ridicule ; and yet, even that great novelist must have been conscious that he was enriching his pages with a fine picture of moral sublimity, which no satire could debase, when he introduces his readers to a stern and solemn congregation, amidst the rocks of his native land, joining with one voice in the praises of the Most High. In Catholic times, priests and monks had engrossed this service, to the exclusion of the laity. Protestantism opened their lips, and taught the whole nation that it was the common privilege and duty of Christians to give loud utterance to their devotion. All who duly consider this important fact, must be soon convinced that to deprive psalmody of its popular character, and make it a severely scientific performance, is, in these days at least, a very hazardous experiment ; and one which may draw down consequences most detrimental to evangelical religion generally, and to Protestantism in particular.

Perhaps this nation is little aware how much it owes in this respect to the indefatigable labours of the Wesleys. It is not among the least, though among the most unnoticed benefits arising from the establishment of Methodism, that it breathed new life into the cold and insipid psalmody of the country. No doubt the rigid judges against whom we protest could find many grievous faults with it ; but the Wesleyan singing was, at all events, exactly suited to the taste and feelings of the people. It was a new thing, and withal, an earnest, solemn, affecting reality. Wesley did what Luther had done before him. He taught his followers "to teach and admonish one another in psalms, and hymns, and spiritual songs." He found all classes of religionists slumbering over their worship, and all but dumb in the expression of pious joy ; and it was no unimportant part of his work to awaken the common people from this lethargic state, by furnishing them with sacred lyrics and melodies eminently adapted to express their emotions. "He established," says Dr. Gauntlett, "a hearty congregational system of hymnody, which may be taken as the essence, rather than the accident, of their services. And if their melodies were wanting in that most sacred and exquisite simplicity, that great sweetness and admirable tenderness, which mark the songs of the primitive congregations in England, still they met the exigencies of a joyful worship ; they afforded facilities for a distinct articulation, and clear conveyance of the words ; and the song was so universal, and so heartfelt, that its strains were more like unto those of the cherub triumphant, than to the prudential whispers and ominous silence which misrepresented the character of a Christian hymnody in all the sanctuaries of the English Church."

Nor was this effect of the Wesleyan revival confined to the body of which he was the Founder. Dr. Rippon, who is now spoken of in many quarters with most unmerited contempt, rendered a similar service to the Dissenting churches. Whatever be the faults of his book, it contains a far greater proportion of sterling melody than might have been expected in his day ; which shows, that he possessed a true taste to a greater extent than has been supposed. Neither he nor Walker, his coadjutor in the work, had any great knowledge of harmony ; but harmony, we must insist, whatever reproaches it may bring upon us, is not the main feature of congregational singing. The melody is the all-important point. In proof of this, it is only necessary to remind the reader who knows anything of Church music, that none of the harmonised Psalters that have been published since the Reformation, from John Day downward, have ever been popular ; whereas, those which have been fitted with simple melodies, have constantly made their way into general use. Indeed, Rippon and Walker have been in some degree popular, and so is the Union Tune-Book at the present day ; but the harmonies of both books are either poor or false, and are to blame for most of the discords perpetrated in our congregations. The people never will execute the chords of Novello or Dr. Gauntlett, or of any other really scientific composer. They must be confined to the melody ; and every attempt to place the subordinate parts within ordinary reach, can only end in disappointment and discordancy.

We have made these free remarks, because we fear that the unbending adherence to ancient church models, which is now most prevalent, will, if persisted in, defeat its own purpose, and sink this part of Divine worship to a still lower depth of debasement. Individually, we fully sympathise with this taste ; but we are convinced, from many signs, that the people do *not* sympathise. We are persuaded that they *will* sing New Sabbath and Mount Ephraim,—ay, and even Lydia too, in spite of us. And, what is still more important, Dissenters must give up Dr. Watts's Psalms, and we must all surrender nine-tenths of our favourite hymns, before we can return exclusively to Gregorian chants and Tudor psalm-tunes. Neither Wesley, nor Watts, nor Doddridge, will go to them ; and any one who has an ear needs only to sing over one of those tunes to Sternhold and Hopkins, or Brady and Tate, and then try it upon Dr. Watts, and he will perceive the discrepancy in a moment. He will be yet further convinced that this is a fact, by inspecting any number of psalm-books, in which, in nine cases out of ten, the musicians themselves invariably prefer the chant version, though manifestly inferior. We cannot resolve this into sectarian partiality, because Church organists are now

tolerably familiar with collections of hymns, from which they might choose if they pleased. We know that some may be startled at this assertion ; but we are thoroughly convinced of its truth.

No one can doubt that the music of the sanctuary ought to be of the very best quality, and it is further essential that it be solemn, simple ; suitable to the reverence which is due to the Divine Being from every worshipper. Light and trivial airs are altogether out of place. On this ground alone, unmeasured condemnation must be poured out upon very many that have been extensively in favour with the public. They are altogether destitute of a sacred character, and ought to be consigned to oblivion. It may be laid down as a general rule, that all fugues are inadmissible, and that repeats, though not to be wholly discarded, should not be of frequent recurrence, and, at all events, should be so appropriated to the hymn as to constitute a sort of emphasis to an important sentiment. We are not partial to slurred notes, nor to a superabundance of crotchets ; though we have never heard any sensible reason for their total exclusion. Yet we have known persons who would not look at a melody written in crotchets, sing in precisely the same rapid tune, one written in minims. Such is the strange inconsistency always perpetrated by those who take up with crude notions on the faith of others, without knowledge or judgment of their own.

On the whole, it appears to us that a great deal remains to be done, in regard to collections of tunes for religious worship. It is still a fact that there is not one book in existence which is not open to serious objections. The "Comprehensive" is, in our judgment, by far the best ; but Dr. Gauntlett has admitted many contrary to his own judgment, and in deference to the views of others, which we cannot approve. He says, indeed, that an unexceptionable selection would make such havoc upon the prejudices and associations of all classes, as would, for some generations, prevent its adoption, and any great circulation. This, however, we do not believe. A sufficient number of such well-known melodies as St. Ann's, York, Liverpool, Manchester, Old Hundredth, St. James, St. Magnus, &c., &c., &c., together with scores more of the same class which have fallen into disuse, and which might be gradually revived, would form, not a large, but a valuable volume, that would amply repay both collector and publisher, and do incalculable service to the cause of religion. We are truly thankful to Dr. Gauntlett for having brought out to view so many of these forgotten treasures. He has given us the pleasure of seeing in print some spécial favourites, that, for lack of old and scarce works, we have never till now possessed but in manuscript. The next thing we desire is to have them separated from a mass of rubbish, which even the

Doctor's harmonies cannot render tolerable, and associated with many more which we equally prize, but which, as yet, have found no place in any modern compilation. We do most earnestly entreat those who are competent to the work to consider whether we cannot have a really unexceptionable comprehensive Tune-Book. "The Psalmist" will not do; not only is it too operatic, but it has quietly consigned to oblivion all the old Tudor melodies, with the exception of those that are already familiar to the public, and is crowded with useless compositions, contributed "expressly for this work." We fear we must add, that Dr. Gauntlett's will not do, though it may answer a temporary purpose. When some wise and judicious hand shall meet the wants of the age with a volume adapted for general use, we are quite confident that the churches of this country will be found ready to testify their gratitude in a substantial form.

THE MIND OF CHRIST.

[THE following discourse was preached by a clergyman of the Church of England, in a remote country church, to a congregation most of the men in which appeared in smock-frocks. We have pleasure in publishing it, as an example of the conscientious spirit in which many of the Established clergy discharge their sacred duties. The preacher is a man of learned attainments, and, although by no means rich, walks twelve miles every Sunday, reads prayers at the county gaol, and preaches as well as reads prayers at his country cure; and all this without receiving any remuneration.—EDITOR.]

"Let this mind be in you which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Philippians ii. 5—8.

WHEN Our Lord and Master came upon earth, he came as our teacher, and as our example,—besides that great end of his coming; viz., to be a propitiation for our sins. Man was created originally in the image of God; and there can be no doubt that his highest duty is, and always has been, to imitate the character of his Maker in so far as it is possible for the creature to imitate the Creator. If Adam had never yielded to temptation, that imitation of God which must be man's duty, would also, we have a full right to suppose, have been his highest pleasure. In a life to come, they that have followed Christ in this world, who have been purified and sanctified by him, and who have been thus restored to a better state of innocence than that from

which Adam fell, will, doubtless, find also their delight, as well as their duty, in thus imitating the character of God. But the follower of Christ upon earth has to contend with a corrupt nature, and with a world full of temptation. He is often in the case of St Paul : to will is present with him ; but how to perform that which is good, he finds not. The flesh lusteth against the spirit, and the spirit against the flesh, so that we cannot do the things which we would.

We all know how great is the force of example, and we all know also how much depends upon whether or no the example proposed to us be in the same case as ourselves. Of what avail is it to me, if I am in such a state of sickness and weakness that I can hardly raise my hand to my head or my head from my pillow, to be told of some other man's unwearied and active industry ? I may be glad to hear of it, but what pattern is it to me ? Or if I am so poor that it is a hard matter to me to find wherewith to procure the daily bread for the day, of what use is it to tell me of one who, having princely riches, spends them with princely charity ? I may again be glad to hear of this charity for the man's own sake, for the sake of my fellow-creatures ; but what pattern, I ask again, can this be to me ? The strong and healthy man may, it is true, be patient as well as strong and healthy, and may, therefore, be a pattern to the sick man, whose chief duty is patience ; the rich man may be diligent and careful, and therein a pattern to the poor man, among whose great duties are diligence and carefulness. But it cannot be doubted that the most useful, the most instructive, and the most encouraging examples are those of men in circumstances very like our own ; suffering patiently the very same sort of difficulties which we suffer ; bearing patiently the same sort of trials as we bear ; enduring and resisting the same kind of temptation to which we are exposed.

And herein is greatly shown the mercy of our God, in the Lord Jesus Christ. When we think of God in heaven, we can only feel like sinners thinking of him who is all purity ; like creatures all weakness, thinking of him who is all strength ; creatures wearing the garb of flesh, and bearing all the infirmities of the flesh, in the presence of God, who is a spirit only. But it pleased the Lord of glory to take our nature upon him. He verily took not upon him the nature of angels, but he took on him the seed of Abraham. In all our afflictions he was afflicted. No *man* could have been such an ensample as he has been to us. Are we troubled ? So was he. Are we poor and despised ? So was he. He had not where to lay his head ; and the very people among whom he wrought his miracles of healing and mercy, despised and rejected him. Are we tempted ? So was he : with great and fiery temptations, not only in those forty

days of temptation in the wilderness, which we commemorate in the season of Lent, but continually during his ministry. Are we in anguish of mind? He was continually in heaviness for the sin which he saw about him; and, especially when near his passion, his anguish was such as was never before, we may be sure, suffered by a spirit clothed in flesh and blood. It was so great, that even he cried out, "If it be possible, let this cup pass from me!" He was, in all points, tempted as we are, and, therefore, was a pattern from which we tempted creatures may the more closely copy. He was, nevertheless, without sin; and, therefore, we may copy from him with all certainty and advantage.

Under the old dispensation, the Jew might be exhorted to justice, from the example of God, who is infinitely just; to mercy to his fellows, from the example of God, who is kind to the unthankful and the evil. He might be exhorted to purity of life, and taught to look for his pattern in Him who is of purer eyes than to behold iniquity. But there would be many points on which this great example could not be proposed to him. To man, for example, how needful is an humble spirit,—a spirit of submission to the authority of parents, governors, masters; but He who is over all things, Creator of all things, Lord and Master of all men, cannot possibly (I speak in deep reverence) give us in his own person an example of humility and submission. God, as God, can have no attribute of humility, though he continually speaks in the Old Testament of favouring and approving the humble: "I dwell in the high and holy place; with him also that is poor and of a contrite spirit, and that trembleth at my word." But in God as man, in the Son of God, very God of very God, who took our nature upon him, humility and meekness were among the most striking points of character: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart." And it seems to be mainly this virtue of meekness and humility which the Apostle, in our text, is recommending by the example of his great Master. For the preceding verses are: "Let nothing be done through strife, or vain-glory; but, in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

I propose to consider, then,

I. What is the duty which is here recommended; and

II. The high authority on which it is recommended.

And may God, who sent his only begotten Son in the flesh for our sakes, give us grace so to hear the teaching of this his beloved Son, and so to follow his example, that the word of his grace may be blessed to our souls!

"Let this mind be in you which was also in Christ Jesus." In this matter of obedience to our superiors, and of a kindly accommodation and giving way to our equals or inferiors, we may consider three degrees. First, and I fear, my dear brethren, far the most commonly, comes the spirit which will not render obedience where obedience is due; will not submit where submission may lawfully and fairly be claimed. For obedience and submission are hard to flesh and blood. They must be learnt by a long practice; and that practice must be submitted to for the love of God, and because he has commanded it, or it is little worth. I do not think we should be far wrong in saying, that all men like to have their own way more or less; and that those desire it most who are least able to govern themselves. Next to this comes the practice of those who do indeed, in general, give obedience where obedience can be claimed; who give way to their neighbour when his right is so plain that there is no resisting it; but who are very careful indeed, not to go a hair's breadth beyond this. And, thirdly, we have the case of men who are not careful to weigh, as it were, in an exact balance, how much they ought to give way to their neighbour; men who, when they can lawfully please another, will do so cheerfully, not staying to ask, Has he any claim upon me for this? but rather, Will this do him good? will it make him happier? will it give me a better hold upon his attention? will it secure me a more willing ear from him when it may be my place, in the ordering of Providence, to exhort him for good?

Now, for the first of these cases: that of the man who is absolutely unwilling to give to his neighbour that amount of submission which is fairly his due. About this there can be no question. The words of the text manifestly condemn such a man; his own conscience must condemn him; yea, and all who have dealings with him condemn him, for we all of us are naturally as anxious to have our full share of obedience when it is due, as we are by nature unwilling to render it. But the second case, that of the man who just gives to his neighbour as much as he can prove his claim to and nothing more, requires more of our attention. A man, for example, hath a quarrel with another; and we will suppose that the other was originally in the wrong. Such a man as we are speaking of would stand upon his rights and say: I provoked not this quarrel, and it is no business of mine to take the first step towards making friends with my adversary. Is not this a common case? Is it not, indeed, the course most of us would be tempted to pursue, if we gave way to our first inclination? If we each put the question fairly to our own hearts, I think we shall have to own that it is so. But what says our text? "Let this mind be in you which was also in Christ Jesus." Now, what mind was in Christ

Jesus on this subject of reconciliation with those who had offended him? And let us not forget, that, in cases of offence between us frail mortals, the probability is that there is some fault on both sides; but, where our Divine Master was offended, we know that the cause of offence must needs have been all on the other side. What said he when his ardent disciple, Peter, failed in the hour of peril, and thrice denied that Master whom he had so vehemently declared he would follow faithfully to the death? He *looked* on him! A look, we may be sure, of more sorrow than anger; for, in the whole discourse on this matter, the Great Master had spoken without severity in his solemn warning to his over-confident disciple; and that look smote the conscience of Peter, and produced a bitter passion of repentant tears. How spake he to his apostate disciple?—him who had eaten of his bread and lifted his heel against him? who used, in his sordid and cruel treason, the sign of friendly salutation to mark out his victim?—“Judas! betrayest thou the Son of Man with a kiss?” When Peter smote the High Priest’s servant, and cut off his right ear, how did Our Lord treat this man, who was one of a band unlawfully attacking him and his? He performed upon him the last miracle of his then life; the miracle which closed a long series of acts of God-like mercy and power. He touched and healed the injured member. And, finally, he included, in one forgiving prayer, all those concerned in his death; his judge, his executioners; them that passed by wagging their heads, and taunting him in their blindness with what they supposed to be his helpless and unhappy condition. He did not pray the Father to send him twelve legions of angels; but he said, “Father, forgive them, for they know not what they do.”

In all this there was certainly no careful considering how much could be required by the erring party; as much the contrary as possible. It is true, indeed, there were cases where the rebukes of Our Lord were severe, and even terrible; so terrible that even the hard-hearted, proud, self-righteous Pharisees, were smitten dumb before the storm of his righteous indignation. But we must distinguish very carefully between the ready forgiveness of Our Lord for injuries offered to him in his character as man, and his severe rebuke of sin as an offence against God. In this point also, his faithful servants are bound to imitate him, and to be as bold in rebuking sin as they are meek and patient in enduring injury.

And if we go through all the cases in which man may or may not yield to his fellow-man, we shall find in all the same possibility of acting in two ways: of standing up stoutly for our rights, and refusing to give up anything we can claim; or of carrying an accommodating, a charitable, a yielding spirit with us,—a spirit of love to Christ and

to those for whom Christ died, and a willingness to follow out in all things his blessed precepts. And this is the third character which I have described, the only one which can become a Christian man : that of the man who takes injuries forgivingly, who is more ready to make peace when any one has offended him, than to rise up in anger against the offence ; the man, in short, who exemplifies in his own life and conversation the beautiful description of charity : "Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things."

And if we turn from the actions of Our Lord to his precepts, we find such exhortations to forgiveness, to kindness, to meekness, to gentleness, as do most perfectly suit with his own actions ; his life, indeed, among men, was an illustration of his precepts, and his precepts explained his life. His great sermon on the Mount opens with what are called the Beatitudes ; and, if we read them carefully, we shall find that by far the larger number of them relate to this mind, which the Apostle exhorts his Philippian converts to have in themselves, and which was in Christ Jesus. Blessed are the poor in spirit, they that mourn, the meek, the merciful, the peacemakers, the persecuted for righteousness' sake ; they that have all evil said against them falsely for Christ's sake.

And now, let us consider whose example is here proposed to us. That of God manifest in the flesh. It is well for us to consider this when *our* flesh and blood rebels against the duty of endurance, patience, forgiveness. I am in the right (may one man say), not at all to blame ; and I do not see that I am called upon to make the first advances towards reconciliation. Oh, man ! Oh, sinner ! for whom Christ died, canst thou in any case be so far in the right as thy Divine Master, who was persecuted and reviled for his gracious and merciful message to sinners ? Or a man stands upon his dignity, and place in society : he has received injury or insolence from one who was bound by his station to respect him. Is such an one so far above the offending party, as Christ our pattern was above all those who offended him ? What he did, the greatest man on earth may be proud to do ; or rather, he should rejoice that he is permitted to look to such a pattern : for pride is a word which is out of place in such a discourse as this. For we must remember, that, even apart from the fact that it was the Son of God who was clothed in that mantle of flesh, Our Saviour was one of the most distinguished men in the land of Israel. He was of royal race. He was looked up to by numbers as he who

should redeem Israel. His teaching was so wonderful, that he was everywhere followed by crowds to listen to him. He spake with an authority which confounded and silenced the Jewish teachers, a body of men regarded with more reverence, perhaps, than any other body of teachers or governors that ever existed in this world. He was, indeed, meek and lowly in heart, and it suited the purpose of his enemies to cry out against his humble station ; but all who knew him evidently felt that he occupied a great and most dignified position.

We have spoken of having the mind of Christ, mainly in relation to the virtues of meekness, kindness, a forgiving spirit, because it is of such qualities that the Apostle has been speaking ; but, in all things in which it is possible for us to imitate such a pattern, it is most important to keep him continually before our eyes. He has given us an ensample that we should do even as he has done for us. We are all of us apt to measure ourselves by our own imperfect fellow-creatures ; and, what is the worst, I am afraid we are most of us too apt to compare ourselves, not with the better examples among our fellow-creatures, but with the worse. We are fonder of looking down than of looking up ; apt to thank God that we are not as other men, as the Pharisee was thankful for not being as the Publican who worshipped beside him. Now, here is proposed for us an example, which every man, no matter how exalted his opinion of himself, must acknowledge to be far above him : and yet, the example of one who shared with him all the infirmities of humanity : one who was tempted in all points like as we are, yet without sin ; and whom the temptation and the sinlessness render the more effectual example for us.

To conclude, my brethren, by a personal application of all this : it is true the command of the Apostle was addressed to the whole Church at Philippi. True, too, that it was meant for the whole Christian world ; all who then professed the name of Christian, and all who should do so to the end of time. But let each one of us remember it was meant for *him* ; do not let us lose sight of the particular in the general exhortation. As Christ died for each of us, so the command to follow his example is also addressed to each of us. The question to each of us should be, not what will our fellow-creatures think of us, or how would they act ; or, would they think little of us, and deride us, if we were to act in such and such a manner ? Such a mode of judgment is an unsafe one, and we know in our consciences that it is unsafe. But our question should be, how would Our Lord have thought, have spoken, have advised ? And as we cannot see him with our bodily eyes, and hear him with our bodily ears, as did his disciples and followers, we are bound to give the more

earnest heed to that history of his deeds upon earth which has been left us in the Gospels.

We have a perfect example to follow, and we are all imperfection ; our exemplar is all goodness, and we are not able of ourselves to do anything as of ourselves. Here would be, indeed, an impossibility, but that our example is also our help. He whose perfection we are bidden to imitate, is he who will, by his blood, sanctify us ; give us holy desires and holy thoughts. if we will ask him in faith to do so. He is example, teacher, Redeemer. Let the holiness of his example, my dear brethren, go to show us the more plainly our great need of his help for our sanctification ; or, rather, to show us that we must be sanctified wholly by him. Let each one of us heartily pray to God to give us faith in Jesus Christ, and to keep our faith in him strong, that we may, by faith, be sanctified and conformed to his image, and enabled, day by day, more fully to follow his example, that this mind may be in us which was also in Christ Jesus : that we may do all things by Christ strengthening us ; for without him we can do nothing.

Now, to God Almighty, Father, Son, and Holy Ghost, Three Persons in One God, be all glory, majesty, dominion, and praise, now and for ever ! Amen.

THE GREAT EXHIBITION OF 1851.

A most extraordinary building has been erected in Hyde-park. The architectural wonders of the Metropolis, great as they are, cannot equal it. The object for which it has been constructed, the materials of which it is built, the vast multitudes of persons from many lands that daily visit it, the illustrious quarter in which the idea of this mighty gathering originated, and the probable consequences of the intercourse of intelligent men from all nations, upon the social, commercial, and moral destinies of the world, all combine to invest it with the deepest and most solemn interest. It is more than an object of mere curiosity, more than a proof that art and science have reached an unusual point of perfection, and more than an evidence that mechanical skill and manufacturing industry are favourable to material comfort and international peace. It suggests thoughts of still higher import and deeper significance. It recalls the past, and creates inquiry respecting the future. Whilst something like a feeling of awe overspreads the mind as it strikes the eye, contemplation corresponding to the feeling is excited regarding the religious condition of the nations whose

inhabitants and industry are here represented. What *is* that condition? Is it favourable or inimical to the growth and development of those moral virtues and religious graces, for whose culture and exhibition in our world all the arrangements of Divine Providence, and all the doctrines of the glorious Gospel, concur? It is not intended to answer the question here; but the fact of asking it, will probably lead some into whose hands this paper shall come, seriously to ponder its meaning. We fervently hope that the myriads of strangers who visit the British metropolis may carry away with them the impression that the most glorious possession of England—that which constitutes her light, her beauty, her joy, and her strength—is THE EVERLASTING GOSPEL OF JESUS CHRIST, THE ETERNAL SON OF GOD!

The immediate object of their visit is, to examine specimens of the manufacturing, artistic, and scientific skill of all nations. This grand Exhibition was projected by His Royal Highness Prince Albert, the illustrious consort of our beloved Queen,—the most popular Sovereign, probably, that ever reigned over these lands. This project is in keeping with the many acts of thoughtful patriotism by which His Royal Highness has secured to himself the respect and esteem of the nation; for there can be little doubt, that, amongst other and similar beneficial results, it will stimulate enterprise, encourage talent and industry, reward the application of mechanical and scientific skill to objects of practical utility, show the value of constructive intellect, when employed upon the numberless productions of the earth, for the good of its inhabitants, and prove the unspeakable superiority of peace over war, as a benefactor of human kind. Every thoughtful visitor of the Exhibition must have presented to his mind sentiments touching the infinite wisdom and goodness of God, who has filled our world, notwithstanding the guilt of its inhabitants, with such an endless variety of treasures for the use and comfort of the nations; the importance of progressive civilisation, as one of the agencies by which men are raised to their proper position in the economy of life; and the priceless value of human intelligence, by which the minerals of the earth, and the products of animate and inanimate nature, are formed and modified into articles of great usefulness or exquisite beauty. Perhaps, also, the thought will strike some of the spectators, that the rational powers thus illustrated, ought ever to be employed in subordination to the authority and glory of God, the great first cause and source of all intelligence, by whose sovereign kindness the lamp of reason has been kindled in his creature man; that, if they had been so employed from the beginning, the tremendous weight of suffering under which creation groans would have been unfelt; that, if they should be so employed for the future, a degree of happiness of which the race has hitherto had no experience, would descend upon our globe; and that nothing is wanted to induce all men so to employ them for the time to come, but a grateful reception of the inestimable blessings of the Gospel, and a willing submission to the teaching and sceptre of the glorious Prophet and King, the Lord Jesus Christ, which is the “reasonable service” of every living man. And those who are conversant with the sacred Scriptures, may recall some of those sublime prophecies which respect the time when all nations shall be blessed in Jesus Christ, and shall call him blessed; when the

abundance of the sea, and the forces of the Gentiles, the isles with their silver and their gold, and the nations and kings of the earth with their glory and honour, shall all be consecrated to the service of Jehovah.

Such thoughts, always appropriate, can scarcely fail to present themselves to the minds of religious men, accustomed to reflection, especially when they examine specimens of the works of industry of all nations exhibited in a building of *glass*. Of glass! Is not this an undesigned commentary on the brittle tenure whereby all earthly possessions are held? And may it not also, by the light which streams from the skies upon all the treasures therein exhibited, convey the thought, that "all things are naked and opened unto the eyes of Him with whom we have to do?" It is well to remember that "the Lord looketh down from heaven; he beholdeth all the sons of men; from the place of his habitation he looketh upon all the inhabitants of the earth."—Psalm xxxi. 13, 14. His voice to every man, as well as to every church, is, "I know thy *works*;" and his settled purpose is to "bring every *work* into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccles. xii. 14.

It is at once interesting and humiliating to listen to the various *languages* spoken by the visitors of this Exhibition; interesting on account of the amicable object which has brought them together from the ends of the earth; humiliating, on account of the cause of this diversity of tongues. Pride, ambition, and a great building, are associated with it. And although we are far from intimating that these feelings have anything to do with the present structure and its purpose, yet the record, which is both ancient and authentic, may be profitably perused. "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of man builded. And the Lord said, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth."—Genesis xi., 1—9. Self-glorification, and criminal disregard to the supremacy of God, were obviously among the causes of this strange resolution, so singularly defeated. All our works ought to be begun, carried on, and concluded, in the fear of God. St. James rebukes the absence of this, shows the folly of neglecting it from considerations relating at once to the dependence of man and the brevity of life, and lays down the principle which ought to regulate every human enterprise: "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy

and sell, and get again : whereas ye know not what shall be on the morrow. For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings : all such rejoicing is evil. Therefore to him that knowest to do good, and doest it not, to him it is sin."—James iv. 13—17.

There is another thought of a very different kind. These men are *strangers* from distant lands. The glorious scenes of Pentecost, after the ascension of our blessed Redeemer, come up to memory : "And when the day of Pentecost was fully come, they were all with one accord in one place ; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting ; and then appeared unto them cloven tongues, like as of fire, and it sat upon each of them ; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language ; and they were all amazed and marvelled, saying one to another, 'Behold ! Are not all these who speak Galileans ? And how hear we every man in our own tongue wherein we were born ? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God.' And they were all amazed, and were in doubt, saying one to another, 'What meanest this ?'"—Acts ii. 1—12. This extraordinary outpouring of the Holy Spirit was a fulfilment of the Saviour's promise to that effect, and the proof that he had taken his seat at the right hand of his Father ; that his work of redemption had been completed and accepted ; and that henceforth he was the enthroned King and Head of the Christian Church. Happy will it be if any of the "strangers" who have met in the Metropolis, shall be brought, by the power of the Holy Ghost upon the Gospel, which we trust many of them will desire to hear, to accept that salvation which Jesus Christ, our Prince and Saviour, is exalted to bestow. If so, they will be no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God. They will feel, that, in Jesus Christ, "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free : but Christ is all, and in all ;" and they will be enabled, by the Spirit of Adoption, to look to God with confidence and hope, whilst they utter the filial cry of every true Christian in every land, "Abba, Father !" Though they have not come to London to celebrate any high religious festival, such as that which attracted the Jews from various lands at the feast of Pentecost, yet we pray that God, who ruleth in the kingdom of Providence, in subordination to his gracious purposes towards the children of men, may lead many of them, who may yet be strangers to his unspeakable mercy and glorious character, to look upon England as the place where he met with

them, and blessed them ; the place of their reconciliation through the blood of the Cross, and the regeneration of the power of the Holy Spirit !

But analogy suggests another meeting which has been determined upon by Him whose counsel shall stand, and who will do all his pleasure. The Industrial Exhibition of 1851 is representative ; and probably not a few who intended to be present have been prevented by death, or sickness, or circumstances which they could not control. But that meeting will not be representative, but literally inclusive of all the inhabitants of all nations ; and nothing can possibly cause the absence, not even death itself, of any human being from that overwhelmingly awful assembly. Willingly or reluctantly, ALL shall be there ! “When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left.”—Matt. xxv. 31—33. There is an inconceivable solemnity in those inspired writings which relate to the “Day of Judgment,” “the day of the Lord,” “that day,” that

“Great day ! for which all other days were made ;
From which earth rose from chaos, man from earth.”

Earnest solicitude about the great question of personal preparation for that day when “God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil,” should characterise every man who has the least doubt about his safety. He who cannot say firmly, yet most humbly and gratefully, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day,” ought not to rest, until, by faith in the atoning sacrifice of the Redeemer,—the appointed way of salvation for guilty men,—he find peace with God, and have Christ formed in his heart, the hope of glory. “We shall all stand before the judgment-seat of Christ.”—Rom. xiv. 10. “We *must* ALL appear before the judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad.”—2 Cor. v. 10. “God commandeth *all men everywhere to repent* ; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”—Acts xvii. 30, 31. Such are a few of the declarations of the Holy Spirit respecting the great event to which the world is hastening ; and such a judgment period is needed to adjust the anomalies which sin has introduced into our world, to explain what appear to us the startling mysteries of human experience, and to proclaim the justice of the Divine government. And every human being, whatever may be his character, either in the sight of God or of man, is most deeply interested in the issue of “the righteous judgment of God.” But, as that issue will, in every case, accord with the *spiritual state* of the individual judged, can any language be too earnest or emphatic which urges, entreats, implores men to “flee from the wrath to come ?” The awful vision of the great white throne, and the light of a burning world, will convince all, that the

value of the doctrines of the cross were never overstated in time. May all who read these pages, have this conviction, before "the day of salvation" closes upon them for ever !

This world is preparatory and probationary ; characterised by anomaly, contradiction, change. Substance and shadow, sunlight and cloud, calm and storm, belong to it. It has feast and famine, joy and sorrow, wild gladness and intolerable grief. It is a birth-place and a burial-ground ; the land of nativity and a vast cemetery. Song and groan, hope and despair, exulting happiness and awful remorse, are found in it. And it is the battle-field between virtue and vice, holiness and sin, loyalty and rebellion, Divine truth and diabolical error. Here Christ has set up an ensign to the nations ; here Satan has his seat. This conflict cannot last for ever. The storm must cease, or creation will be wrecked by it. The battle must be decided one way or another, or time will reel and stagger beneath the fearful commotion and the crushing weight. But the end is decreed by authority ; the issue of the conflict is determined by Omniscience, and clearly described by the pen of inspiration. The storm will cease. Victory will be determined by and for him whose right it is ; and a separation—complete, final, eternal—will be effected between holiness and sin, the righteous and the wicked. The purpose of God contemplates the separation ; the irreconcilable principles of good and evil require it ; the public exhibition of the Redeemer's reward necessitates it ; and the light of revelation points it out as an inevitable certainty. It will, it must come ; nothing can prevent it. The harvest must be reaped ; the mystery of God must be completed ; the mystery of man must be explained ; and good and evil must return to their respective sources. Principles are being tested now, which will be approved or condemned when "the judgment shall be set, and the books shall be opened." Neither good nor evil is fully developed here. The former pants for a more genial region, a purer and more elastic climate, where it shall no longer be burdened and fettered ; and the latter is mercifully checked in its destructive career by the powerful hand of him who died for our sins, and rose for our justification ; otherwise, it would cut off nations not a few, and turn the world into a waste, howling wilderness.

Notwithstanding the admixture of good and evil on earth, the tendency of each is towards separation from the other. They have nothing in common. Neither is at ease. The dislike is mutual. The final divorce will accord with the wishes of both. It is in the nature of holiness to soar, to arise to perfection, to return to God. It is in the nature of sin to sink, to escape from light, to return to the pit whence it came. There is a mutual sympathy between purity and light. The redeemed spirit turns to God instinctively. It would find its way to heaven without a guide. The buoyant love within would surely bear it up to the Redeemer's glorious home. So is there a mutual sympathy between impurity and the gloomy pit. The soul of the impenitent would rush to the regions of outer darkness, were the authority of the Judge not to command it there. The final home of the believer will accord with his sanctified principles. The final dungeon of the unbeliever, though a pit of woe, will be "his own place." This is not the result of arbitrary will. It is rationally explicable. It

springs out of character and the affinities of moral principles. "Like to like" is a philosophical truth, as well as a current proverb. Everything approaches its kind. Intermixture is not assimilation. There is no bond of mutual cohesion between good and evil. They are intermingled here in this preparatory world, but neither loses its *essential* character. Each retains its distinctive features. Time, place, and circumstances, exert a modifying influence on both ; but it reaches only to the surface. The change is only superficial. Vice may appear in the guise of virtue, but it is vice still. Virtue may be placed among degrading associations, but it is virtue still. Elijah may be a fugitive, whilst Ahab is on the throne ; Paul may be in bonds, whilst Agrippa is on the judgment-seat ; and Nero may wield the sceptre, whilst the saints of God are burning by his authority ; yet who admires the character of Ahab, or that of Agrippa, or that of Nero ? Men may stone an Apostle, and shout, "A god !" to Herod ; or, to refer to the climax of all contrasts, they may release the murderer Barabbas, and crucify the Saviour Jesus ; but vice and virtue remain vice and virtue still. Holiness and sin can neither be transmuted nor amalgamated. "What fellowship hath righteousness with unrighteousness ? And what communion hath light with darkness ? And what concord hath Christ with Belial ? Or, what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ?" The separation of which we speak, then, is not arbitrary.

And there are actual analogies which suggest the conclusion under notice,—that of final separation between piety and ungodliness on the day of the Great Exhibition of the world and its works. The converted man *cannot* enjoy the sins of his unconverted state. He forsakes the wicked associates of "the days of his darkness." He can no longer "live in those things of which he is now ashamed." He must "come out and be separate ;" and, though in the world, give proof that he is no longer of it. He has acquired new principles of action, new ideas of God and of himself, of holiness and sin, of time and eternity ; and, under the influence of these principles and ideas, incomprehensible as they are to his former companions in transgression, he must separate himself. He feels the love of holiness which belongs to his new nature, drawing him off from "the snare and the pit," and leading him to seek communion with the disciples of Jesus Christ. He loves the brethren, and, consequently, seeks their company, desires fellowship with them, and deems them his friends and kindred. Hence the true idea of a Christian Church. It is a "company of disciples." Men "born from above" are drawn together by the attraction of similar principles ; and the ordinances of their Saviour and Lord are valued and observed by them, not more from deference to his authority than from the genuine operation of those principles. But the separation consequent upon the decisions of the great day must also be judicial. Public justice requires it. Although the follower and the rejecter of Christ tend respectively to perpetual alienation from each other, yet the vindication of right and the authority of the Judge require that assembled worlds should witness his approval of faith and his abhorrence of unbelief. From his lips, therefore, will come that separating sentence from which there is no appeal. "Then shall the

King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment, but the righteous into life eternal."

Awful consummation of time! What a lesson to those who seek their portion in the present world! What a warning to the enemies of the King! What a brilliant prospect to his friends! Dread termination of the mortal, and beginning of the immortal, dynasty! Solemn close of earth's million tragedies! Solemn issue, also, of all its insane comedies! Henceforth all men will be wise. Error will be banished from the unwise. But, alas! the contrast! How complete! how durable! Those who, whilst on earth, loved "the Wisdom of God in the Mystery" of Redemption, and stood by the sacrifice of Christ when they mused on eternity, shall be wise for ever. Those who had trodden under foot the Son of God, and had counted the blood of the Covenant an unholy thing, and had done despite unto the Spirit of Grace, shall also be wise for ever. But the former will be the wisdom resulting from foreseen issues; the wisdom which anticipated eternity and prepared for it, by submitting soul, body, and spirit entirely into the hand of the Saviour; whilst the latter will be the wisdom of fearful experience, which refused warning, and would not credit the testimony which God hath given of his Son, until the terrible realities of eternity had made both unbelief and redemption equally impossible. Error will be banished from the unwise; that is, there will no longer be in any mind mistake as to the vast difference between loyalty and rebellion, holiness and sin. Good will no longer be called evil, nor evil good. Light will no longer be put for darkness, nor darkness for light. The Gospel will no longer be called a fable, nor Christianity a lie; nor the doctrine of the Cross fanaticism. All false opinions on these points will be eternally removed; *but the consequences of time's voluntary impenitence will be permanent as those of its voluntary obedience.*

The character of a man is determined by his reception or rejection of Christ crucified; and the character with which he leaves this world shall be his for ever; for, as surely as change of locality does not destroy personal identity, so surely neither heaven nor hell will alter the essential principles of their respective inhabitants. Mutability is predicated only of time. Eternity will offer no opportunity to a bad man to become good, and present no temptation to a good man to fall into sin. Fixedness is one of its laws, not in degree, but in kind. Hear, O reader! hear, and be persuaded! Hear the voice which shall soon rend the heavens, and order the judgment:—"HE THAT IS UNJUST, LET HIM BE UNJUST STILL; AND HE WHICH IS FILTHY, LET HIM BE FILTHY STILL; AND HE THAT IS RIGHTEOUS, LET HIM BE RIGHTEOUS STILL; AND HE THAT IS HOLY, LET HIM BE HOLY STILL."

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THE CHARACTER OF JUDAS ISCARIOT IN THE
CHRISTIAN CHURCH.

THE character of Judas Iscariot is one of considerable interest ; and its features have not received sufficient attention from the Christian Church. If he be regarded as the type of a class, and if, in so small a society as that of the Apostles, we find a Judas, it becomes a very serious question, how far there are persons under his influence in the Church of the present day. If, when the Disciples were attached closely to each other, as the personal friends of Christ, one should be found to sacrifice their interests and traitorously pursue his own, it may be feared that many are imitators of him, although their conduct may not be so palpable, or lead to the same manifest results.

For the character resembling Judas we must look, not in the world, but in the Church. He was brought up in her bosom ; was one of her Apostles ; was an associate and companion of Our Lord ; was known by Him when chosen, and was so chosen in fulfilment of Old Testament prophecy : " He that eateth with me, hath lifted up his heel against me." The wounds he received were wounds in the house of his friends. Some have, indeed, endeavoured, in a degree, to justify his character, and to vindicate him from the blacker charges which have been brought against him, representing that his object was merely to accelerate the personal reign of Christ as a temporal monarch. Thus Dr. Hinds, in his " History of Early Christianity," (Enc. Met.,) describes him as simply a traitor, and his offence as political rather than moral (p. 48). Michaelis attributes his conduct to revenge for the rebuke he had received at the house of Simon ; and Mr. Thrusten, in his " Night of Treason," is considered to have very ably defended him from the charge of wilful betrayal of Christ to

death. Little weight, however, is to be attached to these views, if we narrowly examine the records we have of him. That one of his objects might have been the temporal sovereignty of Christ, and his own aggrandisement to spring therefrom, there can be little doubt ; but we cannot consider that this was the sum of his offence. That such a design should have been entertained, shows the intense spirit of worldliness in which he was sunk ; a spirit, considering the advantages he enjoyed, which manifests almost inconceivable baseness of character. It is the unscrupulous pursuit of worldly good under the cloak of religion. We find concentrated in him all those base passions of human nature which Christ came to eradicate. He was, in fact, the Antichrist, the first Antichrist, and the originator of that great Spirit of Antichrist which has subsequently developed itself in the history of the Church, which is but a continuation of the history of Christ and Judas. He was a traitor to Christ and his cause, inasmuch as he was a traitor to all the principles of Christ's character and religion.

He is introduced by the evangelists Matthew and Mark amongst the twelve, as "Judas Iscariot, which also betrayed him." Now, this betrayal must have had reference to some information he had given to the Scribes and Pharisees, as to the true character and destiny of Christ, as gathered by him from his intimacy with Christ. It will be remembered how scrupulously Christ avoided every attempt made to entrap him into any statement upon which the Jews might found an accusation, as in the case of the tribute-money ; and there could have been little difficulty in effecting an arrest, provided that they could afterwards make out a sufficient case of treason to the Roman Governor. This was the principal thing in which they were deficient, leading to the strongest presumption, that Judas had given them some secret information and instructions as to how they should act, receiving for his reward the thirty pieces of silver described as the "reward of iniquity." St. Luke, in introducing him, says, "Which was also the traitor." Now, a traitor is one who betrays confidence, violates allegiance, discovers secrets. Such was, therefore, the character of Judas. St. John, the beloved disciple, who may be supposed to have entered more closely into Our Lord's mind, after recording the declaration of Peter that Jesus was the Christ, the Son of God, thus directly establishing his title to the throne of David, according to the Jewish belief, gives Christ's answer to Peter thus, "Have not I chosen you twelve, and one of you is a devil?" St. John adds : "He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the Twelve." St. Matthew, in recording the same declaration of Peter, adds : "Then charged he his disciples that they

should tell no man that he was Jesus the Christ." This immediate connection of the declaration of St. Peter of Christ's character and pretensions, which had been assiduously concealed from the priesthood, with the reference to the Traitor, and the injunction to the Disciples, shows clearly that it was the very point on which the betrayal would be ; and certainly, when Christ himself calls Judas " a devil," that may be considered language strong enough, if any can be, to indicate the baseness of his character, and to show that he possessed all those qualities which belonged to the bitterest enemy of Christ's character and cause ; to him whose works Christ was manifested to destroy. He was a Jew, and something more, in heart ; a spy and informer in the camp, spying out the actions of his Master and fellows, with a settled design, from first to last, to turn them to the worst account.

He was in the highest office in the Christian Church, with the rank and power of an Apostle ; one of the twelve great pillars upon which the Church appeared destined to be founded ; unsuspected by his fellows to the very last ; enjoying the greatest confidence in their midst, and yet machinating for their ruin. Well, indeed, may this induce us to place no vain confidence in any outward credentials of holiness of office ; but to examine, with the utmost rigour, the conduct of such, and to ask, Are they in accordance with the spirit of Christ, or with that of Judas ? Christ is no longer amongst us in person, to point out the Judases ; but he seems to have had one design in view, of warning the disciples, in all ages, by this example, of the dangers to which they were exposed from Judaising teachers, and of being on the alert to bring their conduct to that test which the Scriptures prescribe. The Disciples had seen quite sufficient of Judas's character long before the fatal night, to put them on their guard, and to show them, that, though with them, he was not of them ; but they had overlooked them all, and had done so because they considered he was an Apostle like themselves, and approved by their Divine Master. But this example teaches the lesson, that, however a man may be apparently honoured by high commission in the Church, he is none the more excused from the most scrutinising investigation into the propriety of his conduct, than if he were the humblest follower of Christ. Judas, moreover, was always included with the Twelve in the extensive powers conferred on the Apostles, of miraculous gifts, at the very time when it was impossible that his name could be written in heaven.

Judas tampered with temptation before Satan gained full possession of his heart. Probably he was one of those who took offence at the liberality of Christ, in commending the woman who had poured upon him precious ointment ; and this, combined with his great avarice,

which had been excited by the scene, decided him to go to the Chief Priests, and covenant to betray him. This he did before the Last Supper, when his character was announced, and when Satan fully entered into him. That spirit which, under the priestly garb, is essentially of the world, which calculates to a nicety the value of an earthly good, and considers the intrinsic excellence of money and power to be lodged in the things themselves, and not in the means they afford for the development of the sentiments of benevolence, love, and goodwill ; which seeks wealth and power for their own sakes, and for the worldly advancement of the community,—amounts to practical unbelief in the spiritual character of Messiah's mission. All who are of this spirit are followers of Judas ; and many such there are ; some, no doubt, in every church. The features thus drawn are easily recognisable. The great manifestation of this spirit (the Church of Judas, so to speak) is the Popish Church. Christ and his interests are unscrupulously betrayed to the infidel and the worldling, for the sake of mere temporal aggrandisement ; all the spirituality of religion is negatived ; and an overgrown Establishment, pompous and wealthy, is substituted in its place. Wherever such principles prevail, they cause that Church, or community, to approximate to the essential elements of Popery ; they become churches of Antichrist—followers of the “Man of Sin.” We see the pernicious influence of entrusting to the priesthood the bag of worldly wealth, so utterly inconsistent with their saintly character, and which must necessarily corrode their feelings and encrust them with the rust of the world. The bag was entrusted to Judas, because of the worldliness of his character ; and he objects to the “waste” of the ointment, not because he cared for the poor, but because he had the bag, and was a thief. This, surely, is such a notable example, that blind, indeed, must be any Church which does not see the absolute necessity, for the preservation of its purity, that no Peter's-pence, nor rich oblations, shall be under the control of the clergy, in any sense ; that they shall not leave their proper functions to “serve tables,” but, receiving a sufficient maintenance for their services, shall be entirely freed from all the anxieties and temptations necessarily incident to the possession of wealth. If a practical application be required of these reflections, the unseemliness of ministers of the Gospel in the Wesleyan Church receiving ticket-money on the visitation of classes, may be quoted ; a system which inflicts great injury upon all parts of the church, except, perhaps, the fiscal department.

But the Judases of the Church are by no means confined to the ministry : they embrace all, of whatever class, who are actuated by his spirit. Those who, in any degree, prefer the temporal to the spiritual

prosperity of the Church, *practically*; for not one of them will ever acknowledge to the charge *theoretically*. They will be, perhaps, the loudest to proclaim their desire for the conversion of others, and for the increase of the Church; and yet, if you follow them to the committees, and other places where the temporal business of the Church is transacted, you will find all the worst features of a grovelling earthliness pervading their transactions, as though the sole end of the Church was the getting of money, and the keeping of money; or the spending of it so as to realise the largest pecuniary return; not the greatest glory of God, and the promotion of his cause. Those who are conversant with such councils of the so-called Christian Church, will fully bear out the censure, that nothing more opposed to the spirit of Christ, and more consonant with the spirit of Judas, can be well conceived. Almost from first to last the question is, How does the "cause and interest" prosper?—what accessions to wealth in rich members are received?—how can such men be best conciliated?—how can the most money be drawn from them?—what offices in the Church can they be induced to fill, in order to cement their external union with the Church?—regardless of the spirituality of their character. All this is in the "spirit and power" of Judas. It may be admitted, that the greatest difficulty, the greatest danger, the Church has to contend with, lies here. Here Satan finds his greatest advantage; and, without the most stringent guards, it is almost impossible to keep out of the Church the spirit of Antichrist, when the Church begins to rise in numbers and wealth.

Methodism, in its early days, was pre-eminently a development of great spiritualities; and a man was eminent and influential in the Church, not by reason of his wealth and social position, but of his piety; all, heart and soul, were united in the great work of saving souls, in developing the doctrines of depravity, atonement, pardon, heaven, hell, and eternity, in all their force and greatness; so that the leaders of the Church themselves regarded, and taught their followers to regard, earthly wealth as infinitely below their anxious care. Then were the days of the John Nelsons, the William Bramwells, the Samuel Bradburns, the Samuel Hicks, the William Dawsons, and others. But now, alas! how are the mighty fallen! We find the utmost, most ridiculous, and really contemptible straining after worldly distinction, after a name, a position; and, as always happens, what they possessed in their palmy days, the respect of the higher ranks when unsought, they are now fast losing when they seek it; for such have a peculiar facility in distinguishing between genuine excellence of character and mere parade. There is no fear of contradiction in asserting, that, within the last fifty years, Methodism

has deeply sunk in alliances with the educated and the noble, and especially so in London. We have fallen now upon the great days of the George Osborns, the Charles Prests, and the James Healds. Whenever the Church has got in the inclined plane of Mammon-worship, the descent is of the most rapid description. It is the old way of human nature, and the old way Satan takes with it for the accomplishment of his purposes. It causes unfaithfulness in the pastor, for fear of offending the prejudices of the wealthy. When do you ever hear from such pulpits one of the very chief and leading doctrines of Christ and the Gospel, the religious equality of rich and poor? When do you hear the refuges of lies, which the rich are always too apt to wrap around them, unscrupulously torn away? When do you hear such texts as "Blessed are ye poor, for yours is the kingdom of heaven," or "How hardly shall they that have riches enter the kingdom of heaven," practically and energetically enforced? It causes the marked separations of different classes, in the house of God, by the differences in wealth, and all the odious distinctions of caste and worldly rank, which ought to know no existence amongst Christians. This last leads to vanity, pride, vain-glory. The next step is envy, jealousy, slander, back-biting, evil-speaking; and hatred, malice, and all uncharitableness, quickly follow. This is a true picture of many a so-called Christian society of the present day, as it exists to the eye of the world, and has become a proverb and a byword. It is not, "See how these Christians love one another;" but, "How they hate and devour one another." Under all this mass of rubbish, if we would look for the true Christian, we must look here and there, as a general rule, among the poor and the unknown, for whom no one seems to care, and who are frequently despised, whilst most of the great professors of Christianity, the pillars of the Church, the names which appear prominently before the public as the promoters of the cause, are of the former class. Of the gentler sex, too, it is painful to write: how much engaged in the frivolities of life, and how little employed in works of charity, visiting from house to house, and tending on the poor and sick at their own homes! Fashionable collecting for various branches of the cause; this they can do. But enough has been said to show, that the spirit of Judas is most extensively prevalent at the present day.

Here is the danger of the Church; not from outward, but from inward enemies. This is one great lesson which the history of Judas teaches, and one which the Church has not yet learnt. Christ is not sacrificed by the world, until he is betrayed by his own Apostle. This is an allegory, a type; so has it been in all ages. The Church has been its own betrayer; its own persecutor; its own enemy. Satan

entered into Judas immediately after the spirit of worldliness entered his heart. In like manner, Satan enters the Church. The one sells Christ for the thirty pieces of silver ; the other sells religion for the smile of the great. Judas is at the table of the Lord ; he dips with him into the dish, but lifts his heel against him : so the betrayers of the Church are communicants at the altar, whilst they are envying and hating their brethren, and selling Christ. These are words for all ages : " Verily I say unto you, one of you *which eateth with me*, shall betray me ;" " It is one of the twelve which dippeth with me in the dish ;" " Behold, the hand of him that betrayeth me is with me on the table." All this is being transacted whilst the infatuated Disciples imagine that because these men carry the bag, they are about to buy something against the feast, or to give something to the poor. Well would it be for all such deeply to ponder that awful warning, " Woe unto that man by whom the Son of Man is betrayed ; it had been better for that man if he had not been born." The sin is that of betraying the Son of Man with a kiss ; of saying, " Hail, master !" To all such Christ says, " Betrayest thou the Son of Man with a kiss ?"

This spirit, further, soon leads to murderous consequences, in which they participate. Judas, knowing that the High Priests thirsted for the blood of Christ, after betraying him, says, " Hold him fast." He stands in the way of the temporal aggrandisement of your order ; therefore " hold him fast." This is the spirit of all ecclesiastical persecution, from the axe and stake of the Romish persecution to the excommunication, expulsion, and anathemas of modern ecclesiasticism. The spirit of Judas leads the Church to regard with the greatest enmity those who appear to be the most dangerous to the worldliness of its spirit, and to the temporal possessions and power of the clergy. Altogether regardless of their Christian spirit, or the worthiness of their motives, it incites to their betrayal, and, when betrayed, says, " Hold him fast." To answer that they are religious, Christian men, is no justification. They may be very good Christians ; but they are very bad churchmen, because they do not support the Church as it is ; that is, they are opposed to its corruptions, and to be opposed to them, is to be opposed to the rulers and the system. Hence, " Hold him fast." He is dangerous to you : " Hold him fast." The time will come when such will learn that they have betrayed the innocent blood, and they will throw down the reward of their iniquity for the purchase of the field of blood ; the scene of ecclesiastical slaughter and proscription ; when they will be deposed from an office from which they by transgression fell, that they might go to their own place. " His bishopric let another take," will be written over all such.

In conclusion, the spirit of Judas is manifested wherever espionage and breach of confidence prevail. This is seen in its magnitude amongst the order of the Jesuits and the Romish priesthood generally; and thus it works wherever it is adopted. A system has been established. That, in the first instance, is enough. It has its settled institutions, its orders, and its ecclesiastical property. Then, a scheme must be devised in days of inquiry and general unsettling of Church and State affairs, to keep all these intact, to shut out the spirit of Reform as opposed to vested interests. The *à priori* question, for what are we established, for what purpose do we exist, must not be mooted. The answer would be, for the good of the people, for the spread of religion; but that would necessarily involve a constant adaptation of all systems to the wants of the people and to the changing circumstances of the age. Another maxim is adopted; vested interests must be protected; and here is work for Judas. There must be a Sanhedrim; a Council of High Priests. There is a band of faithful followers of Christ who endanger the present establishment, as they endanger all the empires of worldliness in and out of the Church. This society must be overthrown; and here are the materials ready at hand. Throw a little Judas into each such circle. Let him be sufficiently wily and Jesuitical, and he will worm out all their secrets; then go to the Sanhedrim, betray their confidence, and receive his reward by elevation to a place amongst the High Priests. The offenders are proscribed; false witnesses are suborned; conviction ensues, and the obnoxious members are either denounced to the Holy Office, and sent to the rack and Inquisition; or, they are expelled from the Church without a stain upon their Christian character. Such is the system which prevails in all Churches which would preserve intact their vested interests, and, while employing a Judas to enter every house, and having obtained the confidence of a family, or a circle, they proceed to violate all that is sacred in human nature, and to betray one another to ecclesiastical death.

GILFILLAN'S PORTRAIT GALLERY.

"MAN," says Goethe, "is ever the most interesting object to man, and perhaps, should be the only one that interests." Pity, then, is it that he should be so little studied. We are not insensible to the splendid discoveries which have been made in our times in the physical sciences. We exult over the new prospects which have been opened up by the chemical research, by the patient labours, and grand generalisations of the Bucklands and the Lyalls in the comparatively new regions of geological science ; by the extension of the astronomer's boundaries of observation in unlimited space, and the consequent discoveries of worlds hitherto unknown. Still, interesting and important as these may be, there must be an incomparably higher interest attached to the discovery of anything new in the infinite depths of man's nature. Indeed, the discoveries of natural science do not reach their ultimate results, until they point the mind to something corresponding thereto in the microcosm—man. The study of man and the study of nature must go on together ; and this, not in parallel lines, but as wheel within wheel,—the one reciprocally imaging forth the other to or in itself. Now is nature a mirror in which man may see himself ; now man is a mirror in which he may see nature. Did it come within the scope and purpose of this paper, nothing would be easier than to furnish at length, proofs and illustrations of these observations. Let a word or two for the present suffice.

Whence, we would ask, have come all these words, which are used, not only by the philosopher, but also by the untutored ploughman, to represent whatever in him is *invisible* ? Are they not words which represent also something without him, showing that those two things have some mysterious correspondence and relation to one another—the visible thing without to that which is unseen within ? It is remarkable, and totally inexplicable upon any other hypothesis than this, of there being some such mysterious correspondence, that, for example, the wind should have been hit upon by all nations as the only appropriate symbol of spirit ; that this unseen *force* should have been called by the Hebrew, *Nephesh* ; by the Greek, *Pneuma* ; by the Roman, *Animus* ; by the Anglo-Saxon, *Ghost* (*Gust*) ; all of

* *A First Gallery of Literary Portraits.* By GEORGE GILFILLAN. Second Edition. Edinburgh : James Hogg, 1851.

which vocables primarily signified *wind*. Thus is this connection between nature and man pointed out by the very words we daily and hourly use. In this connection alone even the high significance of poetry and art are to be seen. The philosopher discovers new facts and laws both in nature and in man. The poet may be said to marry these together by his *word*.

If our readers agree with us in our views of the importance of the study of human nature, then should they welcome whatever would help them in it. We study natural philosophies, that we may learn, as it were, the structure and mechanism of creation ; but it is in the studio of the artist that we catch her spirit of manifold beauty, revealed through her forms and colours. This spirit the philosopher cannot convey in his propositions and scholia ; this he leaves to be done by the artist. And from the latter we may learn what, because of her infinite fulness, might escape us in the study of nature herself. So may man be studied in philosophies of the mind and of human nature, and so forth ; but here also we learn only, so to speak, his structure and mechanism. In these we miss much that may be learned in a *Gallery of Portraits*. And from this source we may inspire what we may be unable to derive from the observation of man himself, because of *his* fulness and endless variety, and because of the difficulty of separating the essential from the extraneous ; which difficulties we do not find in the work of art, for the artist separates and fixes for us. So that, just as, in the study of landscape painting, the eye receives a training for the study of nature, in a *Gallery of Portraits* the eyes may receive an analogous training for the study of man.

We have very much to say in praise of the work before us. The pleasure and profit which the perusal has given us is great, for which we would render our tribute of thanks to its accomplished author. But we cannot say that it has entirely answered our ideal of a "Gallery of Portraits." The chief fault we have to find is in its not fulfilling the artistic design which its title leads us to expect. As to the *substance* of the work, we cannot express ourselves in too high terms of praise. It is full of poetry ; full of the richest images and allusions, drawn by a most exuberant imagination from the stores of nature ; clouds, granite rocks, and the breath of the tenderest flower ; literature, both ancient and modern, prose and poetic. The most distant and unexpected things are here brought together, to form the lines and colours used in painting the characters of the subjects. Sometimes, however, it seems to us that Mr. Gilfillan carries this too far, so as to render his outlines hardly enough defined. He is very fond of comparing and contrasting his subject with other writers ; a practice by which, we think, the intended effect is often weakened. Anxious to mark the

slightest shade, he is wanting not unfrequently in the few master-strokes with which the artist dashes off his sketches. One other thing we may mention : he sometimes introduces an undue proportion of what we may term drapery, and his backgrounds are frequently out of proportion with his principal figure. An example will best show what we mean. The sketch of Macaulay occupies nine pages, more than six of which are taken up with a negative and positive investigation of the question, "What is genius?" Ten pages are devoted to Keats, and five of them are given to the question, "Have poets usually been unhappy, poor, indolent, &c.?" We do not deny the invariable value and interest of his remarks and inquiries of this kind ; but it strikes us that they interfere with the artistic design and effect of many of his "Portraits."

But we hasten to give our readers a few glimpses into this "Portrait Gallery." We have in this volume a bright constellation of some of the most distinguished men of our age. Representing the class of critics and philosophers, we have Lord Jeffrey, Carlyle, De Quincey, Wilson, Emerson, Macaulay, &c. Among the poets, we have Shelley, Landor, Coleridge, Wordsworth, Keats, Southey, &c. Nor are preachers unrepresented, for here are Hall, Chalmers, Foster, and a few others. In our review of the work, we shall present our readers with a few examples from each of these classes.

As the book begins with the celebrated critic and philosopher, Lord Jeffrey, we also will commence with him. He is first spoken of in the character of a critic, and in this phasis he is inseparably connected with the "Edinburgh Review." For nearly thirty years he continued the conductor of that Review ; and, though backed by a host of varied talent, he might truly be called its life and soul ; the spirit of the editor was seen in every article, in every page. The Review was established in the year 1802, soon after the French Revolution. Of the early numbers Mr. Gilfillan very justly complains, that they had too great an air of levity and dogmatism, added to a sneering, captious, sceptical spirit, imbibed from intimacy with "Candide," and the "Philosophical Dictionary." "It seemed," he also remarks, "the aim to transplant the 'Encyclopædiast' spirit, in all its brilliant wickedness, into the Scottish soil. The origin of the Review is interesting and worth relating. Four young and quite obscure men, without any preconcerted plan, met in the room of one of their number. It was on the ninth storey of a house in Buccleugh-place, in the city of Edinburgh. Very natural was it that the conversation of these enthusiastic youths should turn upon politics, which was the leading topic of the day. One of them suggested, that, as periodical literature was so popular, they might aid the cause of liberty by establishing a Review. This

suggestion was unanimously agreed to. The motto, "*Tenui musam meditamur avena*," "We cultivate literature on a little oatmeal," which they first proposed to prefix to their new work, would not have been in such good keeping, either with the imperious air which they assumed, or with the high titles which they were afterwards honoured to wear, as the motto, "*Judex damnatur cum nocens absolvitur*," "The judge is condemned when the guilty is acquitted;" with which motto the Review has always been accompanied. These four young men afterwards became Lord Jeffrey, Lord Murray, Lord Brougham, and the Rev. Sydney Smith. As a critic, Lord Jeffrey is characterised by Mr. Gilfillan as evincing a "subtlety of distinction," a "splendour of illustration," a "refinement and fluency," animated by a sweet, pure, and natural vein of eloquence. "In versatility and vivacity, and in that happy conversational tone which can alone be acquired by constant mingling with the best society, his works stood, and stand, alone."

Mr. Gilfillan proceeds next to speak of him as a philosopher, but more especially as the "most popular expounder" of Mr. Alison's "Theory of the Beautiful." Here our author bestows on the subject before us his highest tribute of praise, as the first to bring down to the ordinary capacities of men, those conceptions which had passed before only for the reveries of poets and philosophers. He ascribes to Lord Jeffrey the credit of first making this theory popular, as the "most distinct, succinct, memorable, and eloquent expounder of the most astonishing conceptions involved in it." It seems to us, however, that Mr. Gilfillan has thrown around this theory the glowing colours of his own imagination, and, more, that he has infused a new spirit into it, which are wanting both in Mr. Alison and in his expounder. We have failed to find in either of these philosophers anything like the following: "Beauty resides not so much in the object as in the mind; we receive but what we give; our own soul is the urn which sprinkles beauty upon the universe; the flower and star are lovely, because the mind has breathed upon them; the imagination and the heart of man are the twin beautifiers of the creation; the dwelling of beauty is not in the light of setting suns, nor in the beams of morning stars, nor in the waves of summer seas, but in the human spirit." Again: "The universe is but a great mirror of the mind of man; in contemplating the varied scene, we ourselves more than half create its beauty." Although Mr. Gilfillan ascribes these sublime thoughts to Lord Jeffrey, we think that he is not the debtor he confesses himself to be. We think that Mr. Gilfillan's spirit has more than half created the beauty of these thoughts which he ascribes to Lord Jeffrey. He might have received the stroke which kindled the spark, which he fanned into the flame with which his soul now burns. The theory of Lord Jeffrey may

be given very briefly in his own words. In his celebrated article in review of Mr. Alison on Taste,* he thus defines his theory : "These emotions (the emotions which are awakened in the mind by the perception of any object of beauty) are not original emotions, nor produced directly by any qualities in the objects which excite them ; but are reflections, or images of the more radical and familiar emotions, and are occasioned, not by any inherent virtue in the objects before us, but by the accidents, if we may so express ourselves, by which these may have been enabled to suggest or recall to us our own past sensations and sympathies." Now, this is a virtual denial of all beauty whatsoever, not only inherent in any object without us, but also within the spirit itself. For the perception of an object of beauty awakens in us no "original emotion"—no joy peculiarly its own ; but merely the recollection of some *sensation* which by some accident became associated with that object. This is the theory upon which Lord Jeffrey has expended much ingenuity and fertility of illustration in expounding. Now, Mr. Gilfillan's theory is far other and sublimer than this. He believes that there is such a thing as beauty, if not inherent in the outward object, yet dwelling in the mind, and different from mere "*remembered sensations*." If Mr. Gilfillan were to give us a statement of his theory, we believe it would be something like this : God, in whom resides all beauty, made the spirit of man in his own likeness, and has made the outward world to be a *form* or symbol, a sacred language, through which to reveal his own beauty to the soul of man. And, therefore, since man is in the likeness—"the image and glory of God,"† those *forms*, or Divine symbols, will be such to man, and which he will be able to fill according to that measure of Divine beauty which he may have received.

One of the finest sketches of the book before us, is that of Thomas Carlyle, "the true Diogenes of these times." After very vividly characterising his peculiarities of style, some of which he regards as great defects, Mr. Gilfillan goes on to observe, that they "form but a feeble counterpoise to his merits ; his "pictorial omnipotence ;" his insight into the motives and minds of men ; his art of depicting character, often by one lightning word ; his sardonic and savage humour ; his intense hatred of the false, and love of the true ; his bursts of indignant declamation and spiritual pathos ; his sympathies with all power which is genuine, all genius which is unaffected, and all virtue which is merciful ; his philosophy at once mystic and homely,—obscure indeed in its premises, but most practical in its results ; and, above all, that most religious earnestness, which casts over all his writings the shadow of

* Edinburgh Review, vol. xviii., p. 8.

† 1 Cor. xi., 7.

deep seriousness. We know not what Carlyle's end may be, but we know his reverence for the religious principle in man. No one has a deeper sense of the Infinite and of the Eternal. No one has knelt with more solemn awe under the soul-quelling shadow of the universe, or looked up with more adoring eye to the 'silent immensity and palace of the Eternal, of which our sun is but a porch-lamp.' No one has expressed a higher reverence of the 'Worship of Sorrow;' and it was 'worth a thousand homilies' to hear him, as we were privileged to do, talking for four miles of moonlit road, with his earnest, sagacious voice, of religion, baring, ever and anon, his head as if in worship, amid the warm, slumberous August air." Mr. Gilfillan has given the weight of his name to a complaint against Mr. Carlyle, which we think he not altogether deserves. "Does a difficulty occur? he shows every ordinary mode of solution to be false, but does not supply the true. Is it that he is only endowed with the energy of destruction, and is rather a tornado to overturn, than an architect to build?" This is asked with respect to his "Past and Present," as it is under the notice of that work that these inquiries have been made by Mr. Gilfillan. Now, it seems to us, that Mr. Carlyle is intensely practical. But evils which lie at the heart's core, he would not seek to remedy but by an application there at its root. Let us, however, hear him. We quote from this very book, the "Past and Present," and the following seems to us to be the great practical lesson of all his works: "Brethren, I am sorry I have got no Morrison's Pill, Act of Parliament, or remedial measure, which men could swallow one good time and then go on in their old courses—of money-hunting, pleasure-hunting, &c.—cleared from all miseries and mischiefs. Unluckily we have none such. For body, for soul, for individual, or society, there has not any article been made." This is how you show the false way. How do you show the true? Thus: "Thou shalt descend into the inner man, and see if there be any traces of a *soul* there; till then, there can be nothing done. Oh! brother, we must, if possible, resuscitate some soul and conscience in us, exchange our dilettantisms for sincerities, our dead hearts of stone for living hearts of flesh. Then we shall discern, not one thing, but, in clearer or dimmer sequence, a whole endless host of things that can be done. Do the first of these—do it; the second will already have become clearer, doubler; the second, third, and three thousandth will then have begun to be possible for us." If this contains not in it the essence and root of all reforms for individuals and for societies, we have yet to learn what that essence is. Mr. Gilfillan gives a most vivid account of the effect of the "Sartor Resartus" on him, and the condition of mind which is necessary to derive benefit from that marvellous book, which every one who reads

either hates or loves intensely. We cannot refrain from giving our readers this passage entire; its beauty and eloquence will be a sufficient apology: "We were late in becoming acquainted with this singular production; but few books have moved us more. It turned up our whole soul like a trumpet. It reminded us of nothing so much as of Bunyan's Autobiography. With like earnest dreadfulness does Carlyle describe his pilgrimage from the 'Everlasting No' of darkness and defiance—his City of Destruction—on to that final Beulah belief that blessedness is better than happiness, which he calls the 'Everlasting Yea,' and on which, as on a pillow, he seems disposed to rest his head against eternity. In writing it, he has written, not his own life alone, but the spiritual history of many thinking and sincere men of the time. Whoever has struggled with doubts and difficulties almost to strangling; whoever has tossed for nights upon his pillow, and in helpless wretchedness, cried out with shrieks of agony to the God of heaven; whoever has covered with his cloak a gehenna of bitter disappointment and misery, and walked out, nevertheless, firm, and calm, and silent, among his fellow-men; whoever has mourned for 'all the oppressions which are done under the sun,' and been 'mad for the sight of his eyes that he did see;' whoever has bowed down at night upon his pillow, in belief that he was the most wretched, God-forsaken of mortal men; whoever has felt the 'wanderer in his soul,' and a sense of the deepest solitude, even when mingling in the business and the crowded thoroughfares of his kind; whoever at one time has leaned over the precipices of Mount Danger, and at another adventured a step or two on that dreary path of destruction, 'which led to a wide field full of dark mountains, when he stumbled and fell, and rose no more;' and at a third, walked a gloom amid the glooms of the valley of the shadow of death; whoever has attained at last, not peace, not happiness, not assurance, but childlike submission, childlike faith, and meek-eyed 'blessedness,' let him approach and study, and press to his breast, and carry to his bed, and bedew with his tears, 'Sartor Resartus,' and bless the while its brave and true-hearted author. But whoever has not had a portion of this experience, let him pass on: the book has nothing to say to him, and he has nothing to do with the book. It is above him like a star—it is apart from him like a spirit."

The sketch of De Quincey is very characteristic. De Quincey is the son of an English merchant. He was educated at Eton and at Oxford. His scholarship is of the highest order. In Greek, we have heard, he is scarcely surpassed. His father died when he was a child. He was left to the care of guardians, with whom he had some dispute when at Oxford, which place he in consequence left, and was a wanderer for some years. He returned to London in a state of

utter destitution, and was saved from starvation in the streets by a poor street-stroller. He is well known as the author of the "English Opium-eater." He has contributed largely to our periodical literature. All of his articles are of high and sterling worth, and bear the most indisputable stamp of his peculiar genius. To give our readers any adequate description of him as a writer, were almost impossible, so different is he from any other we know; but Mr. Gilfillan speaks of him in the following striking manner: "He is remarkable, first of all, for the most decided and dogmatical assertion of his opinions. Were it not for his stores of learning, by which he is manifestly backed, and for the visible and constant play of strong intellect, you would charge him with extreme and offensive arrogance. As it is, you know not sometimes whether more to admire the acuteness or to wonder at the acerbity of his strictures. He throws a paradox at you like a sledge-hammer. He pulls down a favourite idol with as little ceremony or remorse as you would snap a poppy which has shed its flowers." In all his writings we find a lavish display of learning. You see it bursting out, whether he will or not; never dragged in as by cart-ropes; and his allusions, glancing in all directions, show, even more than his direct quotations, that his knowledge is encyclopædic. And, what is most remarkable, is, that he never refers to books when he is writing, his book of reference being his memory. In memory, he seems more than any other man to resemble Niebuhr, who frequently said, "I never forget anything I once have seen, read, or heard." De Quincey and Wilson,—"John Wilson to his familiars; Wilson to his foes; Professor Wilson to his students; Christopher North to all Europe,"—are the only two that remain of the sacred Pleiades which once sparkled from the lakes of Westmoreland.

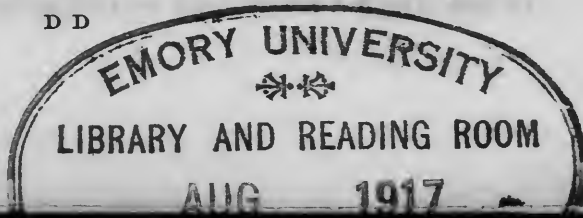
But we hasten to devote a few lines to the sketches of the distinguished poets which are given in this gallery. Here Mr. Gilfillan feels himself especially at home. Among some of these are to be found his master-pieces. Of great interest is his sketch of S. T. Coleridge, the "logician, metaphysician, bard," as he is described by Charles Lamb. Before the mind of Coleridge, as *many* do now, and as numbers more will do hereafter, Mr. Gilfillan stands with awe profound. We look back with sorrow upon the cruel and heartless insults which were cast upon his name, which wounded beyond measure the mind of this great man; who was so simple withal, that the love of a child, or of the humblest person, diffused a genial warmth through his soul. "Oh! the cold water," we remember somewhere he has said, "that has been thrown upon me by those I have invariably looked up to, but whom I might have looked down upon!" But so has it been

with the prophets and wise men God has sent into the world ; and so it must be till men are wise. But the tide is turned. Now, by the mental princes of our age his praises are chanted forth ; but they reach not the ear of the bard, nor needs he them, for he lives now in that fulness of light which he was all his days on earth striving to reach. The "Mission of the Comforter" is dedicated by Archdeacon Hare to "S. T. Coleridge, the Christian philosopher, who, through dark and winding paths of speculation, was led to the Light, in order that others, by his guidance, might reach that Light without passing through the darkness." Glad are we, then, to see him spoken of, in a work so peculiar as the one before us is, in such terms as these :—

"In approaching the consideration of a mind so weird and wonderful as that of Coleridge, we feel considerable diffidence. To catch the features of men who belong to any given class or genus, is comparatively an easy task ; but to paint a man who was a class and a genus himself, whose mental look, too, was so frequently shifting, and whose varied faculties were all shaded by a border of mysterious darkness is about as difficult as to paint Chaos, or to define Demogorgon, to, 'make a portrait of Proteus, or to fix the figure of the fleeting air. To describe a mind like that of Coleridge, retiring from our reach into the immensities of space, with its centre beside us, but its circumference unseen ; with its foot on the daisy, but its topmost round lost amid the dust of stars ; subtle and evasive as the electric element ; 'dark and self-withdrawn into a wondrous depth ;' and owning little connection or brotherhood, save with a limited number of minds, scattered throughout centuries, would require a hand so firm, and an eye so far-seeing, and, at the same time, so microscopic, that we almost despair of succeeding in the presumptuous attempt."

Mr. Gilfillan shows a deeper sympathy with this wonderful man as a poet than as a philosopher. In 1900, we think that he will in the latter character be more appreciated than he is now in 1851.

We must pass over the judicious sketch of Pollok, and the notice of Wordsworth, with the latter of which we are somewhat disappointed. We thank Mr. Gilfillan for directing us to a new "thing of beauty," "Kilmany," by James Hogg, which he compares with "Christabel," "and which," he says, "we love, like all the world, for its sweetness and spirituality ; a sweetness more unearthly, a spirituality more intense, than are to be found anywhere else in the language of men, save (at a vast distance of superiority on Shakspeare's part) in the songs of Ariel in the 'Tempest.'" Who that has read "Kilmany" can ever forget the maid who "was as pure as pure could be ?" For all the "dull, insensate trash," which is said to have been written by this Shepherd poet, he will be more than forgiven, for the



sake of this fairy tale. Let our readers listen to the sweet music of her trance, in which the "lovely forms she had seen," led her to "a far countrye," and said, "Bonny Kilmany, ye're welcome here !"

"They lifted Kilmany, they led her away,
And she walked in the light of a sunless day ;
The sky was a dome of crystal bright,
The fountain of vision, and fountain of light ;
The emerald fields were of dazzling glow,
And the flowers of everlasting blow.
Then deep in a stream her body they laid,
That her youth and beauty never might fade ;
And they smiled on heaven when they saw her lie
In the stream of life that wandered by ;
And she heard a song, she heard it sung,
She kend not where, but sae sweetly it rung,
It fell on her ear like a dream of the morn."

Gladly would we linger among these beautiful sketches ; but we must hasten to redeem our promise of glancing among the portraits of the preachers which adorn this gallery. A beautiful sketch is here, which fills one with wonder and awe before that mysterious being,— "the Herculean, misguided, but magnificent man, Edward Irving." This man's appearance and life will ever remain a problem of deepest interest to the psychologist, but which he will be unable to solve by any of his theories. What theory can explain genius and madness ? By what calculus can their relations to each other be adjusted ? Mr. Gilfillan thinks that some of his contemporaries might equal him in preaching ; but none, he says, "approached the hem of his garment while rapt up into the heaven of devotion." "It struck you," he says again, "as the prayer of a great being conversing with God." "His public prayers told to those who could interpret their language, of many a secret conference with Heaven : they pointed to wrestlings all unseen, and groanings all unheard ; they drew aside, involuntarily, the veil of his secret retirements, and let in a light into the sanctuary of the closet itself." But how melancholy to think of his fall from that giddy height, on which he stood so long calm as a statue, while for a time he "divided attention with the theatres, and eclipsed the oratory of Parliament !" And what a form ! That tall, erect figure ; those black flowing locks, which fell wildly over a countenance most unearthly. A face his was, we have been told by those who have seen and been much with him, that, on one side of it, resembled some awe-stricken angel ; on the other side, like one possessed of a far other kind of spirit, owing to a most peculiar cast in one eye. This outward appearance of his added much, no doubt, to the effect of his oratory ; which was increased, again, by a voice such as scarce mortal ever heard before.

In his sketches of Hall and Chalmers, Mr. Gilfillan shows his high admiration of the eloquence of both ; but, with the exception of instant and overwhelming impression, regards Hall as the superior. Hall was the more elegant and refined ; his words descended like a shower of pearls ; but the words of Chalmers were like a mountain torrent, raging till they had borne everything along in their agitated rush. Several living preachers are introduced in this book. Some are ranked higher than we should have placed them ; others, we think among the greatest, are not named. But we must not complain, for we have observed how arbitrary are likes and dislikes of preachers while living.

Mr. Gilfillan has given a lively description of the various kinds of preaching, from what he calls the "mechanical idea of preaching," till, we suppose, he began to tire, certainly not because he thought he had exhausted the genus, for he breaks off with, "And so on, *ad infinitum*." But we should have been glad if he would have favoured us with *his* idea of preaching. Mr. Gilfillan is a distinguished preacher in his own country, and we should have valued some hints of his on this subject. Wise words were never more needed and thirsted for by our rising preachers on this all-important question. But we must be thankful for what Mr. Gilfillan has given us, rather than complain of what he has not given.

We close this book, recommending this new and cheaper edition to our readers.

THE POWER AND LIBERTY OF THOUGHT.

THE value of the Press consists in its power of disseminating ideas. It tells the world what a man *thinks*. Perhaps that man is poor, living in retirement, unheard of by the busy multitude. Perhaps his life has been a sea of troubles ; a perpetual buffeting of the waves ; a continuous effort to reach the shore. Perhaps a man of warm heart and strong principles, misunderstood by those who know him, yet ever trying, notwithstanding the constant pressure of his own circumstances, to do good as he has opportunity. Though the world has frowned upon him, he devises means, in the solitude of his study, for its advantage. He wishes to see it better, wiser, more moral, and more intellectual ; and, though he has no power to command these things, though he cannot "speak the word and it shall be healed,"

yet he does what he can,—he *thinks*. His thoughts are given to the world by means of the Press ; and multitudes read them, and think about them. Thus ideas are generated. The process goes on. Many minds are influenced ; and, ultimately, the idea or suggestion of the unknown writer is adopted and acted on, and many persons get the benefit, persons whom the writer never saw, and never will see in this world. Thus, from being a solitary impression on the mind of one man, the idea or thought becomes embodied in a great society of men like-minded ; and a district, a county, or a nation reaps the advantage. Scattering thought is like sowing seed : it falls one knows not where ; it will spring up one knows not when ; and it will bear fruit one knows not to what extent. Men talk of physical force, of arms and armies ; but these are not so strong as thoughts. Ideas rule the world. They are stronger than sceptres, and more potent than harnessed legions. A word has frequently moved a nation. Why ? Because that word embodied a thought. The electric thrill has been felt through all ranks of society. It was a soul speaking to souls ; and men fell back in wonder and reverence to let the majestic voice roll on. They could not resist its influence ; for it came from the invisible, and therefore the noblest, part of man. Change of opinion, as the result of argument or appeal, is an acknowledgment of the power of thought. Conviction is a tribute to the force of ideas. The bar, the senate, the pulpit, all proclaim that man the animal is, or ought to be, subject to man the thinker. The philosopher, the moralist, the preacher, are the legislators. The Reformation of the sixteenth century was the gigantic child of an idea. So was the invention of the art of printing. And so also was the discovery of the sublime and universal law of astral attraction. The emancipation of our colonial slaves was the deed of a thought. All the reforms which have taken place in the course of these years have sprung from thoughts. Acts of Parliament are only ideas legalised. “I think” is a greater word than “I rule ;” hence, liberty of thought becomes not merely expedient, but necessary. In truth, liberty of thought cannot become the subject of legislation at all. Men have it, always did, and always will have it. To grant permission to men to think, is a needless and superfluous boon. It is an absurd proposition, that men be allowed to entertain ideas. Those who *can* think, will think without asking permission ; and those who cannot, will not, though you give them an orbit of liberty vast as that of Halley’s comet.

“Public sentiment,” says the Rev. David Thomas, “has never yet attached sufficient importance to ideas. The man who has faith in them as such, it has ever stigmatised as a visionary enthusiast, or an utopian dreamer. Whilst, on the other hand, the machine-man,—who has no theory of his own, who arrogantly condemns the theories of others, and moves on in the same routine of practical operations as our

forefathers pursued,—it readily compliments as the real practicalist and the true utilitarian. It is time for the vulgar prejudice to be crushed. It is the chief of the false prophets among the people. In it despotism has its stronghold, and human progress finds its chief barrier. As thinking men we can scarcely overrate the importance of ideas. They are the seed of character and the soul of history. . . . Our fleets and our cities ; our mechanical inventions ; our mercantile arrangements ; our political systems ; our social institutions : all the arts, in fine, that bless and beautify our lives, are but ideas that have taken form ; plants that have sprung from the germ of thought. The world of modern civilisation, like the coral islands, has been reared by the constant working of invisible powers. Your mere practicalists, who glibly talk against abstract principles and visionary schemes, are men that eat the fruit, but trample the life-seed in the dust. A generation of such men would soon waste up the world."

Assuming that the power of thought will be acknowledged as an abstract principle, we purpose devoting the rest of this paper to an explanation of the liberty which it demands for its exercise. In every essay it is essential that leading terms be defined, so as to convey correct impressions regarding the ideas which the writer associates with those terms. Many of the controversies of this quarrelsome world have had their origin from inattention to this simple rule. The authors of many polemic treatises would have been otherwise employed, and our libraries would have remained destitute of many a ton of typographical furniture, had the definition of terms been a standing law, unchangeable as the laws of the Medes and Persians. Not, indeed, that this would have secured concurrence of sentiment respecting the ideas represented by words ; but, doubtless, it would have prevented much confusion in human literature, and much of that discord which has often characterised intellectual combatants. By the expression, "liberty of thought," we would convey the implied idea, that the emancipation of the intellect of man from ignorance, superstition, and indolence, is desirable ; but the principal thought requiring development is that which may be embodied in the phrase, "philosophy of opinion" : a phrase which would have been selected for the title of this paper, but for the fact, that it involves more than we intend to say at present. The subject is so interesting in its bearings, both on the intellect and the affections, as to deserve a volume ; but it is only a sketch that we contemplate.

Amongst the phenomena of mind, there is none more remarkable, and none, perhaps, which is less understood, than the variety of conclusions at which men arrive, though starting from the same premises, and assuming the same principle. For the sake of illustration, take the following. The assumption of superior clearness and facility of judgment often carries the assumer to a conclusion, with a speed incompatible with proper attention to the intermediate steps in the reasoning process. The chain of argument is, consequently, incomplete ; and the theory supposed to be established by the conclusion,

is, consequently, unsound. Another, who starts from the same point, and journeys over the same field, with less faith in himself, and more in the power of truth, investigates with keen eye, examines with great care, the line of continuity, and arrives at a conclusion totally subversive of the former. Antagonism is the result. Controversy ensues. Partisans are attracted to the respective combatants ; some from similarity of judgment, some from personal attachments, some from prospective benefit, some from sheer ignorance, and some from the love of mischief, that they may join in the exciting sport. Depreciating epithets are invented ; hard names are called ; words of portentous aspect are quarried from the dictionaries ; clamour is on the wing ; worthless motives are attributed ; personal dislikes are fomented ; and old quarrels, which have as much to do with the subject in hand as Tenterden Steeple with Goodwin Sands, are raised from their graves, to increase, with their spectral forms, the terrible hubbub ; amidst which, the principle for which the parties were ostensibly contending, slips through their fingers, and darts away, to nestle in the bosom of the great sun of truth, which is all this time beautifully shining far above the intellectual dust that his professed devotees had created. It is well for it thus to escape, as, by so doing, it disclaims sympathy with, and refuses to indorse, any such mode of forwarding its interests. The assumer whom we have selected by way of illustration, was either too indolent to retrace his steps, and re-examine his position, when the probability of oversight was hinted, or too proud to submit to a retrograde movement, which would necessarily imply the possibility of error ; and thus, by tenacious adherence to a fallacy, the general reception of which would be most injurious to society, one or other of these evils gains the ascendant, and creates the confusion we have described. And if the secular power, as has sometimes been the case, offer its assistance to quell the turmoil, the probability is, that it will side with the party which is most likely to reciprocate the kindness, and return good interest for the use of its capital. The vanquished, or rather the silenced party, in such a case, obviously suffers a curtailment of the rights of mind. It matters not whether the subject of discussion relate to a theorem in mathematics, a problem in natural science, or a question in theology. Nor will the argument be affected in the slightest degree either by the supposition that A was right and B wrong, that B was right and A wrong, or that A and B were both wrong ; our wish being only to state a few general principles, the recognition of which, as we think, would tend to heal the discord, whilst it fully allowed the divisions of society—principles which appeal for their validity not to power, but to fact ; not to social expediency, but to the essential nature of truth, and the

constitution of the human mind. The first of these may be thus expressed :—

Diversity of opinion is a necessary characteristic of a race of intelligent beings in a state of pupilage. We wait not to inquire how far this diversity is modified by the moral condition, though the question is one of surpassing interest ; nor do we assume it as merely probable from this state of things that diversity would be exhibited. We state a fact notorious in all ages, from the time of the fatal dispute between earth's two first brothers, down to the present time,—that different men hold different opinions on the same subjects. The fact is before us. Men do not universally agree on any single subject of thought, from the most trivial to the most momentous in the universe, unless we except the objects of sense ; and, even here, it may be affirmed that the difference is greater than the harmony of conclusion. In all ages the abettors of their respective theories have deemed this a serious evil ; and thousands of efforts have been made to secure unanimity, as destructive in their consequences as they were preposterous in the principle on which they went ; namely, of overruling mind by physical terror. We say preposterous, because the effort to suppress opinion by the application of external violence is subversive of the order of nature. Physical force is a modification of matter ; and the hand that smites and the chain that binds, are, of course, inferior to the mind whose owner is smitten or bound. Mind is superior to matter, in exact proportion to its capability of rendering voluntary homage to the great Creator of both ; and, therefore, the effort to overrule the former by the latter, is an effort to subvert the evident order of his creation. Granted, then, the diversity of opinion extant in society, and deprecating all criminal efforts to abridge liberty of mind, we recur to the position, that this diversity is an essential characteristic of intelligent beings in a state of pupilage. By a little aid from imagination, we may picture to ourselves the inhabitants of this populous world arranged, as in a great school, on an immense number of forms, and over them all the presiding God, sustaining the character of an all-wise and benign Teacher. We may imagine ourselves deeply interested spectators, placed on some elevated point in creation, whence we command a view of the successive series of classes in this magnificent seminary. The astonishing variety of lessons and modes of instruction, the vast distance between the least and the most instructed, and the infinite knowledge and patience of the compassionate Teacher, cannot fail to make a deep impression on our minds. Mark their studies ! What variety ! One group is busily engaged on the surface of the earth, testing its fertility, learning its capabilities, and evolving its resources. Another is employed in

collecting, arranging, and classifying the tender plants and lovely flowers of the field. A third lays under contribution earth, air, fire, and water, and analyses their properties. A fourth descends by the gigantic steps of creation, denominated strata, to try to decipher the mysterious hieroglyphics of an immensely remote era, respecting which oral tradition and written documents are silent as the grave. A fifth, with elevated posture, traces the pathway of the clouds, the course of the lightning, and the doctrine of the winged winds. A sixth, with still loftier ambition, describes the planetary orbits, measures the distance, and the circumference of the stars, and assigns names to the constellations of heaven. A seventh class makes the phenomena of animated nature its study : the fishes of the sea, the beasts of the earth, and the birds of the air, pass under its review ; and, like Adam of old, it names them all. An eighth examines the medicinal properties with which the beneficent Creator has mercifully endowed many of the works of his hands for the benefit of his diseased creatures, and applies them to purposes of practical utility. A ninth pores over the musty folios of past ages, and explores the history of fallen empires and buried generations. A tenth devotes itself to the elucidation of the principles of social government and the laws of nations. An eleventh groups together the beauties of the ideal, and embodies its studies in the attractive form of poetry : and a twelfth devotes itself to the contemplation of the great announcements of a Divine Revelation, and the glorious doctrine of Human Redemption. To these, which are selected merely as specimens, might be added a thousand others ; and it is necessary to bear in mind, for the purpose of giving a still more emphatic idea of the variety in question, that each class is subdivided into a considerable number of sections, that each section is superintended by its particular monitor, and that every individual who belongs to any of the innumerable sections, is the possessor of a mind which, with more or less activity, is perpetually musing, thinking, hoping, fearing, concluding, according to the constantly varying emotions of its own inner life, and with perfect independence of the myriad myriads of its fellow-minds. We see, also, from our supposed position, the manifestation of a great variety of dispositions. Some, with care, diligence, and perseverance, pursue their allotted tasks, and honourably discharge the duties assigned to them. Others, restless and erratic, are "everything by turns and nothing long." Others exhibit great mental activity, and pass from the lowest to the highest rank with surprising speed, illuminating the intermediate stages of their journey with their intellectual brilliancy ; and others still, dull and tardy in their movements, require frequent promptings, to keep them in their monotonous course. How, we ask, how is it possible

that, from beings so diverse in position, original qualification, acquirement, temperament, and association, uniformity of opinion on any given subject can be expected? And how unbecoming in any being so situated to impose restrictions on the mental liberty of any of his fellow-students; for it must be plain to all, that the statement, a given individual does not agree with me in opinion, conveys no proof of the correctness of my deduction, and implies no censure of his, inasmuch as the very mode of expression is a mutual negation. My right to differ from him is no more patent than is his to differ from me; and the fact that we have arrived at various conclusions, instead of being a calamity to be deprecated, is one of the evidences that we have both employed our thinking powers; only, as we have viewed the subject with different powers of vision, and from different points, its shape, size, and characteristics have presented themselves differently. And why should we quarrel about it? The result is just what might be expected. We are all but learners. There is not one amongst us so stolidly ignorant of his ignorance as to claim infallibility; and the conviction of our liability to err, should not only lead to courteous mutual conduct, and make us thankful that we have both the power and the privilege to examine without proscription the wide fields of literature, science, and art; but should also induce us to exert our influence for the removal of every law or custom which directly or indirectly tends to fetter liberty of mind.

Diversity of opinion is a necessary characteristic of a race of beings in a state of progress. The human procession is a subject of intense interest to the mind of the philanthropist. What an impressive scene opens on his eye as he gazes on the wide field of a world's history, and tries to descry the mist-like shades of mighty empires and populous cities floating on the distant horizon! Glorious Egypt, mighty Carthage, wealthy Tyre, great Babylon, intellectual Greece, all-conquering Rome! where are ye? Deified heroes of a thousand generations, who in your lifetime ruled the nations with sceptres of iron, and urged your way to fame by the irresistible promptings of an insatiable ambition, where are ye? The whole scene of ancient history appears like the wild dream of reinless imagination, and presents to the moralist ample material for exclaiming, *Sic transit gloria mundi!* Let us, again, imagine ourselves placed as spectators of the vast family of man. Let us view them, this time, not as pupils conning their allotted tasks, but as a numberless multitude, rank after rank, travelling a long journey. What an aggregate of beings! What a stream of life! What an imposing spectacle do we now contemplate! Their course is up-hill, rough, difficult, slippery; but each is prompted by a powerful inward principle to press, and pant, and struggle on, to reach the desired goal,

the lofty summit. Some few, the foremost in the procession, have reached that elevated summit which rises high in the heavens of clearer light, far above the fogs, and clouds, and darkness which hover around the rugged sides, and over the deep base of the mountain on whose top they now stand gazing in rapture on the beautiful and brilliant prospect which stretches around them in illimitable vastness. Weary and footsore, rank after rank of the mighty multitude presses after them, and tries to scale the series of successive elevations which encircle the mountain and lie in their path. Each rank, as it rises over these successive difficulties, breathes a purer air than that from which it has just risen, and, looking around it through a clearer medium, has the impressions corrected with which it had anticipated the scene. Each stage of their upward progress imparts new feelings, and new and enlarged ideas of the magnificent glories of creation. Passing our eye downward, however, to notice the various stages of progress, we observe some winding through the dark defiles at the mountain's base, and trembling from apprehension, lest the overhanging rocks should fall and crush them ; whilst others are enveloped in clouds so dense, that further progress seems impossible. How vast the distance between the first and the last rank in this human procession ! What variety in the positions occupied by its intermediate portions, and, consequently, what corresponding variety in the feelings, ideas, and opinions of its innumerable sections ! How, we repeat, is it possible that unanimity of sentiment can be found amongst all these ? Dropping this figurative mode of illustration, just think for a moment of the intellectual distance between the mind of the African slave and that of the European philosopher ; or between the minds of the aborigines of New Holland, and those of Newton, Locke, and Milton. Those had but few characteristics on which to found a claim to humanity ; these had attributes approaching to the angelic. But, if the latter led the van in the procession of our species, and seemed to step on the regions of immortals, we shall not forget that the former bring up the rear of the same procession, and are to be acknowledged as members of our own great family. We will not wonder, then, if we cannot say they are only *a little* lower than the angels. And if these great men had the facilities for mental emancipation which intellectual associations, education, and civilisation give ; ay, and let us add, if this mental liberty of theirs was directed to its splendid achievements by the clear beams of superhuman truth, which we know it was ; who shall presume to tell us that similar appliances in the case of those who are now in bondage by ignorance or despotism, could not have issued in similar triumphs ? We deem that an infantile philosophy which circumscribes the forms of the intellectual man by the position of the physical man ; for we think,

that the diffusion of education and knowledge throughout every region of the globe would afford the most satisfactory evidence, that there are powers latent in the minds of even the most degraded of mankind which would appreciate and lay hold on those facilities for elevation in the scale of humanity. In the barbaric and savage portions of our world, where fearful ignorance and its twin-sister, degrading superstition, hold the mind in their tyrannic chains, both the exhibition and the achievements of mental liberty are impossible ; but, let it not be forgotten, that, how remote soever the era, there was a time when the ancestors of the most enlightened of our contemporaries were also barbarians and savages ; and we think it no unwarrantable inference to assert, that, as the associations and influences to which we have alluded have raised them to their present elevation in the scale of intellectual power, so their application to the peoples under notice would issue in somewhat similar results. There is a family likeness, proof of a common origin, among all the tribes and running through all the generations of men ; and however dark the lot of myriads, however mysterious the history, and whatever obscurity may hang about the prospects of many nations of the world, we have faith in the Great Father of all, in the power of his truth, and in the efficacy of that civilisation, that knowledge, and that mental enlightenment, which ever accompany its unrestricted diffusion, that the era hastens when men of every climate shall assert their claims to that which raises its possessor to the first rank in the visible creation, to the aristocracy of humanity—MIND.

Diversity of opinion is a necessary result of different degrees of intellectual endowment. Those general characteristics to which we have alluded as forming the bond of union between all the sections of the human family, co-exist with remarkable diversity in their mental constitution. Even in the beginning of life, and in the same family circle, proofs of this original diversity are constantly occurring. The motions of the eye, the tones of the voice, and the childish attachments of one infant, are so different from those of its domestic playmate, that you hesitate not to predict for it a very different career in life. One child gratifies its parents by the exhibition of mental aptness and quickness of intellectual perception, whilst his brother-child makes them melancholy by evidences that he is dull, sluggish, and obtuse. Notwithstanding the fact, that these mental manifestations are modified by disease or health,—a fact for which allowance ought always to be made ; yet, as this diversity is observable in connection with exactly similar circumstances, we hesitate not to term it original ; and, if original, it was designed ; and, if designed, the design was benevolent. And in after life, in full-grown manhood, what variety still ! That

which appears to one man an object of desire, and for the attainment of which he is ready to suffer privation, and subject himself to toil and pain, may present itself to another with such repulsive attributes as to make it an object of loathing. This may spring from different mental habits, or different standards of morality by which the respective individuals judge ; or it may be, that, though they hold similar principles by which to test the value of any object, the different points from which they examine it may present it to the one under a flood of beautiful light, whilst the other sees it only as a gloomy mass ; or, once more, in the case of the former, it may be that

“Distance lends enchantment to the view,”

whilst the proximity of the latter to the subject of thought strips it of that factitious glory in which, as a distant object, it had invested itself. Mental habits, perhaps, exercise greater influence on the conclusions at which men arrive than any other group of causes. One man will detect an exquisite thought in a verse of poetry, which to another presents only doggrel. A book, a drawing, a piece of music, will be treated according to the intellect, the taste, or the ear of the different critics ; and, whilst two men may stand, side by side, on an eminence, overlooking a glorious landscape, one of them is wrapt in admiration, and excited to gratitude, at the wonderful intermixture of hill and dale, shade and sunshine, meandering rivulet and hanging rock, placid lake and bending willow, until the other interrupts his delicious reverie by some trite observation about the value of pasturage.

Having thus glanced at the human family in a state of pupilage, in a state of progress, and as distinguished by various degrees of original intellectual endowment, it remains that we draw those inferences which are suggested by the subject, and state those principles which are necessary to the regulation of the mental liberty which these facts claim for man.

If we are in a state of pupilage, it is at once our duty and our interest diligently to seize every opportunity of increasing knowledge. “Studies,” says Bacon, “serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring ; for ornament, is in discourse ; and for ability, is in the judgment and disposition of business ; for expert men can execute, and, perhaps, judge of particulars, one by one ; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned. To spend too much time in studies, is sloth ; to make judgment wholly by their rules, is the humour of a scholar ; they perfect nature, and are perfected by experience ; for natural abilities are like natural plants, that need pruning by study ; and studies themselves do give

forth directions too much at large, unless they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use, but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books, also, may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confers little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not." Such is the dictum of the great Bacon on literary studies; but, as our proposition is far more comprehensive than the act of reading, or even reading to profit, so the inference of the propriety of diligent study embraces a wider field than human libraries afford. This is not excluded, of course; but it is far from being exclusively meant. Books are invaluable; for, as Bishop Hall said about a great library, "What a world of wit is here packed up together! I know not whether this sight doth more dismay or comfort me. It dismays me to think that here is so much that I cannot know; it comforts me to think that this variety yields so good helps to know what I should. There is no truer word than that of Solomon—there is no end of making many books. This sight verifies it. There is no end. Indeed, it were pity there should! God hath given to man a busy soul, the agitation whereof cannot but, through time and experience, work out many hidden truths. To suppress these would be no other than injurious to mankind, whose minds, like unto so many candles, should be kindled by each other. The thoughts of our deliberations are most accurate. These we vent into our papers. What a happiness is it, that, without offence of necromancy, I may here call up any of the ancient worthies of learning, whether human or divine, and confer with them of all my doubts! That I can at pleasure summon whole synods of reverend fathers, and acute doctors, from all the coasts of the earth, to give their well-studied judgments in all points of question which I propose! Neither can I cast my eye casually upon any of these silent masters, but I must learn somewhat: it is a wantonness to complain of choice."

After all this gratitude, however, the worthy bishop significantly adds, "*No law binds me to read all!*" The infinitely varied and wide fields of creation afford modes of acquiring information of the most delightful and salutary kind. Locke somewhere says:—"Ideas quickly fade, and often vanish quite out of the understanding, leaving no more footsteps of remaining characters of themselves, than shadows do flying over a field of corn. Pictures drawn in our minds are laid in fading colours, and, unless sometimes refreshed, vanish and disappear." This observation is true. Hence the propriety of frequent interviews with those silent but eloquent monitors, which everywhere meet the eye of the acquisitive pupil:—

"Not a plant, a leaf, a flower, but contains
A folio volume."

Such a man will catch the impression so elegantly embodied in Cowper's "*Tirocinium*:"—

"Look where he will, the wonders God has wrought,
The wildest scorner of his Maker's laws
Finds in a sober moment time to pause
To press the important question on his heart,
Why formed at all, and wherefore as thou art?"

The fact appears to be, that mental expansion, itself the result of mental liberty properly used, is intended to react on the moral susceptibilities. Impressions from those external objects which convey the ideas of majesty, goodness, and benevolence, ought, according to this rule, to strengthen in the mind of the spectator the love of the great, the good, and the beneficent. The individual man thus feels himself in the centre of influences powerfully converging upon his mind,—influences which he would not and could not resist. Alone, so far as his fellow-men are concerned, he yet finds himself in the midst of a glorious company, each one of which seems to watch his motions and return his gaze. The brook murmurs at his feet, as if to soothe him; the willow bends to the breeze, as if to teach him humility; the rose floats its odours on the air, in return for the dew with which it has been refreshed, as if to teach him gratitude; the successive waves of the sea continue their monotonous groan on the shore which they cannot conquer, as if to teach him the vanity of mere ambition; the lark, darting from its moss-bed, trills its inimitable song as it soars into the upper regions of the air, as if to teach him to fix his best affections on purer scenes than those of earth; and the rainbow spans the hemisphere with its prismatic glories, as if to inspire him with confidence in the Upholder of creation. These, and similar scenes, which in their appropriate seasons are scattered around the human pathway, all suggest to the man that he is a pupil, and ask him to be diligent in learning.

There remain two other facilities for mental expansion, without alluding to which the list would be incomplete. These we may call, without enlarging, the providential and sabbatical. The information which the diligent study of these affords is suited to the highest capabilities of the mind, its finest powers, its most durable attributes. To neglect the study of them, therefore, is to leave dormant those energies which distinguish the human race from all other inhabitants of our world ; whilst to attend to the study of them ensures a present, and promises a future, reward. These are mines of richest character, to sink a shaft into which, and energetically to work which, will reward the labourer by encircling the brow of his mental manhood with gems more valuable than those of Golconda, and diamonds more brilliant than the meridian sun.

As to those principles which are necessary for the regulation of liberty of thought, we may urge, first, a constant recollection on the part of each thinker that all others are similarly privileged. Our liberty to think is no monopoly, no exclusive endowment. We must not prohibit that in others which we prize for ourselves. We must respect their birth-right, though we cannot approve the use they make of it. We must look with respect on the exercise of their judgment, though we cannot acquiesce in their conclusions. We are not bound to receive the latter, but we dare not chain the former. If we are men, so are they. If we have intellect, so have they. If we are free-born, so are they. This liberty of ours must neither become a stumbling block to their feet, nor a chain about their necks. To talk of *tolerating* their opinions, is absurd ; for, as we never had the power to prescribe, we cannot possibly possess the power to tolerate. The hawthorn has as much right on the field as the oak, and the oak as the hawthorn. God made both. The daisy receives its vitality from the same source as the sunflower. But, it may be said, all this is merely negative. Be it so. Have we yet to learn that the recognition of that which is negative often leads to the establishment of that which is positive ? If we may not interfere with the working of our neighbour's mind, nor he with that of ours, may we not render to, and receive from, him valuable aid ? If we have reached a higher region than that which he occupies, may we not describe the scenery for his advantage ? And, if our positions be reversed, ought he not to reciprocate the kindness ? If he occupies the look-out, ought he not to apprise us of the proximate danger ? The probability of our unbelief cannot exonerate him from the discharge of his duty. We may point to the chart and say, " You are mistaken ; it is not laid down ; " but he must still exclaim, " Rock ahead ! " Our incredulity may pain his mind, but it cannot alter his opinion. We sincerely believe

that the bond of union among the members of the human family was not intended to be one of intellect, but one of affection ; not of the head, but of the heart. Unanimity of opinion amongst the children of men, if the preceding reasonings are correct, is, in the present state at least, beset with insuperable difficulties ; but harmony of affection is not. There is room for the harmonious play of our best sympathies, our warmest affections. No intellectual disparity, no metaphysical deduction, no class position, needs seal up the fraternal spring. Love will do what neither law nor lectures can. There was sound philosophy in the wit of the late Sydney Smith, when he advised the Government to invite their opponents to dinner. But though he might invest the advice with his characteristic drollery, both he and we must disclaim originality in the sentiment conveyed ; for here it is from a more ancient source : "If thine enemy hunger, feed him ; if he thirst, give him drink." We believe, that, if ever multitudes of men approximate to oneness of sentiment, supposing the desirableness of such unity demonstrated, their road to that goal will lie over the highway of mutual affection. It is the nearest and most agreeable pathway ; and, if we adopt it, instead of curbing, we shall cherish mutual and amicable liberty of thought and opinion,—granting to every man that which we ourselves would sooner die than surrender !

WITCHES AND WARLOCKS.*

"ABOUT this time (1524)," says an old writer, "a thousand witches were burnt in one year in the diocese of Como, and a hundred per annum for several years afterwards." During a great part of the seventeenth century, it has been computed, the destruction of sorcerers proceeded at the rate of five hundred for each twelvemonth. One individual alone, the Bishop of Bamberg, who had a taste for hunting up old women, sent not less than six hundred persons to the stake in the compass of a few years. It is well known, that, during the days of the Long Parliament, three thousand were executed in this country upon a charge which no Judge would now venture to entertain, and upon evidence as preposterous as if the witnesses had sworn to a visit to Lilliput, or a voyage with Sinbad the Sailor. It is

* *Narratives of Sorcery and Magic, from the most Authentic Sources.* By THOMAS WRIGHT, Esq., M.A., F.S.A., &c., Corresponding Member of the National Institute of France. In two volumes. London : RICHARD BENTLEY, New Burlington-street. 1851.

also well known, that, in his observations on the enactments against sorcery, Barrington estimates the number of people destroyed in England, pursuant to statute, at thirty thousand. Another writer has calculated the sufferers in Germany from the date of Pope Innocent's bull (1484) up to the time of the extinction of this murderous mania, at not less than one hundred thousand !

Superstitions are generally very costly indulgences; and it would be instructive, were it also practicable, to compile a table of human follies, for the purpose of exhibiting the comparative expenditure in blood which some of the leading delusions have occasioned. Not the least prominent place would then be assigned to a doctrine which, for two or three hundreds of years, rendered it extremely probable that the fate of any poor or lonely widow would be expressed in the pithy judicial epitaph, *Convicta et combusta*. For a considerable period the savour of roasting witches ascended daily; and the air of the sixteenth and seventeenth centuries, in particular, was impregnated with the fumes which arose incessantly from these burnt-offerings to credulity. One part of the community seemed to be occupied in accusing, testing, and executing the other. Europe was laid under enchantment. Satan's chain had apparently been lengthened, and the links were heard rattling over all the West. His emissaries visited the humblest villages in search of recruits, and raised whole squadrons of feminine myrmidons, as easily as the ancient Queen of the Amazons, or the modern King of Dahomey. Souls were bought up at a cheaper rate than the bodies of oxen or swine. In some districts a great part of the population, both male and female, forswore their baptism, and attorned to the Prince of Darkness. The country bordering on the Bay of Biscay, called Labourd, was so fertile in witches, that the Royal Commissioner, Pierre de Lancre, considered there was nothing like it in all Europe,—*il n'y a rien qui approche au nombre infiny [de demons et mauvais esprits] que nous y en avons trouvé*. Few families, he reports, had escaped the infection; and it would be strange, said an inhabitant one day, if, in the lavish combustion of sorcery, he had not some share in the cinders. The priests even were implicated in this extensive apostacy, and, oddly enough, the very demons which their more orthodox brethren were expelling from Japan and other remote territories, were said to have repaired to this favoured district as the safest asylum for distressed devils; that is, safest until the arrival of the aforesaid De Lancre and his fellow-inquisitor, who drove them away in flocks, it is related, both by land and by sea.

Whatever truth, therefore, there may be in the system of sorcery generally, it is obvious, that, if Satan exerted any special influence over the people of these fire-and-faggot ages, it was by bewitching

them into the supposition that they *were* bewitched. The marvel does not lie in the acts of the victims, but in the proceedings of the persecutors. The imaginary trip of an old woman to Malkin Tower, or the Brocken, is far less wonderful than the sanguinary expeditions of Matthew Hopkins, or of Jacob Spranger. The men who engaged with such eagerness in a crusade against the supposed subjects of the Evil One, were serving his interests far more effectively than those subjects themselves. It might be doubtful whether a poor, infirm spinster had really inflicted a mortal disease on a neighbour, or visited his poultry with death, or prevented his good wife from obtaining butter by transporting Satan into the churn ; but, on the other hand, there could be no uncertainty as to the fact that the unfortunate wretch was tortured and burnt. Yet, for a long period, good and bad, wise and foolish, priests and people, were affected by a delusion which was so dependent upon opinion, that the number of sorcerers rose and fell, like the value of Mississippi Shares in Law's famous bubble ; or the price of bulbs during the Dutch Tulip mania. Popes launched their thunderbolts against the practice of witchcraft, when those bolts were yet in a measure shod with fire ; Parliaments gravely attacked it with statutes ; King James wrote a book on the subject, with his own royal hand, and presided over the torture of certain delinquents, in his own royal person ; Sir Matthew Hale sentenced two women to death, upon testimony derived from the appearance of toads, mice, bats, and bees, and upon proof that children had vomited up crooked pins and twopenny nails ; whilst Sir Thomas Browne solemnly affirmed his conviction, that in this case the parties were really "bewitched," and, in his famous "Exposition of Vulgar Errors," intimates, that *unbelief* in sorcery is a thing which Satan himself endeavours to propagate ! The evidence, which was seriously tendered, and as seriously received, on judicial occasions, was such as would scarcely have warranted the faith of a child who had just risen from the study of the Arabian Nights. Several individuals deposed that they had *seen* a warlock assume the form of a mouse when the officers of justice were in pursuit ; others had observed witches dissolving in the air. In Jane Wenham's case, a witness swore that her cat had knocked at his door in the night. Many merchants assured De Lancre, that, whilst at sea, they had been spectators of a strange sight, whole coveys of monstrous creatures darting overhead, which they took to be the expatriated demons above-mentioned, who were on their way to the hospitable shores of Labourd. Don Prudencio de Sandoval gravely relates, that a woman exhibited her magical powers by crawling halfway down a tower, head foremost, and then flying off, in the presence of many spectators, on a trip which extended to the

distance of three leagues. The examination of Ashtaroth, Eazas, Cerberus, Asmodeus, and other evil spirits, who took possession of the Ursuline Nuns of Loudun, was committed to writing, and duly signed by the evil spirits *themselves*; their autographs, with the depositions, being still preserved, it seems, in the National Library at Paris. Absurdities of equal intensity have probably been committed under the influence of many other delusions; but it will be remembered, that, upon these and similar allegations, the bodies of thousands have been sent to the stake, and their souls, according to the conviction of the exorcists, irreparably devoted to perdition.

Mr. Wright's volumes comprehend some of the principal narratives of sorcery to which the age of witchcraft gave birth. A more amusing production it would be difficult to imagine, if the piquant details of each case were not too frequently saddened by the assurance of a fatal finale; for the broad farces of the demon-mania were generally rounded by fearful tragedies. The reader must observe, however, that Mr. Wright does not profess to discuss the *philosophy* of this frenzy, though such an addition to the work, or rather such a setting of his facts, would have been both welcome and instructive. It is a collection of stories and of trials, illustrative of the opinions which formerly prevailed in the West respecting sorcery; and, wanting as it is in continuity, the interest of the incidents themselves, and the charm of the author's style, will secure it the eager perusal of every class of readers. We propose to note down a few of the particulars which distinguished the career of witches and warlocks; deriving those particulars principally from the materials collected by Mr. Wright in the present production.

When the Tempter wished to induct a victim, his first step was, of course, to "catch his hare." For some reason or other, he was supposed to be partial to elderly ladies; and, if to age the patient added ugliness, and to ugliness positive deformity, her acceptability was largely enhanced. A hideous appearance seems to have been as strong a recommendation for service in his regiments of sorcerers, as a gigantic person was for enlistment in Frederick William's troop of grenadiers. Youth, however, was by no means a disability, nor were men-servants rejected; but it is evident that an old crone was the most favoured of professed practitioners. Having determined upon whom he should experiment, the Evil One introduced himself either in person or by deputy, and broached the subject. The celebrated Elizabeth Southernnes,—more properly known as Mother Demdike,—who was one of the leaders of the Lancashire witches, stated in her confession, that "she was one day coming homeward from begging, when there met her, near unto a stone-pit, in Goldshaw, in the said Forest of

Pendle, a spirit or devil, in the shape of a boy, the one-half of his coat black and the other brown, who bade her stay, saying unto her, that, if she would give him her soul, she should have anything that she would request. Whereupon she demanded his name; and the spirit answered his name was 'Tibb;' and so, in hope of such gain as was promised by the said devil, or 'Tibb,' she was contented to give her soul to the said spirit." For five or six years, however, we are told that Mrs. Demdike modestly declined to avail herself of the flattering resources thus placed at her disposal; for, though the said spirit or devil appeared to her at sundry times, and politely inquired whether she had any commands, or whether there was any little commission he could execute on her behalf, he found that the lady was a model of contentment,—“she wanted nothing yet.” The time at length *did* come when Mrs. Demdike entered heartily into the work of sorcery; and then, we suspect, the said spirit or devil must have discovered that his post was no sinecure. When the Tempter himself undertook the work of proselytism,—and we are assured by the authorities that the English witches were generally honoured by an application in person, whereas in France this compliment was much more rarely offered,—his visits were paid in various forms and garbs. One person described him as a “proper gentleman, with a laced band.” To another he presented himself “apparelled in a suite of blacke, tied about with silke pointes.” A third was favoured with an equestrian visit: he came as a “great black man on horseback, booted and spurred.” What grotesque and undignified figures he assumed on the Sabbaths, we reserve for a later page. One important item in the process appears to have been the suction of some part of the witch's body for the purpose of drawing blood. In the case of Mother Chattax, at first a disciple and then a rival of the famous Mrs. Demdike, the “wicked spirit” who prevailed upon her to apostatise, insisted upon this ceremony as indispensable, “which,” says the judicial examination, “she denied then to grant unto him, and withal asked him what part of her body he would have for that use; who said he would have a place of her right side, near to her ribs, for him to suck upon, whereunto she assented.” To complete the initiation, it was supposed necessary that the proselyte should make a formal denial of her baptism, either in full congregation at a Sabbath, or before some union assembly of Satan's faithful. If possible, this was accomplished at some church which the Evil One loved to select, sarcastically enough, as the most suitable place for the consummation of the apostacy. A Scotch convert, Isabel Gowdie, was conveyed to the Kirk of Auldarn, where Satan conducted the ceremony in person, stationing himself in the reader's desk, and holding a black book in

his hand, as if he were an orthodox minister. After she had formally renounced all title to herself, from the crown of her head to the sole of her foot, his Reverence tapped a vein and sprinkled her with her own blood, by way of second baptism. To perfect the rite, it was customary in some parts to produce a phial containing a powerful liquor, which was, in fact, a decoction of dead children,—the bodies of babes who had died before their christening being exhumed for the purpose, and boiled down in coppers to extract this precious syrup of mortality. Let a new disciple but drink a small quantity, and he became in an instant complete “master of the whole art of magic.” The apprentice was transformed at a draught into a proficient.

Familiars were generally assigned to the witches on their accepting a retainer from the enemy. Those spirits translated themselves into various forms; their choice, however, exhibiting very little elegance of judgment. To the cat, there could be small objection; and, indeed, the proceedings of that talented and mysterious quadruped may well justify a surmise, that it is something inspired by more than ordinary instinct. But hedgehogs, frogs, ferrets, molewarps, and similar vermin, were scarcely likely to prove prepossessing assistants. For gracefulness we should have preferred the ornithological imp, and, therefore, are happy to say that blackbirds and canaries do sometimes skim across the enchanted page of sorcery. Insects are not reckoned too minute or insignificant; for the tiny frames of wasps, or flies, might be the lurking places of potent spirits capable of killing a cow or of sinking a ship. Snails, too, are reported to have been seen in a state of demoniacal possession, and, spite of their proverbial tardiness, bestirred themselves energetically in executing works of mischief. Just as the old Egyptians, greatly to the indignation of Juvenal, housed their deities in some of the coarsest animal forms, so the credulous in sorcery detected mighty demons in some of the feeblest of brutes. It is to be regretted that a menagerie of familiars was not devised, and that the illustrious witchfinder-general, Mr. Hopkins, did not turn his attention to the construction of a spiritual Zoological Garden. The witches of Auldcarn were attended by spirits of a more human aspect, wearing garbs of different hues; one was habited in yellow, another in sea-green, another in grass-green, whilst a fourth was more appropriately clothed in black. The names of these Satanic emissaries were occasionally very grotesque: Pluck, Smack, Catch, Bleia, Frog, Tiffin, Piggin, Luncle, Lightfoot, Hardname, Bun, Brickcar, and others, have all figured in judicial depositions, with as matter-of-fact an air as if they had been plain George Smith, or John Thompson. A devil disguised as a greyhound answered to the name of Vinegar Tom. Rutterkin was the appellation of a diabolical mouser. One imp rejoiced in the

title of Sack-and-Sugar, to which, in all probability, he was addicted. A woman at Huntingdon was favoured with the services of Messrs. Grissell and Greedigut. The names of some of the Auldearn familiars, to whom we have just alluded, were Saunders-the-Red-Reaver, Robert-the-Rule, the Roaring-Lion, and Thief-of-Hell-wait-upon-her. The genius, however, of these assistant demons was not always similarly exercised. Some were clever at damaging cattle; others had had considerable experience in manufacturing storms; and there were those who could bewitch a man to death as dexterously as if they had taken out an apothecary's licence. Hence, it became necessary for any sorceress who wished to carry on an extensive business, to keep a staff of spirits, in order that she might be able to command every description of mischief. But such an increase of domestics must not be rashly sought, if we may credit the statement of Anne Leach, an Essex practitioner, who affirmed that, when, she "did not send and employ them abroad to do mischief, she had not her health, but, when they were employed, she was healthful and well."

And now, being fully inducted into the office of witch, and furnished with a familiar, what were the advantages which presented themselves, by way of compensation, for the enormous sacrifice she was supposed to have made? Riches, it might be presumed, would have been the favourite bait; but, strange to say, the poorest of apostates were rarely known to acquire either wealth or moderate substance. The sale of their souls was not a money transaction. One of the Kent sufferers confessed that Satan had undertaken she should never want, and, in pursuance of this guarantee, cash was mysteriously brought her occasionally; but the allowance was by no means princely, for it never exceeded a shilling at a time, and might be only a single sixpence. Baxter, indeed, speaks of a labourer, who was delighted to find a shilling regularly deposited under his door every night, so that, by permitting his ghostly income to accumulate, he was at length enabled to purchase a quantity of cattle in the flesh. Naturally enough, we inquire why the amount was not paid over at once, instead of by nocturnal instalments; but it appears to have been the opinion of vulgar demonologists, in this country at least, that the Evil One could only lay down his cash in trifling sums. As a counterpoise, however, to the encouraging case last reported, we must mention that of an Hertfordshire woman, who was attended by a miserly familiar, affecting the shape of a cat; which said cat professed its readiness to bring her anything she might require, *except* money! And it is further to be observed, that Satan sometimes practised a most unjustifiable trick upon his servants; for, should they happen to keep the cash in hand for a short period, though it might be, as one of the

recipients indignantly complained, the "brawest-like money that ever was coined," it would frequently resolve itself into horse-dung, or withered leaves! There was also a more human method of raising supplies; for it sometimes happened, that individuals who had reason to dread the malice of a reputed witch, purchased exemption from her spells by a payment in gross, or by the render of a yearly tribute. Mother Chattox, for example, operated so successfully upon one John Device, that he entered into an agreement with her, whereby she engaged to abstain from tormenting him, upon condition that he should well and truly deliver to the said Mother Chattox one measure of meal per annum. For some period Mr. Device was faithful to his compact, but at length default was made; and a mortal sickness straightway fastened upon the unfortunate man, who declared on his death-bed, that, in his opinion, the "said Chattox did bewitch him to death, because the said meal was not paid the last year."

The principal attraction which the Tempter held out to his victims, seems to have been the power of revenging themselves on those by whom they had been injured or insulted. This is, perhaps, one of the most suggestive features in the History of Witchcraft. Many appeared to have derived no other advantage from their black bargain than the power of gratifying their spite. It would be a very admonitory fact,—if it were possible to speak of anything connected with the mania as a fact, except the torture and the stake,—that, on various occasions, the Devil disclosed himself conveniently at the very time when the intended victim was meditating revenge. Dr. Fian, who figured so unhappily in the Scotch epidemic, having taken offence at the conduct of his landlord, Thomas Trumbill, was "lying in his bed musing and thinking how he might be revenged on the said Thomas, when the Devil suddenly made his appearance, clad in white raiment, and said to him, 'Will ye be my servant, and adore me and all my servants, and ye shall never want?' The Doctor assented to the terms; and, at the suggestion of the Evil One, he revenged himself on Trumbill by burning his house." A pedlar refusing to undo his pack, and sell some pins to a Lancashire female, a black dog, which spoke English, opportunely appeared, and demanded permission to have him. "Lame him," said the lady; whereupon the pedlar, before he could travel "forty rods further," fell down crippled. This was a trifling feat, however, compared with the naval exploit of a yellow imp, in the employment of a clerical warlock called Lowes, who was executed at Bury St. Edmunds, in 1645. Whilst the parson was walking on the Suffolk shore, a fleet of ships being in sight, this gay-coloured familiar appeared, and asked him what he should do? "And he bade it go and sink such a ship; and showed his imp a new

ship amongst the middle of the rest, one that belonged to Ipswich. So, he confessed, the imp went forthwith away ; and he stood still and viewed the ships on the sea as they were a-sailing, and perceived that ship immediately to be in more trouble and danger than the rest ; for, he said, the water was more boisterous near that than the rest, tumbling up and down with waves, as if water had been boiled in a pot ; and, soon after (he said), in a short time, it sank directly into the sea, as he stood and viewed it, when all the rest sailed down in safety ; then, he confessed, he made fourteen widows in one quarter of an hour."

The power of brewing a storm at sea appears to have been a very general accomplishment. One recipe was tolerably simple, as it consisted merely in casting cats into the ocean, after subjecting them to certain processes. Another prescription for a hurricane was to dip a rag in water, and beat it upon a stone with a washer-woman's mallet, repeating thrice a doggerel invocation ! The Swiss witches were accustomed to get up a thunderstorm by sacrificing a black chicken to their "Master," and flinging it aloft in the air. In short, their vindictive resources were many and powerful. By forming images in wax, clay, or lead, and roasting them before a fire ; or by honouring these effigies with sepulture, head downwards ; or by appealing to the mischievous talents of their familiars ; or by various other arts and enchantments, they could inflict sickness or death upon the unlucky mortal who might dare to incur their wrath. Nor were these terrible gifts reserved only for cases of special importance. Three witches combined their diabolical energies to put a man, named Mitton, to death, merely because "the said Mitton" refused to give one of them a penny. Another beldame perpetrated a murder by magic because the victim would not give her a needle. Sometimes, however, their marvellous powers were employed more equitably in bringing a refractory debtor to book. A Scotch sorceress, having a small account of 9s. 4d. against a dilatory individual, his creditor instituted enchanted proceedings, and sent in an execution in the shape of a "grievous sickness, which never left him until the debt was discharged."

Amongst their other prerogatives, the witches had the power of assuming the shape of any animals, excepting lambs and doves. We can scarcely comprehend how a lady could feel herself flattered by such a privilege, and herein the superstition appears to have been grossly at fault ; for, had a wrinkled crone, for example, been permitted to slough her ugliness, and to step forth in all the charms of blushing maidenhood, the temptation must have been vastly more efficacious than that of liberty to don the form of a hare or a polecat. By muttering the appropriate spell, however, the bestial metamorphosis was

instantly accomplished ; but, should the disguised mortal be caught in her masque by a natural enemy, as a hare by the hounds, before the return spell could be spoken, she must carry the wounds received into her human form when regained.

The witches were also remarkable for their compressibility. They could thread a narrow chimney, or steal through a key-hole, or take a chink in their route, with as much facility as a coach would cross a common. The means of locomotion, too, which they possessed, were not less marvellous for their originality than for their prodigious simplicity. When a sorcerer put out to sea, the voyage seems to have been performed in a sieve,—a vessel admirably adapted to the merits of the superstition itself. A fleet of these leaky barques, with the Evil One for admiral, has been known to set sail right “substantially,” and accomplish much nautical mischief upon the cruise. For land excursions, it is well known that the steed patronised by witches was a broomstick. A spit or a stake would also serve the purpose. Straw and bean stalks, too, were frequently used ; but it is difficult to understand how these slender chargers could have been warranted to convey a lady with safety during an aerial trip. Sometimes a cat or a dog, a goat, or other animated creature, was provided for the conveyance of sorcerers to their Sabbath ; the beast being found at the door when the traveller went forth, like Al Borak, the famous steed which transported Mahomet to heaven. The goats employed by the witches of Mohra were of such an elastic quality, that, if the rider wished to accommodate a number of children on the back of his quadruped, it might be made to elongate like a telescope. Some of their Swedish sisters actually impressed real men into their service, and, having ridden them to the Blockula, and kept them there in a state of slumber until business had been transacted, returned home upon these mortal hacks.

Let us now follow a witch to one of these Sabbaths, premising that the sorceresses frequently assembled for minor purposes, and held committee meetings, got up balls, or performed various diabolical ceremonies as occasion might require. A grand assembly having been convened, of which notice was probably conveyed by the familiars, the lady arose at the appointed hour, and inserted a stool, a log, a besom, or other similar article, in the bed by the side of the unsuspecting spouse. Should the good man awake during her absence, it was believed that this timber bed-fellow would faithfully represent the image of the vagabond wife. Divesting herself of all clothing, she then anointed her person with the human unguent already mentioned, mounted her Bucephalus ; and, when the appropriate charm was uttered, horse and rider rose in the air, and skimmed across the earth to the diabolical

rendezvous. The place selected was generally some savage locality ; a mountain side, a lonely glen, or a gloomy forest. It might, however, be a cross-road, a cemetery, a churchyard, or the church itself ; but in the demon-ridden province of Labourd, it is said, the spirits grew so excessively impudent, that they actually collected for business in the public thoroughfares. On arriving at the spot, the observer would have seen strange sights, and heard strange sounds ; fiery things flashing by like a stream of meteors ; the air whistling as if it were swept by a host of arrows. One witness compared the incessant approach and departure of the witches to "so many rockets sent into the air, or stars falling to the earth." After a while the ground would be seen to swarm with animals of various descriptions, as if Noah's Ark had emptied its contents in the vicinity. It was like a "great fair," said the same observer ; some of the sorcerers, and there were often thousands collected, "walking about in their own shape, whilst others were transformed into dogs, cats, asses, horses, pigs, and other animals."

The President of the assembly then appeared. "According to one confession, when the witches arrived, they found a jug in the middle of the place of meeting, out of which Satan rose in the form of a goat, which became immediately of a monstrous size, and then before they separated he became small, and shrunk again into his old receptacle. Others said they had seen him like a great trunk of a tree, with an obscure visage, but without arms, or feet, seated on a throne. Sometimes he appeared in the shape of a large black man, with horns, and his shape more or less definite. Some said he had two faces. . . . Sometimes he appeared as a dog, or as an ox. He is represented as sitting on a throne, more or less richly ornamented, and sometimes of gold."

The Basque witches described him as a being with a crown of many horns, one of which gave out a light greater than that of the moon ; he had the beard, and partly the body, of a goat ; the hands of a man, the claws of a bird of prey, the toes of a goose, and the voice of an ass. His hideousness was so overpowering, that a visitor, on one occasion, unconsciously ejaculated, "How ugly he is !" accompanying it with an exclamation which dissolved the meeting.

The sorcerers then did homage to their master, introduced their converts, and reported what mischief they had effected since the last *réunion*. Usually some ceremony was exhibited, in mockery of the rites of the Church. The Catholic mass was burlesqued, or a "diabolical sacrament in bread and wine" administered ; or some other profane ritual rehearsed. Various acts, expressive of complete apostacy from Christianity, were performed. Satan also delivered a sermon, exhorting his congregation to abstain from every religious ordinance,

and to accomplish all the mischief they possibly could ; afterwards distributing unguents, charms, and other materials for the purpose. Should any of the witches have been remiss in their duty, they were beaten, or “plagued in their bodies.” Some of the Scotch dames, however, we are told, would not permit themselves to be quietly buffeted by Satan, but spake “crusty” with their tongues, “belled again to him stoutly,” and even dared to return the blows of his Ebon Majesty.

The orgies which ensued will not admit of any description. They were relieved by a banquet, which was sometimes of a very sumptuous character ; but at others the viands were neither abundant nor select. They might, perhaps, consist of bread, cheese, broth, or similar commodities ; but frequently the company sat down to feast on toads or rats ; and in Spain it appears that the tables were spread with still more revolting dainties,—here a cold child, there a leg of a woman, and yonder a sirloin of human beef ! It was a remarkable circumstance, however, that, let them eat as much as they chose, let the banquet be as splendid as it might, the guests left the scene of conviviality “neither the fuller nor the better for the same.” The *soirée* must always terminate in time to permit the return of the witches before cock-crow. Those whom Satan had not sentenced to walk back, which he sometimes did by way of penalty, flew to horse—that is, to their sticks, straws, or quadrupeds ; and, when the good man arose, there lay his truant spouse, who had been rioting, while he slept, at Malkin Tower, the Kirk of North Berwick, or the mysterious Blockula !

There were some, indeed, who held that the bodies of the witches were not always concerned in these transactions ; but that the spirit alone, in the shape of the individual, performed the nocturnal excursion. A husband who watched his wife, once saw a kind of vapour issue from her mouth, vanish, and return. The woman had been at a Sabbath, and described her adventures there when she awoke. The body of a witch was found in a state of insensibility, and blows and fire were applied without effect ; on regaining consciousness, she confessed that she had been at a Satanic carnival. But, though this theory offered great facilities to the witch-finders, because the soul might be in one parish, or county, whilst the body was manifestly in another, and thus no alibi could be hopefully asserted, yet the vulgar conviction undoubtedly continued in favour of a real corporeal transportation.

Alas for the wandering dame, however ! It might happen, perhaps, that an Inquisitor, a Royal Commissioner, a Matthew Hopkins, or some other Malleno Maleficarum in human form, was approaching the spot, to hold an assize of witchcraft ! Some of the neighbours were

already suspicious! Fowls had suddenly sickened, beer had been mysteriously soured, or the mill had been unaccountably deprived of water, and magic alone would meet the difficulty of the case. A strange cat had been seen at a certain door; the culprit must certainly be within! The poor woman was accordingly seized and examined. The first object of the captors would be to discover the "devil's-mark," as it was called; that is, the spot where the Evil One was supposed to have drawn blood when she was inaugurated. Her person was consequently explored, without the slightest regard to decency. If shame did not induce her at once to confess (and this frequently happened, in order to prevent further outrages), pins were thrust into the flesh; and, should any insensible spot be discovered, there could be no doubt it was Satan's seal. It was enough that there existed any place, though it might be a wart, from which blood could not be drawn when punctured; and, therefore, there were few cuticles which could have safely endured the scrutiny of an ardent examiner of witches.

Another well-known test was that by water. The victim was dragged to the nearest pond, or stream; and, after tying her hands and feet together, she was laid on a blanket, and deposited upon the surface of the element. If she floated, it was clear that the baptismal fluid rejected her; if it received her into its bosom,—that is, if she sank,—it was equally clear she had never renounced the initiatory Christian rite. The alternative, it will be seen, was one of exquisite bitterness. If she went down during the experiment, she might be drowned; if she escaped drowning, she was certain to undergo burning.

Another criterion, less paradoxical than the hydrostatic test, consisted in her inability to shed tears. A witch had lost all command over her lachrymatory ducts. That any woman should be so circumstanced, considering the wonderful promptitude with which it is supposed her sex can always liquefy, was deemed a decided proof of Satanic possession. The Royal Demonologist quotes it victoriously with this view; for womankind, he observes, "especially be able otherwise to shed tears on every light occasion when they will, yea, although it were dissembling like crocodiles;" thus illustrating an absurdity in social history by another in natural history. Some, however, held that a witch could command a limited amount of moisture; but it was enough only for three tears, which were to issue from the left eye.

There were various other tests, such as that of weighing the supposed witch against the Church Bible, the latter being, of course, expected to preponderate; or requiring her to repeat the Lord's Prayer without halt or failure; but it is enough to say, that there

were also many kinds of torture in reserve when it was desired to extract information, as well as to establish guilt. Hopkins devised or adopted a particularly ingenious species of torment. The victim was kept "awake several nights together, and run backwards and forwards about the room until he was out of breath ; then they rested him a little, and then ran him again ; and thus they did for several nights together, till he was weary of his life, and was scarce sensible of what he did."

Was it surprising that a poor sufferer, particularly a helpless woman, admitted every absurdity which might be laid to her charge, rather than traverse such a gauntlet of tests and tortures? But, that confessions thus extracted should have been soberly credited ; that a witch should be hurried to the stake upon the strength of admissions which were wrung from her by bodily agony ; is one of those strange mysteries of credulity which sometimes suggest the thought that whole communities may occasionally be stricken with lunacy, or a people palsied by a sudden *coup de diable*. The charges were frequently found to be pure fabrications, and the accusers proved to be malicious impostors. Contradictions of the most flagrant character were continually transpiring. Witches who could force their way into a house through the oddest apertures, could not force their way out, if they happened to be in prison and in peril of death. A Swedish sorceress might be severely beaten at the Blockula, and yet no trace of the chastisement could be discovered on her person. The ordeals to which the victims were subjected were found to operate as impartially against innocent as against suspected individuals ; and, when Hopkins himself was tried by the watery test, that merciless hunter of old women was convicted of the very crime for which they had been condemned ! Spite of all logic and of all demonstration, the exorcists were resolved to maintain the reality of the magic they pretended to extinguish ; for, when the Ursuline nuns of Loudun declared that their bodies were in the occupation of certain demons, every statement was eagerly believed ; but, when the imposition was publicly acknowledged, the admissions themselves were deemed a device of the Enemy, and a proof of the actuality of the possession. Under any circumstances, there was little or no hope for the unfortunate woman whom an incarnate Malleno was determined to destroy. Whether she confessed or not, her fate was alike inevitable. The statement made by one unhappy female to Sir George Mackenzie, might be taken as a specimen of the reasoning of many, " Being a poor creature who wrought for her meat, and being defamed for a witch, she knew she would starve ; for no person hereafter would give her meat or lodgings, and that all men would beat her and hound dogs at her, and that, therefore, she desired to be out

of the world." With such a dismal prospect before them if they lived, we may well imagine that many would prefer as the softer alternative a speedy though a barbarous death.

Let us not, of course, attempt to impugn the ultimate fact of sorcery ; for none who admit the agency of the evil spirits, and who recall the various illustrations of that agency which Scripture records, will, perhaps, dispute the possibility of its exercise ; but, with regard to the great epidemic, some of whose features we have briefly sketched, it may be enough to quote the observation of Thomasius, that the witchcraft of those days ceased to exist as soon as it ceased to be believed. Well might the Jesuit, Frederick Spee, who wrote a work in arrest of the mania, reply, when asked why his hair had turned grey in the very prime of life, "that he had attended a vast number of women to the stake for the crime of sorcery, which none of them had ever committed !"

THE NINETEENTH CENTURY.

If it was needful that the Revelation which God gave to man should come to him, not "as a book of sentences or maxims," but in the form of "a gradual history of Divine acts and human acts," then history itself is to be resolved into nothing less and nothing lower than a record of real men and of real events. It takes up humanity in its development and progress, and reveals to us how, amid all the darkness and evil with which man has had to struggle, he has successfully forced his way to that high point of civilisation and improvement at which we find him in the middle of this nineteenth century. Each successive age has handed over to the next something better and more full of promise ; and so the stream of the world's historical life has not only kept flowing on, but has ever widened and deepened in its course. That historical life is not yet perfected. There is yet a noble manhood for our race, and a glorious consummation for our world. All that can be said of the present, with its light, and life, and freedom, is but the faint prophecy of the coming era. We have the Apocalypse, but we must patiently wait for the coming up of events. The accomplishment is inseparable from the revelation. The power which reveals is the power which fulfils ; and, when the last great prediction is fulfilled, in what light and loveliness will our world be clothed !

At the very moment when society was seeking for a freer and a wider government, the Church was seeking for a purer and a simpler platform of worship. The deposition of the Pope or Supreme Pontiff arose from the belief that the head of the ecclesiastical system should have no share in the temporal authority, and that the Church of God should be something much simpler, and purer, and more spiritual. There are men among ourselves who would fondly carry us back to the ghostly superstition of the Middle Ages; who would encumber the worship of the sanctuary with a childish and unmeaning ceremonial; who would put the symbol for the thing signified, the Fathers in the place of the Apostles, the Sacraments in the place of the Atonement; who would substitute the Crucifix for the Cross, and the Church for Christ. But there is too much good sense and sound piety among the people to be so deceived and seduced. It is characteristic of the age that the people are in advance of the clergy, and that the priesthood can no longer so exercise its ghostly authority as to awe men into a blind and slavish subjection. The contest is no longer between truth and error, but between a true and a false Christianity; and the arena on which this battle is being fought is not without the pale of the Church, but within it. Infidelity has long since expended her quiver. The various forms of scepticism and of error have been met and answered a thousand times; but a new body of opponents have appeared under the sacred banner of the Cross itself, and challenge the simpler followers of the faith to the contest. This is the last and the closing conflict. It is daily becoming deeper, and yet severer. How long it may be continued, we know not; but truth will triumph, and, with the final conquest of truth, will come the universal freedom and happiness of man.

The men who would give up the sublime and saving utterances of the Christian Book, for the superstitions of the Middle Ages, overlook the fact, that we owe very much of the improvement which has taken place in the condition of England and of Europe, to a pure and simple Christianity. Look at the state of our own country prior to the time of Wesley and Whitefield, and what a change was superinduced by their earnest, manly, and faithful utterance of Christian truth! Later still: what did not Simeon effect at Cambridge, in the University, in the bosom of the Establishment, and throughout England? Little as some men may think of the pulpit, it is, after all, the great educator and regenerator of society. Its influence is second to none. Its authority is above all. Nowhere is the pulpit more exalted than in England, and nowhere is the moral element more powerful or more practical. Some men are so completely between the sleeping and the waking state, as to dream that the exclusively Protestant character of

our Constitution may lead to a sort of schismatical rupture with the rest of Europe ; and hence they affect to "contemplate with regret how that mighty England, in the eighteenth century, so brilliant and so powerful, by the sway she exerted over the whole European mind, no longer seems to feel herself at home in the nineteenth century, nor to know where to find her place in the new order of things." The fact is, England has found her place. She is the first Protestant country in the world ; and just because she is so purely Protestant in her Constitution and her faith, has she risen to the first place among the nations, and to possess an influence which is felt at the very ends of the earth. A Protestant Christianity is the very soul and life of England, and with this we are not disposed to part, for the mummery and the mockery of superstition. True life can spring only from the vivifying spirit of Eternal Truth ; and, if the nations of Europe and of the world are to partake of England's life, and freedom, and elevation, and power, they must adopt England's Christianity, her simple, practical, Protestant Christianity.

The influence of this Christianity in heathen and idolatrous lands, is beyond dispute. It is rather more than fifty years since England embarked in the work of Christian missions ; and, where before reigned the most naked and the most nameless barbarism, we have now the fresher life and loveliness of a recent civilisation ; the purity and the activity of a Christian regeneration. Even in those countries where civilisation sits high-throned, but where intellect has been dormant and life all but stagnant for manifold ages, what a revolution of thought, and sentiment, and practice, has been effected by the introduction of Christianity ! India gives us the best example. Her civilisation is most ancient, her mythology most venerable ; and yet, all India is looking out for a change. From the highest Brahmin down to the veriest serf, the confidence of the people in their own religious system is shaken and undermined. It would seem as if some invisible hand had smitten the great Colossus of her idolatry, and it now tottered to fall. She waits for the new era, the epoch of life and liberty. All nations wait. Creation sighs to be renewed. We are in the midst of glorious developments. We are hastening to the final period of consummation. Soon shall the fiat of the Eternal be heard, "Let all things become new !"

Whatever opinion may be entertained of the intellectual character of the age in which we live, it will not be denied that mental accomplishments begin to be considered and appreciated. The light and the frivolous are giving place to the solid and the useful. The ordinary routine of the school is being exchanged for that severer discipline to which the mind is subjected in processes of investigation and analysis.

It is no longer what the memory retains, but what the understanding perceives and comprehends, that is taken as the estimate of intelligence ; and just in proportion to the intelligence of a people is their real greatness, either their strength or their independence : for whatever artificial distinction and pre-eminence wealth may create in human society, a thing so entirely adventitious can never constitute the foundation of national greatness. It may relatively increase its internal resources, or its external and foreign influence ; but the supremacy of any community must have a much firmer and broader basis on which to rest. Nor can any basis be regarded as sufficiently broad and firm which does not take with it the intelligence of the people. Desiderating this, the most flourishing nations, the most prosperous in trade and commerce, have sunk into decay, and perished with the progress of time ; for granting that, in commercial nations, men are to be estimated by their industry and their skill in profitable arts, as one of the articles of their national resources, still we must be careful to distinguish between external circumstances and personal qualities ; between what men possess and what may be considered as a mere appendage. If the individual members of a State were rich without being virtuous, they would soon become, through luxury and indolence, corrupt and degraded ; but, on the contrary, were they to be virtuous without being wealthy, they would, in spite of every unpropitious accident, work their way to a proud and lofty eminence ; and their influence would be felt with a force such as wealth never could have exerted.

Still, we are not so insapient as to believe that nothing more is required to a nation's greatness and continued existence, than the intellectual culture and mental education of the people. These are subordinate ; but only subordinate to such an end. Qualities of a still higher order must be possessed and exhibited. There are great moral elements which enter into the formation of national as well as of individual character. In fact, the character of a nation is the character of the individuals who compose it. Public virtue must always be in proportion to private excellence. The correct and rigid principles of the man will give to the body-politic a moral greatness, which, combined with the intellectual, shall be acknowledged at the remotest regions of the habitable world. There is power in possession ; there is power in intelligence ; but there is still greater power in virtue. National greatness, therefore, is not to be separated, even in our ideas any more than in reality, from national goodness. On this latter quality depend its wider influence and its longer perpetuity. And the more virtuous a people are, the more commanding must be their position in the scale of nations,—the more lasting their dominion.

If, then, we have no reason, on comparison, to underrate the intelligence of England, there appears still less cause why we should depreciate her morals. The virtue of our land is greater and more widely spread than, on a superficial view, might at first be conceived. It is true that we have no direct means of forming a perfect estimate of the moral character of the people ; but we may at least infer, from the movements of the public mind, and the efforts of the public body, that there is no diminution of that high-toned feeling which has for so many years, and through the operations of various institutions, been extending to the several portions of the community. Never, perhaps, was there a greater amount of public goodness,—more enlightened or genuine virtue,—than in the day in which we live. Every class of the community is being brought within an influence which cannot fail to operate most beneficially on both the judgment and the heart. Since the schoolmaster is abroad, it is evident that the lessons which he is imparting are designed not only to instruct, but to improve ; not only to illumine, but to renovate. And, rapidly as the population has increased, the numbers have never so multiplied as to place a single individual beyond this salutary influence. It is in reference to the sound and healthy state of the public morals,—the prevalence of Christian principle among the different classes of society,—that England is said to possess more moral power than any other nation on the earth.

Up to this point, we have looked at events rather in the retrospect ; but we are directed much more towards the future than towards the past. The future ! what a profound abyss ! How deep ! how dark ! how impassable ! We might speculate ; but speculation has in it nothing definite,—nothing certain. We might predict ; but we have been touched with no Divine fire, neither filled with the Spirit of Inspiration. We have received no supernatural communication. It has not been given to us to throw back a single fold of the veil which rests on the future. We cannot tell what is coming up with the progress of time, or the birth of years. Many have drunk of the prophetic vial to intoxication ; and, amid the peals of the mystic thunder, have become deaf to the voice of reason and of common sense. Still, we cannot but think that the view which we have taken of the past is full of prophetic announcement for the future. We have no dark forebodings. We bring no heavy tidings. If we read aright the signs of the times, and the symbols of prophecy, the sun of the world's life, and freedom, and happiness, is only on the way to his meridian. There is yet a glorious race for humanity, and a mighty prize in view. Mind is only bursting its fetters. The race is only entering on its long-predicted life. If the play, and force, and application of the

human intellect, during the last fifty years, leave in the distance all its manifestations and all its efforts during nearly the six thousand years which preceded ; then, starting from its present advanced point, what must be its progress in the next half of the nineteenth century? This mental power and development will come out in scientific research and discovery ; in the progress of the arts ; in education and social improvement ; in political freedom and Christian virtue ; in religious equality and the triumph of a spiritual Christianity. All that has yet been developed and effected is but as the first flow in the tide, whose coming wave will reach the highest landmark,—but the first line of that light which is fringing the horizon, and foretelling the glory of a perfect noon,—but the first buds and blossoms of that universal spring which is to clothe all creation with life and loveliness. The soul of man is only awakening from the sleep of ages. Science is but in the infancy of its being. Discovery is yet putting forth its first efforts. The schoolmaster is giving his first lessons. Society is throwing off its outer incrustations. The genius of liberty is only unfolding her wing. Christianity is but fulfilling her mission. The future is the apocalypse of humanity. It is the period of revelation. Than the age in which we live, never was there a period that pointed so strongly, or so clearly, or with deeper meaning, towards that future. But we must be patient, and fancy not that we can give existence to that which can only be the work of God. There is truth in the remark, that, “for the last three hundred years, this human pride has been at work,—a pride that wishes to originate events, instead of humbly awaiting them.” Into this error we are apt to fall, amid the outcoming light and revelation of the present day. Let us remember that there is nothing premature in the Divine procedure. It is rather a gradual and progressive process. Progression is the law of humanity,—the law of the universe. How apparently slow soever may be the movements in the midst of which we find ourselves, the spirit of life and the spirit of progress is in every event ; and all are running on to a glorious consummation. To speak of delay, amid the life, and activity, and development of the last fifty years, is absurd. Never did this world of ours move with such quickened velocity ;—never were there so rapid revolutions of thought and of feeling. A body, once set in motion, will move on for ever, unless arrested by a force which will overcome the original momentum by which it was put in motion. This momentum may be increased ; and, with the increase of power, will be the increase of motion. So in the play of intellect. Mind is essentially active. To destroy its activity, you must destroy itself. And, therefore, in proportion to the power which is brought to bear upon it, will be the velocity with which it will move. It has

been gathering force and momentum for nearly six thousand years ; and Heaven is daily clearing the path of every obstacle to its future progress and quicker motion. It is the will of God, written upon all that has taken place, and on all which is now occurring, that the future course of man should be one of light and life and happiness ; of light revealing life, and of life running out into fulness of joy.

We have no wish to conceal the probability, that, in the march and progress of events, there may be periods of deeper toil and severer conflict. Some of the ancient dynasties must give place to freer and more plastic institutions. Governments must take on a character corresponding to the higher life and conditions of society. Nor will the bodies ecclesiastical escape the shock of the general convulsion. The polity and the practice of all Churches will have to be so modified and arranged, as to exhibit a closer correspondence to the Apostolic constitution ; a constitution adapted to every clime, and to all the conditions of man. These changes will come with the power of a freer intellectual life and moral consciousness ; but they will come without violence, and, to a great extent, without blood. The old game of war is at an end. We say not that from henceforth the sword shall be sheathed, and the armour hung in the hall ; but war shall never again put on the same cruel form. The reign of love has begun. Peace on earth is again being sung. The brotherhood of nations is being perfected. Heaven is coming down to earth. God's will is being done here as there. The superstition of ages is rolling away. Every anti-Christian power is being smitten. Like that beautiful constellation of stars resembling a cross, and which bends at the passing away of night, Christianity is on her march to all nations, to tell them that the darkness is past, and that the true light now shineth. Through the reconciliation of the Cross, the harmony of all creation is being restored ; and on the union and the harmony of this lower world, there will come that great jubilee in whose song of praise all heaven and earth will join.

For this grand consummation we look and wait. But while we look and wait, in silent awe, amid the march and the movements of that Providence whose all-comprehensive plan embraces the past, the present, and the future, let us not be idle spectators. In the universal regeneration of man, we have each his part to perform. Heaven works by agencies and instrumentalities. Nor could we be engaged in a nobler work. It was for this that those who preceded us lived and laboured. But the fulness of times had not come. They believed in the progress of humanity. They have passed to a higher sphere of life and of activity. It is for us to enter into their labours. Everything invites to action. It is from the free and Christian states of

Europe, and from the free and Christian republic of America, that the nations are to receive their future life and freedom. And though we may not live to realise the consummation of our wishes and efforts, if we are only faithful to our mission, some one may sing of us as the Laureate has sung of his friend :—

“ Appearing ere the times were ripe,
That friend of mind who lives in God,—
That God who ever lives and loves,
One God, one Lord, one element,
And one far-off divine event,
To which the whole creation moves.”

Miscellany.

THE PROSPECTS OF AMERICAN SLAVERY.

WHAT will be the condition of the slaveholding States at the end of the present century, should they maintain the system of slavery? In the year 1800, the free population in those States, counting New York, New Jersey, and Pennsylvania, as non-slaveholding, was 1,772,000; the slaves, 860,000. In 1850, the white population in the slave States is 6,410,000; the slaves, 3,075,000: we use round numbers. The increase of the free population during half a century has been at the rate of 260 per cent.; of the slave, 243 per cent. Should the same ratio prevail for the next half century, the free population will amount to 23,073,000; the slaves, to 10,613,000. This calculation assumes that all the States now holding slaves will continue slaveholding till the year 1900; but this is not to be supposed. Already the free population is gaining rapidly on the slaves in Virginia, Maryland, Kentucky, Tennessee, and Missouri; while the reverse operation is going on in South Carolina, Georgia, Alabama, Mississippi, and Arkansas. The following table shows the tendency of things strikingly enough in Virginia :—

	1850.	1840.	Increase.
Whites	894,000	791,000	103,000
Slaves	475,972	448,988	26,984
Free-coloured	53,757	49,941	3,816

In Maryland the total population is as follows:—412,803 whites; 79,178 slaves; and 73,158 free negroes. The total increase in the State since 1840 is 107,573. The free negro population is now 73,158; in 1840 it was 61,937; showing an increase of 11,221. The total slave population in 1840 was 89,719; it is now only 89,178! being an actual decrease of 541 in ten years.

On the other hand, in South Carolina and Mississippi the slaves have far outstripped the freemen. In the former, in 1840, the free population was 266,305; in 1850, 282,737; showing an increase of 17,239; while in 1840 the slaves numbered 327,934; in 1850, 384,720; showing an increase of 56,786. The ratio of increase for the free is but 6.1 per cent.; that for the slaves 17.6 per cent. In Mississippi the slaves numbered 20,000 more than the freemen. In Arkansas the ratio of slave increase for the last ten years has been 125 per cent; free, 83 per cent.

In view of these facts, it is not to be supposed that Maryland, Virginia, Kentucky, Tennessee, and Missouri will be slaveholding States much longer than twenty-five years to come; and it is probable that States which now contain one-half the slave population, would be free before the year 1900. The whole of the slave population at that time, unless slavery be sooner abolished, will be concentrated to the amount of ten or eleven millions within States which now contain a free population of only three millions; the increase of which is destined to proceed in a diminished ratio, while the ratio of the slave increase cannot be expected to fall off in any considerable degree. Indeed, we may fairly presume, from the facts above stated, and from the tendency of slave labour to drive out the free labourer, that, by the close of the present century, if slavery continue, a slave

population of ten millions will be collected within a section of country containing a numerically inferior free population.

Within the last century slaves have steadily improved in intelligence. Have the causes of this improvement exhausted themselves, or are they not working with increased power and through additional channels?

The next fifty years will witness changes in their character, which, considered in connection with their great numerical force, must awaken our gloomiest apprehensions, should the hand of power continue heavy upon them. But, should the South pass safely through the increasing perils of the next fifty years, can it then dream of the possibility of ten millions of men, who have had the benefit of white instruction and free example for so many generations, submitting much longer to the domination of a less physical force than their own?

And what, then, will be the condition of the slaveholding section in other respects? Recollect, Virginia, Maryland, Kentucky, Missouri, will not be embraced within it. Cursed with a redundant slave population, its soil exhausted by thriftless culture, its staple rivalled in the markets of the world by a production now coming into notice, and which can be grown everywhere by free labour, with diminished returns from its crops, to be preyed upon by an increasing surplus of labourers, who must eat or be decimated, with no more slave territory to bring temporary reprieve, the slaveholders would be compelled to emancipate their slaves, or expatriate themselves. Let the alarmist paint the gloomiest pictures of the consequences of emancipation his fancy can draw, a far deeper gloom hangs about the tremendous realities of the slavery that shall exist in the year 1900, if it be continued so long.

The following letter was sent by Mr. R. W. Emerson, in answer to an invitation to attend the annual meeting of an anti-slavery society held at Concord, United States, on the 3d ult. :—"New York, March 18, 1851.—Dear friend, I had more reasons than one to regret leaving home at this time, and, if my present engagements were not of two seasons' standing, I should have made every effort to relieve myself. For your liberty meeting, I think it has a certain importance just now, and really at this moment it seems imperative that every lover of human rights should, in every manner, singly or socially, in private and in public, by voice and by pen, and, first of all, by substantial help and hospitality to the slave, and defending him against his hunters, enter his protest for humanity against the detestable statute of the last Congress. I find it a subject of conversation in all cars and steamboats, and everywhere distributing society into two classes, according to the moral feasibility of individuals on one part, and their habitual docility to party leading on the other. I do not know how the majority of to-day will be found to decide. Sometimes people of natural probity and affection are so warped by the habit of party, and show themselves so unexpectedly callous and inhuman, that it seems we must wait for the Almighty to create a new generation a little more keenly alive to moral impressions, before any improvement in institutions can be looked for. But, as far as I have observed, there is, on all great questions, a tide or undulation in the public mind, a series of actions and re-actions. The monetary interest carries it to-day; but, presently the advocates of the liberal principle are victorious, and more entirely, because they had persisted unshaken under evil report. And, as justice alone satisfies everybody, they are sure to prevail at last. If the world has any reason in it, it is for ever safe and successful to urge the cause of love and right. I know it is very needless to say this to you, and others like you, who cannot, if they would, help serving the truth, though all the world be gone to worship Mammon. But it is the only answer I know how to make to our mathematical compatriots. So, wishing you a day of happy thoughts and sympathies on Thursday, I remain, yours, respectfully and gratefully, R. W. EMERSON."

PROGRESS OF SOCIETY IN ENGLAND.

THE celebration of the third jubilee of the Society for the Propagation of the Gospel is a landmark of importance in our past revolutionary history. Prince Albert, who graced the chair, showed delicacy of tact, as well as breadth of view, when he associated so emphatically the institution of the Society with William the Third, the Sovereign who, "by his sagacity and energy, closed the bloody

struggle for civil and religious liberty which so long convulsed this country." If the magnificent display of the Industrial Exhibition tells that the country has made immense strides in mechanical skill and commercial enterprise, and in the material wealth and luxury which are the fruits of their combination, since the revolutionary æra, an impartial comparison of the external decorum of social intercourse, and the practical zeal for the dissemination of sound principles, at the two periods, are equally favourable to the later. The moral tone of the upper classes of society has immensely improved during the last hundred and fifty years; the citizen class, without losing its sober spirit of self-control, has been liberalised in its ideas and sentiments; and a not inconsiderable portion of the classes less favoured by fortune has been elevated from the mere mob of former days to the dignity of reflecting and calculating men. Many foul blots yet remain to be effaced from the aspect of British society, but at no period of our history has an earnest aspiration after truth, spiritual and secular, been cherished by so large a proportion of the community as at present. At the close of the reign of William the Third and the commencement of that of Anne, the taint inherited from the time of the Second Charles was still strong and widely diffused; the infant society was countenanced by few of the wealthy and noble, whose presence at its meetings, indeed, their habitual conduct being kept in mind, would have been a shameless mockery. The noble and wealthy who thronged to St. Martin's-hall acted in strict consistency with their everyday habits. The address of the Prince Consort was thoroughly imbued with a sense of this change, and with a perception of the social and political causes to which we owe it.—*The Spectator*.

THE SLAVE-TRADE.

(From Viscount Maidstone's "Abd-el-Kadir.")

"Ham, thou servant of the vilest!
 Branded with the mark of Cain!
 Who shall bid thee rise up free-born?
 Who shall loose thy penal chain?
 Not the fleets and crews of Albion,
 Withering on thy fatal coast;
 Not the grey lieutenant's service,
 Grimly dying at his post;
 Not the wrath of priest or poet,
 Nor the treaties nations frame,
 To blot out the lep'rous traffic
 From the record of man's shame!

* * * *

"O'er Benin's unhallowed waters
 Lightly skims the dæmon bark,
 At her peak the stripes of freedom—
 Steady in her wake the shark.
 Nobly found! a fairy schooner!
 Miracle of builder's art!
 Venture of some splendid merchant
 Catering for the godless mart.
 On her deck a swarm of pirates,
 Reprobates of every land;
 Each man with a brother's slaughter
 Reddening his accursed hand.
 Vainly toils the baffled cruiser,
 Plunging through those rolling seas,

As the light-heeled bark to windward
 Like an evening swallow flees.
 What is this comes drifting slowly
 In the fairy schooner's wake,
 Struggling hard for vile existence?—
 Man the boat for honour's sake!
 Here again—and there another!
 Dropping under murderous blow,
 Into the green wave—like wretches
 When the good ship's in a low!
 Yet dull Ocean spares the slaver,
 And she nears the *insolvent* ground;
 With nine-tenths of her flesh-cargo—
 Frensièd, poisoned, blind, or drowned.
 There—they fatten men like oxen:
 Judges bandy points, and sell
 For a hundred ducats sinews
 That a buffalo might fell.
 Out upon these yellow tyrants!
 That in drawing nasal tones
 Cheapen flesh—and buy their brother—
 Soul and body, pith and bones.
 Moors, at least, are easy tyrants:
 Slaves, are 'children of the tent';
 Not as in the Planter's limbo—
 Base machinery, work'd till spent!"

THE REWARD OF PERSEVERANCE.

A REMARKABLE instance of Ministerial fidelity and its reward, is recorded in the "Memoirs of the Rev. Spencer Thornton, M.A., Vicar of Wendom, Bucks," by the Rev. W. K. Freemantle, Rector of Claydon. Mr. Thornton was a member of the family, with whose name, as one of those included in "The Clapham Sect," most serious persons are familiar. When a school-boy at Rugby, he attracted the approving notice of the celebrated Dr. Arnold, by his efforts to do good, and by the extraordinary influence of his pious example upon his school-fellows, many of whom date their first serious impressions to their association with him. As an under-graduate at Cambridge, he distinguished himself more by his evangelising labours among the surrounding villages, and in the Sunday-school of the town,

than by his scholastic attainments. On entering the church, he became curate to the late excellent and Rev. Edward Bickersteth, Rector of Watton, whence he proceeded to the vicarage of Wendon, the reversion of which had been purchased for him by his father. While on his way on foot from the Bishopsgate station of the Eastern Counties Railway to the house of Mr. Dupeé, his father-in-law, he fell down in an apoplectic fit, and expired. The spirit in which this devoted young minister performed his pastoral duties, may be inferred from the following striking anecdote:—"An old man at Watton, whom Mr. Thornton had in vain urged to come to church, was taken ill and confined to his bed. Mr. Thornton went to his cottage, and asked to see him. The old man, hearing his voice below, answered, in a very courteous tone, 'I don't want *you* here; you may go away.' The following day the curate was again at the foot of the stairs. 'Well, my friend, may I come up to-day, and sit beside you?' Again he received the same reply, 'I didn't want *you* here.' Twenty-one days successively Mr. Thornton paid his visit to the cottage, and on the twenty-second his perseverance was rewarded; he was permitted to enter the room of the aged sufferer, to read the Bible, and pray by his bed-side. The poor man recovered, and became one of the most regular attendants at the house of God." This is a fine example for Christian ministers. Oh! for more zeal to increase the number of Christ's faithful followers, and less to thin their numbers!

Notices of New Books.

Introductory Lessons in the French Language. With a Series of Exercises. By C. J. DELILLE, French Master at Christ's Hospital, &c.

Le Petit Rimeur. Being French and English Words and Sentences in Rhyme. London: Groombridge and Sons.

THESE are two useful and carefully-prepared little school-books. The first is in the second edition; and we have no doubt that both will speedily command an extensive sale. We are glad to see the attention which is being paid to the living languages. It is one of the pleasing signs of the times. Familiar intercourse with our continental neighbours and friendly intercommunion will be facilitated thereby. To parents and teachers we recommend the "Introductory Lessons," and "Le Petit Rimeur."

Handel's Oratorios: "Solomon," No. 1; "Joshua," Nos. 9, 10.

The Musical Times. May and June.

A Collection of Secular Music for the Use of Schools. Edited by JAMES TILLEARD. London: J. A. Novello, 69, Dean-street, Soho, and 24, Poultry.

MR. NOVELLO's editions of Handel's celebrated compositions are remarkably good and cheap. The accompaniment for the organ or piano-forte is by Mr. Vincent Novello. The "Musical Times" supplies an important desideratum; and Mr. Tilleard's "collection" will be found admirably adapted as an exercise-book for the young.

Etymological Dictionary of Scripture Proper Names. By W. G. HIRD. Second Edition. Post 8vo, pp. 142. London: Hamilton, Adams, and Co.

THIS Dictionary is on quite a new principle, and one that has much to recommend it. The meaning of words is more forcibly shown, while the pronunciation is readily ascertained. We commend it to those for whom it has been specially prepared—Sabbath-school teachers and Bible classes. Local Preachers would find it a useful addition to their libraries.

Oliver Cromwell; or, England in the Past Viewed in Relation to England in the Present. By the Rev. JOSEPH DENHAM SMITH, Kingstown. Fourth Edition. Foolscap 8vo, pp. 104. London: John Snow.

JUSTICE is now being done to the sturdy hero of the Commonwealth. Men are beginning to view him in his proper character,—that of a high-principled, earnest, and uncompromising defender of the truth. Mr. Smith's book will help the progress of correct opinions, while it shows what should be our policy towards the evils which Cromwell so successfully crushed.

THE
WESLEYAN REVIEW,
And Evangelical Record.

AUGUST, 1851.

THE EXHIBITION: ITS ANTECEDENTS AND
CRYSTAL SHRINE.*

“ A quiet green but few days since
With cattle grazing in the shade,
And lo ! long lines of bright arcade
In order raised ;
A Palace as for fairy Prince,
A rare pavilion, such as man
Saw never, since mankind began ;
And built and glazed.
A peaceful place it was ; but now,
And lo ! within its shining streets
A multitude of nations meets :
A countless throng,
I see beneath the crystal bow,
And Gaul and German, Russ and Turk,
Each with his native handiwork
And busy tongue.”

IDEAS are the true rulers of the world. Like the forces of nature, they operate with a silent omnipotence that nothing can long restrain or resist. Ideas can neither be bound by the decrees of royalty, controlled by the enactments of senates, arrested by the bulls of pontiffs, consumed by the fires of persecution, exterminated by military steel, nor quenched by torrents of human blood. Men die—generations are gathered to their fathers ; but ideas live. They are sharers in the deathlessness of the translated minds which gave them birth. A great

* *The Public Good*. May. Article, “The History of Exhibitions.” London: Passmore Edwards.

The Crystal Palace : its Architectural History and Constructive Marvels. By PETER BERLYN and CHARLES FOWLER, jun. London : James Gilbert.

The Palace of Glass and the Gathering of the People. A Book for the Exhibition. W. Jones; 56, Paternoster-row.

and good thought, fully matured and propagated, will come in the end to mould an age and sway all nations. Doomed often to be scoffed at and fiercely assailed on its first timid presentation to the world, it nevertheless gains a few disciples, who become its zealous though derided missionaries ; they, in their turn, committing it to an ever-multiplying succession of apostles, until, in a generation or two, it has taken a firm hold on the popular mind, has become enshrined among its cherished verities and beliefs, and has won the reverential recognition of all. Such is the genesis of all important and enduring changes in the annals of civilisation and the elevation of the human family. There is a constant growth in the inner nature of man, and as constant an external development corresponding therewith. As is the seminal idea deposited in the mind, such will be the character of the crop it yields. The diviner the thoughts and principles thus made to interpenetrate the souls of men, the more God-like and glorious will be the conformations of the outward and visible life. When the pure, large, and luminous thoughts of God shall be welcomed into the intellect and heart of universal humanity, then will heaven be gladdened with the spectacle of the holy felicities, the loving reciprocities, and the devout sanctities of a regenerated world.

These remarks have been suggested by a contemplation of the Exhibition as the embodiment and triumph of, at least, two beneficent and cognate ideas ; namely, the recognised brotherhood and equality of the race, and the dignity of labour—ideas that have been long struggling for benignant mastery and kingship among mankind. Look back across the ages, and where can we find its like before ? It is a new thing in the earth—this fraternity of nations, this apotheosis of Industry and Toil ! Heretofore, when tribe has met tribe, and clan confronted clan, it has been with mutual hatreds rankling in their hearts, amid the feuds of war and on the field of blood. But, at length, thanks to the eloquent advocates of human equality, a new era has dawned, wherein Old England—instead of brandishing her sword and thundering her menaces at Gaul or Turk, at her compeers in greatness, or at the athletic rival states springing into manhood around her—can lift up her pacific voice in the ears of all earth's kindred, and invite them to her sea-girt isle, to celebrate a jubilee of peace.

“ O ! children of a common stock ! O ! brothers, all around !
In kindliness and sympathy receive the joyful sound ;
Old England bids you welcome all, and wins you to her shore,
To see how men of every clime may help each other more ! ”

At the commencement of the present century, such a demonstration of reciprocal good-will would have been both a political and moral impossibility. Even at so recent an epoch as this, the man who

should have broached such an utopian scheme, would have been branded as a dreamer or commiserated as a lunatic. The mutual jealousies and animosities of states; the sense of insecurity that haunted the consciences of oppressive rulers; the unhumiliated haughtiness of aristocracies; the wide-spread degradation, serfdom, and brutishness of the conscripts of labour; the social and political doctrines and the barbaric traditions of an unexploded feudalism to which the dominant classes still cling,—to say nothing of the general immaturity of the manufactures and arts,—would have effectually prevented the realisation of the conception, even had the bare origination of that conception itself been possible. There must always be a congruity between the condition, culture, and influences of an age, and the enterprises undertaken, to afford any reasonable prospect of success; just as a congeniality between the soil and the seed committed to its bosom, is indispensable to insure fructification and fruitage. It is from having noted the joyous eagerness with which the project was first hailed, and watched the flow of that deep, wide, enthusiastic, and practical sympathy which it has elicited from all classes, that we rejoice in the Great Exhibition as a *fait accompli*, and are led to indulge in pleasant presages as to its immediate issues, and also as to its permanent influences on the destinies of the human race.

We would not be thought, by our remarks, to magnify or exaggerate the benefits, present or remote, of this homage to cosmopolitan industry and the peaceful arts. We are not sanguine enough to anticipate, as a result, the immediate ushering in of a golden age. We do not expect, that, from this time forth, wars are destined to cease for evermore to the ends of the earth; that nations are to be charmed by the magic of this gorgeous spectacle into one "happy family," represented on a gigantic scale; or that any Pentecostal baptism with fire and the Holy Ghost is likely to descend upon the myriads of commingled races congregated from day to day within and around the Crystal Shrine. Neither, on the other hand, can we, like some nervous folks, harbour doleful presentiments that the Exhibition will entail upon us consequences pregnant with mischief and disaster; that it will furnish a rendezvous for rebellious and revolutionary spirits; and that it will lead, by the large influxes of foreigners, to an intenser and more destructive competition, to universal depravation of morals, and to the subversion of our Protestant faith. The Exhibition is valuable, we apprehend, chiefly, as affording an unmistakeable indication of the progressive and pacific tendency of the age. It reveals the depth and strength of the under-current of feeling and sentiment that is everywhere undermining the antiquated institutions and practices of the world. It marks the stupendous strides that have

been taken during the last few decades ; and it prophesies the speedy consummation of great changes in the relations of nations and the positions of peoples. Thus, whilst the "Palace of Glass" is a magnificent conservatory of the products of the past and the growths of the present, it is also a mighty mirror, held up to the world's gaze, in which may be discovered prefigurations of the glories and triumphs of the future.

At a time when the Exhibition, with its marvels, is engrossing the attention of all people in town and country, and employing the pens of scribes and the pencils of artists ; when it is affording piquant illustrations and points for the discoursings of preachers, and excitants to the attention of listless hearers ; when it is monopolising the most prominent places in magazines, newspapers, and reviews ; and is, moreover, creating for itself an ephemeral literature of its own ; it would scarcely be pardonable were we to exclude the subject from our pages. It has occurred to us that two or three papers, giving a brief and popular *resumé* of the principal facts connected with this unparalleled building and occasion, together with the thoughts entertained on the subject by some of the leading minds amongst us, would be of permanent interest to our readers. Following the order of nature, we shall commence with a glance at the more localised Expositions of Industry that preceded the present World's Bazaar ; trace the gradual development of the splendid idea through a series of years ; and, finally, group together a few notable incidents relative to the origin and erection of the Paxton Palace. This will suffice for the present paper.

Exhibitions of Industry, though comparatively unknown in England, have been, for many years, familiar to our more artistic French neighbours. The credit of originating them, long conceded to the learned Francois de Neufchateau, has been contested by the Marquis d'Aveze, in a pamphlet issued by him a few years since. Just on the eve of the first French Revolution, this nobleman was appointed manager of the Academy of Music (then known as the Theatre of Arts), and also commissioner to the manufacturers of tapestries, china, and carpets. At that time the working classes were suffering deep distress and privations, the spectacle of which harrowed the feelings of the Marquis. Referring to a visit among them he remarks : " Scarcely can I depict the effect produced upon me by such a scene ; but at that moment a sudden and luminous thought presented itself to my imagination, and appeared to console me for the miseries of the present in the hopes it offered for the future. I pictured to myself, in the most glowing colours, an idea of an exhibition of all the objects of industry of the national manufacturers." The luminous idea, thus

suddenly conceived, was worked out upon paper, with practical details, and presented to the Minister of the Interior, who speedily signified his approbation, and commanded the Marquis to carry the project into execution. The chateau of St. Cloud, being then destitute both of inmates and furniture, was solicited as an eligible spot for the Exposition, and was secured without difficulty. Establishing himself in this dismantled abode of royalty, the Marquis, aided by the co-operation of the directors of manufactures, rapidly transformed the interior aspects of the castle. The walls of every apartment were hung with the finest Gobelin tapestry, and the floors were covered with the superb carpets of the Savonnerie, which long rivalled the carpets of Turkey, and latterly have surpassed them. The saloons were enriched with magnificent vases, pictures, and the richest productions of native taste and genius.

Everything was prospering, when just at this juncture the Directory fulminated a decree for the expulsion of the noblesse, who were imperatively required to retire, at least thirty degrees from the capitol, within twenty-four hours, or incur the penalty of death. The Marquis d'Aveze was of the number thus banned ; and after adopting precautions for the protection of the palace of St. Cloud, he retreated from the city. By this circumstance, the Exposition was necessarily postponed. On his return, however, in 1798, the Marquis resumed his labours, and succeeded in realising his hopes. The first Exposition took place not at St. Cloud, but at the house and gardens of the Maison d'Orsay, Rue d'Varennes, in Paris ; and partook altogether of an aristocratic character.

Such was the earliest recorded attempt at evolving and organising an idea, that has now dilated to such magnificent proportions, and promises to become one of the most ameliorating agencies of modern times. This comparatively private Exposition was quickly succeeded by one of a decidedly official character, invested with all the attractions that the State could confer. On the return of Napoleon from the splendid campaign, in Italy, at the close of the year 1797, "peace and arts were universally demanded on the part of the nation, and the great General at once determined that *industry* should have its ovation, as *war* had already achieved its triumph. On the same spot, in the Champs de Mars, on which the army had celebrated the inauguration of the noble collection of Italian spoils, and but six weeks after that fête, the nation erected the 'Temple of Industry,' and exhibited specimens of the blessings and advantages of peace. The temple stood in the midst ; while around it were arranged sixty porticoes, filled with all that Paris or its vicinity could produce, either of utility or beauty." Umpires were chosen to adjudicate on the merits of the specimens of

workmanship exhibited—a plan which has been continued to the present time.

So much interest was excited by this great event in the history of natural labour and art, and so many benefits were foreseen as likely to result, especially to the industrial and enterprising classes, that an annual Exposition was projected. Owing, however, to unpliant circumstances, the next did not take place till three years had elapsed. Like its predecessor, it celebrated the anniversary of the inauguration of the Republic. It was held in the Louvre, under elegant porticoes, expressly prepared for the purpose. Two hundred and twenty exhibitors were admitted to the competition, being double the number of those who figured on the previous occasion, and included the manufacturers and artists of the large provincial towns, as well as those of Paris. Thus the idea grew and greatened.

From the year 1798 to 1849, at intervals varying from four to seven years, no fewer than eleven of these festivals of art and industry have taken place in the French capital, each one acquiring a larger measure of popularity and success than its predecessor. Their stimulating influence upon the manufactures of the country has been strikingly apparent from time to time. The number of exhibitors steadily increased from about 120 in 1798 to 4,494 in 1849. The last was pre-eminently distinguished. A new and imposing structure was reared to enshrine the artistic treasures contributed. The dimensions of the building will seem insignificant when brought into dwarfing comparison with the huge proportions of the Crystal Palace, which, we apprehend, will be found to eclipse everything of its kind for years to come ; yet, viewed in relation to all its forerunners, it was worthy of its object and of its fabricators. Being of a temporary character, the building was constructed of wood, the roof being covered with zinc ; of the latter material, nearly 4,000 tons are stated to have been used, and nearly 45,000 pieces of timber. The total cost was about £18,000. The area covered by the building measures 675 by 328 English feet. This is exclusive of the agricultural department, which is of great extent. To the exhibition thus enshrined, the public were admitted gratuitously on Mondays, Wednesdays, Fridays, and Saturdays, between the hours of eleven and five o'clock. On Thursdays the door was open from nine to five to all persons willing to contribute one franc *to the poor of Paris*—a practice worthy of imitation. On Tuesdays, the jury alone were allowed the privilege of visitation, in order to afford them unmolested opportunities for prosecuting their examination of the articles with a view to their adjudication. The advantages attending these displays of industrial rivalry have been increasingly manifest. “As far as I have been able to remark,” says

Mr. Digby Wyatt, in his admirable report, "there does not exist one single writer who has ventured to assert, either personally or anonymously, that France has ever acquired aught except benefit from this admirable institution."

But France has not been solitary in this noble cause. Similar exhibitions have been organised in Belgium, Italy, Austria, Spain, Prussia, Sweden, Bavaria, and Russia; and as the number of exhibitors in each of these countries has augmented in one steadily increasing ratio, it is evident that the manufacturers themselves have derived a practical benefit as direct and important as that participated in by the public.

We have now a few words to say on the development of the Exhibition idea in England. In noticing the pioneers in this new path of usefulness, the Royal Dublin Society (founded in 1723) and the Society of Arts (instituted in 1753) are entitled to honourable mention. The former society had triennial exhibitions, which were "really the first properly organised expositions of the industrial arts in these kingdoms." In reference to the latter society it appears from a document prepared by its late secretary, Mr. Scott Russell, that an endeavour was made, so early as November, 1844, to elicit some demonstration of public opinion in favour of a plan for establishing an Exhibition of the products of National Industry. In the same authority mention is also made of some very worthy efforts on the part of Mr. S. Richards, of Birmingham, to get up an Exhibition, "*including foreign manufactures*;" but which were only partially successful. In the May number of the "*Public Good*," there is an elaborate article on the "*History of Exhibitions*," in which the writer very earnestly combats the prevalent idea that Prince Albert is the originator of the present cosmopolitan Exhibition. All the miniature foreshadowings, and the many herald voices that have sought the ear of the world in times past, are summoned before the reader, with the view of showing to whom, at least, a share of the honour now so lavishly and indiscriminately awarded to the consort of our Queen, is rightfully due. From this interesting sketch we learn that one of the first distinct intimations of a World's Exhibition, or something akin to it, occurs in a communication of M. Buffet, the French Minister of Agriculture and Commerce, addressed to the Chamber of Commerce, on the 10th of February, 1849, in which he advocated the desirableness of permitting foreign articles to be put in competition with the manufactures of France. He thought "it would be interesting to the country in general to be made acquainted with the degree of advancement towards perfection attained by our neighbours in those manufactures in which we so often come in competition in foreign markets. Should

we bring together and compare the specimens of skill in agriculture and manufactures now claiming our attention, whether native or foreign, there would, doubtless, be much useful experience gained, and, above all, a spirit of emulation, which might be made greatly advantageous to the country." This admirable suggestion, however, was not adopted; the splendid opportunity passed away for ever; reserving it for England to seize upon and profit by the illustrious distinction of being the first to organise a World's Exposition of human Art and Industry.

Besides this distinct enunciation of a great thought, which we now behold embodied before our eyes, the article in question refers to several analogous propositions, mooted with more or less publicity by some of the friends of human progress, amity, and co-operation, in our own land. Among the gentlemen thus specified, are the names of Mr. Edward Fry, the able coadjutor of Elihu Burritt, and Mr. S. C. Hall, who several years since availed himself of the pages of the "Art Union" to advocate the advantages of such a project. This striking array of facts is then brought to bear against the exclusive claims of Prince Albert to be considered the parent of this mighty experiment. The ungrateful task was undertaken in no spirit of hostility to that illustrious personage, but with the sincere desire of apportioning to every prior or contemporaneous claimant, that share of honour which is his legitimate desert. Whilst we are conscious of sentiments of admiration and gratitude for the self-devotion and unwearied perseverance displayed by the Prince in this sublime enterprise, we cannot be insensible to the circumstance, "that what he has done is the result of accident—the accident of his being a Prince."

"He neither originated the idea, nor produced the men and circumstances, which have consolidated the idea into a palpable and magnificent fact. The aid he has imparted to it has arisen more from his station than from himself. It happens frequently that one man gives the theory to the world, and another reduces the theory to practice; and it might have required as much power of mind and nobility of character to have done the practical as the theoretical part. But, in the present instance, the Prince did not give the world the theory, nor was he required to encounter difficulties and struggle manfully through opposing circumstances in putting the theory into a practical form."

Let us advance a step further. From this retrospective glance at its antecedents, let us proceed to a consideration of the first actual dawnings of the memorable event itself, and the construction of that unique and marvellous edifice which has just risen, as by enchantment, on the confines of our metropolis. The first public announcement and consultation upon this gigantic undertaking took place on Wednesday, October 17th, 1849, at the Mansion-house, in the presence of a large company, composed of the leading men in the banking and commercial

world. It was stated that for a period of five years previously, Prince Albert had devoted his thoughts to the maturation of a scheme for a grand exposition of industry open to the competition of the world. The idea had been confided to members of the Council of the Society of Arts, who had given it their warm approval. A deputation was next sent to the leading towns of the empire, and six or seven hundred influential gentlemen were personally consulted, who unanimously received the plan with great favour, and promised their cordial co-operation. Such was the position of the project when brought before some of the most distinguished citizens of London. Several speakers having, in glowing terms, expatiated upon the splendid scheme, resolutions were carried unanimously, offering hearty thanks to the Prince for his proposal, and pledging the meeting to aid in carrying it out.

Public opinion generally pronounced in favour of the project, and energetic steps were forthwith taken for its consummation. A vast amount of labour and intense thought, however, had of necessity previously to be undergone; and some of the highest professional talent in the country was enlisted in the undertaking. On the 5th of January, 1850, the Royal Commission for superintending the execution of the design was gazetted. Among the most urgent matters claiming the attention of the Commissioners, the subject of the building early presented itself, as it was of the utmost importance that the longest possible period should be allowed for its erection. Accordingly, at the third meeting, held on the 24th of January, a building committee was appointed, consisting of eight noblemen and professional gentlemen, including the names of Barry, Stephenson, Brunel, and Cubitt. The selection of an eligible site was obviously the first thing to be done. After a month's anxious deliberations, the committee presented a report, recommending the only three available spaces about the metropolis which would afford the necessary accommodation. These were, first, the north-eastern portion of Hyde-park; secondly, the long space between Her Majesty's private road and the Kensington-road, in the southern part of Hyde-park; and, thirdly, the north-western portion of Regent's-park; and it was believed that the order in which they were named, represented their relative eligibility. Objections having been interposed by the Commissioners of Her Majesty's Woods and Forests to the occupation of the first-named site, the second was recommended for adoption, which, among other advantages, is remarkable for the facility of access afforded by the existing roads. Great opposition was for a season raised in aristocratic quarters to the decision thus arrived at. Many exaggerated representations were circulated of the inconveniences and privations that were expected to be inflicted on the nobility residing in the precincts of the spot. An

idea got abroad, in spite of all declarations to the contrary, that the occupation of the park would be permanent, instead of temporary; an impression that was encouraged by the knowledge that it had been proposed to construct an edifice in which a good deal of brickwork was to enter. Another ground of apprehension was, lest the park should be injured by the erection of the building, and the destruction of the ornamental trees occupying the site. Other objections, equally absurd, originating in private selfishness, were urged; but they were gradually overcome by the strong interest which the public at large manifested in the success of the undertaking.

The site having been determined, the ground-plan and the general interior arrangements of the building formed the next subject of consideration. In order to secure the best possible plan that the constructive skill of Europe could furnish, it was felt desirable to solicit suggestions from all parties disposed to assist this magnificent enterprise. A document, embodying the wishes of the Royal Commissioners, was published, copies of which appear to have found their way into every corner of Europe. Information and suggestions were sought upon such points as the general form of the building, the distribution of its parts, the mode of access, and the internal contrivances. No pecuniary reward was offered for such drawings; and the committee bound themselves to the adoption of no single plan, hoping to secure an approximation to perfection by combining the most valuable ideas to be derived from an inspection of the whole. For the guidance of the contributors of such designs, the principal desiderata for such a building were concisely enumerated.

After the lapse of about one month from the issuing of this document, no fewer than 233 designs were sent in, many of them of an elaborate architectural character. Concerning these competitive drawings, Mr. Berlyn says:—

“Of these, 38, or one-sixth of the whole, were received from the different foreign countries of Europe (France, 27; Belgium, 2; Holland, 3; Hanover, 1; Naples, 1; Switzerland, 2; Rhine Prussia, 1; Hamburg, 1); 128, or more than half the entire number, from London and its vicinity, where the interest excited was naturally more immediate; 51 from the provincial towns of England; 6 from Scotland, and 3 from Ireland. Seven were sent anonymously. The small number sent by the sister kingdoms seems rather remarkable.

“The greater part of these designs were, of course, contributed by members of the architectural and engineering professions, but some were the production of amateurs, and one among them purported to be the suggestion of a lady. Here, then, was matter enough, not only to assist, but even, from its great variety, to perplex the Committee, since at once every possible variety of style in decoration, material in construction, and system in arrangement, were strenuously recommended by the authors of the respective designs as the great ultimatum sought for.”

To Mr. Digby Wyatt was intrusted the arduous task of examining and classifying these incongruous materials, and of eliminating from

them such general principles of arrangement as seemed most worthy of consideration. The result of this examination was embodied in a report, the recommendations of which served as a basis for the subsequent plan adopted by the building committee. In framing this design, aided by the immense suggestive display of ingenious device and constructive skill before them, the principal points of excellence which it was endeavoured to attain were as follows:—economy of construction; facilities for the reception, classification, and display of goods; facilities for the circulation of visitors; arrangements for grand points of view; centralisation of supervision; and some striking feature to exemplify the present state of the science of construction in this country. To realise the latter desideratum, it was proposed to rear a gigantic dome of light sheet iron, 200 feet in diameter, to be lit by eight openings in the centre, six of which were to be filled with stained glass. The effect of this was expected to be grand and beautiful. The fate of this plan is thus described by Mr. Berlyn:—

“The design of the Building Committee, when published to the world, met with anything but public approbation; some of the objectors called in question the practicability of the execution of the enormous dome, at least within the time assigned; others complained that the outlay would be unnecessarily large for a purpose avowedly temporary, and expressed their fears that so costly a structure once erected, there would be less probability of its subsequent removal; but the objection which appeared to have most weight with the public at large was, the great amount of solid brick construction in the walls, &c., which, it was urged, would require a longer time than could be allowed for their erection, and that the carting of the materials would cause serious injury in the park and the surrounding neighbourhood. This strong current of objection seemed to bid fair to overwhelm the much-abused design. To increase the difficulties which seemed to gather round the progress of this noble undertaking, an exceedingly vexatious and factious agitation was got up in opposition to the proposed site in Hyde-park; an opposition, however, that was defeated in the Legislature, and finally crushed by the force of public opinion. . . . In the mean time, the competing contractors had been obliged to strain every nerve to get their tenders ready by the 10th of July, when, altogether, nineteen were sent in, but eight only were for undertaking the whole of the work. The amounts of these are stated to have ranged between £150,000 and £120,000, and this for the use only of the materials for the building.”

Discouraged by the result of the tenders, the Committee proposed to omit the great dome and other minor details, by which sacrifice they hoped that the cost of erection might be reduced below £100,000. But just at this perplexing juncture, a delightful surprise was in preparation both for them and the public. Mr. Paxton,—whose name is now “familiar in our tongues as household words,”—fearing that some fatal blunder would be committed in the contemplated structure, was led to turn his thoughts towards the subject. In a happy hour, a beautiful dream lighted on his fancy, which with almost equal rapidity was shaped into form and given to the world. In the board-room at a railway meeting, in the town of Derby, was first sketched the

outline of that magnificent design which now astonishes and delights the world. On retiring, Mr. Paxton sat up all night until he had worked out the details to his own satisfaction. When the drawings were completed, they were entrusted to Mr. Stephenson, to be by him submitted, in a forlorn hope of success, to the Royal Commissioners. Although much struck by the originality and beauty of the design, they apprehended it would prove too expensive, and were on the point of declining it. Meanwhile, the enterprising designer, considering that the surest road to success consisted in obtaining a favourable verdict from the public, had published a representation and description of it in the *Illustrated News*. It was universally hailed with laudation and delight; the public journals almost unanimously urging its adoption. This enthusiastic reception of his plan induced him to procure a tender for the execution of the work, which he was enabled to do by the extraordinary energy and promptitude of the contractors, Messrs. Fox and Henderson, to whom he applied at the eleventh hour. The manner in which the difficulties, arising from the shortness of the time for sending in the estimate, were surmounted, is thus described in the "Household Words :"—

"It was now Saturday, and only a few days more were allowed for receiving tenders. Yet, before an approximate estimate of expense could be formed, the great glass manufacturers and iron masters of the north had to be consulted. This happened to be the identical Saturday on which the Sunday postal question had reached its crisis, and there was to be no delivery on the next day. But in a country of electric telegraphs, and of indomitable energy, time and difficulties are annihilated; and it is not the least of the marvels wrought in connection with the great edifice, that, by aid of railway parcels and the electric telegraph, not only did all the gentlemen summoned out of Warwickshire and Staffordshire appear on Monday morning at Messrs. Fox and Henderson's office, in Spring-gardens, London, to contribute their several estimates to the tender for the whole, but within a week the contractors had prepared every detailed working-drawing, and had calculated the cost of every pound of iron, of every inch of wood, and of every pane of glass."

This tender was accepted on the 16th of July. The celebrated contractors undertook to complete the design, the materials remaining their property, for £79,800; or for £130,000, provided the building were suffered to continue after the expiration of the season of exhibition. This beautiful palace of art is 1,848 feet long and 408 feet wide, exclusive of the engine-room, 936 feet long by 48 feet wide. The height of the main building is 66 feet; that of the transept, 108 feet. The ground floor contains 772,784 superficial feet; the galleries 102,528. The exhibiting surface comprises about 19 acres, and the tables extend nearly eight miles in length. The building is, therefore, about four times the size of St. Peter's at Rome, and more than six times that of St. Paul's, London. It has an aggregate ventilating surface of no less than 40,800 square feet, or more than one acre.

The length of guttering is 110,000 feet, or about 20 miles ; and that of the sash-bars amounts to about 200 miles. The glass employed is sheet, about one-sixteenth of an inch thick, and weighing one pound per foot superficial, giving an aggregate weight of about 400 tons. Each square is 49 inches long and 10 wide, the greatest length of sheet glass that has ever been made in this country. The whole amount of iron-work in the building is stated at about 4,000 tons ; and about 1,200 loads of timber were required for the wood-work. The water supply is 300,000 gallons a day. The greatest number of men on the ground in any one week was 2,260. The artistic *coup d'œil*, as viewed at various seasons, resulting from these stupendous mechanical combinations, is thus beautifully described by the accomplished author of "The Palace of Glass"—a work to which we hope again to refer :—

"Seen a little while ago, as the morning vapours rolled round its base—its far stretching roofs, rising one above another, and its great transept, majestically arched, soaring out of the envelope of clouds, its pillars, window-bars, and pinnacles enamelled with rich hoar-frost, the trees around it all sparkling with the same bright ornament—the structure looked literally a castle in the air, like some palace, such as one reads of in idle tales of Arabian enchantment, having about it all the ethereal softness of a dream—being itself "the fabric of a vision," rather than a structure of solid and enduring material. Looked at from a distance at noon, when the sunbeams come pouring upon the terraced and vaulted top, it resembles a regal palace of silver, built for some eastern prince ; when the sun at eventide sheds on its sides his parting rays, the edifice is transformed into a temple of gold and rubies ; and in the calm hours of night, when "the moon walketh in her brightness," the immense surface of glass which the building presents, looks like a sea or lake throwing back in flickering smiles the radiant glances of the queen of heaven. Ever does it repose in its strong, though not stone-built, foundations—the very image of beauty and strength."

We cannot conclude without earnestly commending to the attention of our readers Mr. Berlyn's beautiful book on the "Crystal Palace." It embraces a copious account of the history and development of this "embodied dream ;" traces the progress of erection ; and describes the various powerful mechanical contrivances by the aid of which the multitudinous materials were prepared with such precision and wonderful rapidity. It is enriched with no fewer than seventy-two illustrations, many of them of great artistic merit. Altogether, it is a work worthy of the building whose constructive marvels it elucidates and embalms. It ought to be on every drawing-room table and book-shelf in the land. Its contents are of equal interest to the noble and the artisan.

AUGUSTUS NEANDER.*

JOHANN AUGUST WILHELM NEANDER,† was born in the month of January of the year 1789. Though he was sent into this world with high destinies appointed him, having, as a mental prince, a wide dominion given him, yet his advent was, as the world judgeth, in no way regal. Yea, we can well imagine that several thousands out of the seven or eight thousand inhabitants of the old town of Göttingen, which had the honour of first receiving him, were unapprised even of his arrival! In one of the obscurest streets, and probably in one of the obscurist houses, was his appearance hailed by his Jewish parents. Of his parents we know but little, save that his father was, in every sense, a *Jew*, and his mother a thoughtful and affectionate woman. We have been able to obtain, as yet, no information respecting the influence of parental education in the development of August's mind. Doubtless he was nurtured in the strictest veneration of the Hebrew patriarchs, and the great lawgiver, Moses; in deep reverence for the books of the law, as the mysterious oracles of his people; and, at the same time, in an equal abhorrence of the *greater* lawgiver, and the book in which is revealed to us his Divine life.

The first sight we have been able to gain of Neander is from the description of a worthy bookseller of Hamburg. August, at a very early period, must have had awakened in him an eager thirst for knowledge. But, alas for him then, like many others who have afterwards so copiously supplied the thirst of others, he had no means of supplying his own. Books he had next to none; of money he had still less. Still, this eager thirst within him could not be suppressed; it must be satisfied. It is a cheering thought that there is no *real* spiritual want, even in this world, which shall remain wholly unsatisfied; all hinderances and impossibilities shall be overcome. It is not money that rules the world. Neither is it money, or the want of money, that determines the man. The physical world exists only for the spiritual. If the physical world has its laws, these are all subordinated to the still deeper laws which govern the spiritual world. So

* *Memorials of Augustus Neander*. Translated from the German, by W. FARRER, LL.B. (late student in the University of Berlin.)

† The name he received from his parents was David Mendal. His sponsors, when he was baptised, were *Johann* Gurlett, his two friends, *August* Varnhagen Von Euse, and *Wilhelm* Neumann (or Newman). From these friends he derived a name, and from the last his new surname. New-man he translated into Greek, νεο-ανηρ, from which he formed Ne-and-er.

that this spiritual want in young August's soul, if checked and hindered by the hard rock of earthly laws, shall be provided for by the deeper laws of the spiritual world, which shall cause to rise even out of the rock the needful supply. His attempt at self-help was singular enough, which was to go to the bookshops and to read day after day from the books which were exposed outside for sale. At length his constancy and industry were noticed by the worthy bookseller we have named, who describes his appearance then as an "awkward, shy Jew-boy." All honour to this worthy man! He did not do, what has been done by less worthy men, drive away this "awkward" boy with threats and stormy words. Had he done so, the "shy" boy would probably not have troubled him again. There arose, on the contrary, notwithstanding outward hinderances, an inward affinity between the man and the boy,—the Christian and the Jew. Here, then, was to be made the opening through which was to spring the supply of August's want. The sagacity, the deep and earnest meditateness of the boy, moved the man. He soon saw what was *in* him, and that he only needed culture and he might become one day, if now unsealed, a fountain of wisdom. The bookseller sent him to the gymnasium, or public school, in the city of Hamburg, so that we suppose his parents may have removed from Göttingen.* Here he remained, prosecuting his studies with unwearied diligence, until the year 1806. The foundations were here laid for that profound and varied learning, which distinguished him through life. Towards the latter part of his course at the gymnasium, we gain another sight of him, and, for the first time, of his *inner* world. We see him just as the first rays of morning appear breaking through the mists, and giving promise of a bright and glorious day. A profound study of Plato first gave him freedom from the narrowness of his Jewish thinking, and gradually prepared his mind for the still more free spirit of Christianity.

Several young men of talent were living at Berlin about the year 1804, who had formed themselves into a sort of literary society: among these were Varnhagen von Euse, Chamisso, Neumann, and others. To their society they gave the singular name of "The Star of the North" (*τὸ τοῦ πόλου ἄστρον*). Some time after the formation of their society, Varnhagen von Euse and Neumann left Berlin to pursue their studies at the Gymnasium, at Hamburg; and there they met and formed the closest friendship with Neander, and received him as a member of their society, which, though they were separated from each other, they still kept up. Through these young men it is we

* Since the above was written we have found that our conjecture was partly right and partly wrong; *right*, inasmuch as his mother separated herself from her husband, and removed to Hamburg; *wrong*, since his father remained at Göttingen.

gain this fresh sight of Neander. On February 11, 1806, Neumann thus writes from Hamburg to his friend Chamisso, who was now a lieutenant in the army at Hameln, in the north-western part of the kingdom of Hanover :—

“ We [Varnhagen and himself] have become acquainted with an excellent young man among our fellow-students, who is in every respect worthy of being received into the society of ‘The North Star.’ He pores over Plato night and day ; and there are few who have received him so completely into the very sanctuary of the soul. It is surprising to see how all this has been accomplished without any influence from abroad. Without making himself particularly acquainted with the romantic school of poetry, he has, from the impulse given by Plato, worked out the results in his own mind.”

A young man of seventeen, who could “pore night and day over Plato,” and receive him into “the very sanctuary of the soul,” could be no ordinary being. The light of the “Divine Philosopher” broke up and melted away the icy traditions and arbitrary incrustations which had gathered around the writings of Moses and the Hebrew prophets and poets ; so that, by-and-by, a new world of glory was laid open to his soul in the Sacred Scriptures. The truest reflection of his mind and struggles at this period of his life may be found, presented by himself, in his history of those Alexandrine Jews who passed through a similar medium of Platonism into Christianity. We shall, therefore, endeavour to exhibit this in Neander’s own words. In his great work, “The Church History,” he thus writes :—

“ These religious philosophers among the Alexandrine Jews can be rightly understood and judged of only by taking into view their entire position. On the one hand, they held firmly to the religion of their fathers. They were devoted to it with reverence and love ; and looked upon the records of it as a work of the Divine Spirit. Everything in these records, and particularly in the Pentateuch, passed with them as, in one and the same sense, Divine. On the other hand, their minds were pre-occupied by a philosophical culture at variance with these conditions. They were themselves conscious of the conflicting elements that filled their minds, and must have felt constrained to seek after some artificial method of combining them into a harmonious whole. There were some Jews, who, under the influence of foreign culture, had broken loose from the religion of their fathers, and joined themselves with their opponents, who trifled and ridiculed the Scriptures as containing unworthy representations of God. There were others who apprehended the things of God with fleshly sense, sought the highest wisdom in little verbal refinements, and by grossly-literal interpretations were led away into the most absurd and extravagant opinions. Now, the object of those religious philosophers was, by making the distinction between *spirit and letter, idea and symbol*, in the old records of religion, to strike out for themselves a direct middle course betwixt the above-mentioned extremes. It was a foreign principle, borrowed from the Platonic philosophy, from which they started in pursuit of the key to the spiritual understanding of the Scriptures. Instead of referring its contents to the end of practical religion, they were hunting everywhere after universal ideas, only hid under an allegorical cover ;—such ideas had been formed in their minds from intercourse with the Platonic philosophy.”

A precisely similar conflict as this described in the above remarks, must have been produced in Neander’s own mind by the confluence of the stream of Platonism with that of Judaism. *He, too, must have*

found it difficult to reconcile the *form* of Judaism with the universal *spirit* of the philosophy of Plato; and to harmonise these two conflicting elements was the great problem before him now. He did not cut the knot by abandoning Plato; neither did he reject the positive religion,—a religion whose heavenly spirit was clothed in an earthly form. He allowed the two to strive together in his soul; humbly, and in the true spirit of Plato, looking to the great source of light, until the contradiction should become reconciled. He recognised—and this must have saved him from either of the alternatives just mentioned—the true Platonic spirit, as “a striving towards what is most directly opposed to the principle of stoical *self-sufficiency*; namely, the Christian idea of *humility*.” This tendency is represented in the Platonic ideas of the Divine in man, and is thus beautifully expressed by Neander in his great work:—“It contemplates the Divine in man as a ray, which conducteth back to the primal light itself; merely as something to receive, a *capacity*, which, separated from communion with the original source, from which alone it *can* receive, is powerless.” Being thus taught by his great master, he thought not to construct a system of truth, and to bring all heterogeneous elements into a whole, by the constructive power of his own understanding; but he very early saw and felt, that he must patiently *serve* the truth, and purify himself, his own nature, and the truth, not as a phantom of the understanding, but as a glorious essence would by-and-by stand revealed to his soul. And from the few rays of light which we are able to offer to our readers, we shall show that such was the fact. Towards the end of the year 1806, Neander, together with his friends, Varnhagen and Neumann, entered as students of the University of Halle. Here he came under the instruction of the great teacher, *Schleiermacher*, who then occupied the chair of theology. In the same year he thus writes to his friends: “In the magnificent epistle of nature, we cannot understand the spirit which produced it, except we have the key to it within ourselves; except from within we recognise the Deity, having our life in him, and our communion with him, so that what comes to us from without shall be a mere sign of his character.” He goes on further to describe three different grades, or stages, of the soul’s growth, which distinguished the different religious men of his age: *first*, the class in which mere intellect prevailed, without heart; this he calls the lowest. The *second* grade, in which there is heart, but in which heart does not unite with intellect; mere warmth. The *third* grade is that in which the two, intellect and heart, thought and piety, unite in childlike simplicity. “I am not striving,” he says, “for that blind and senseless harmony in which the outward [thought] and the inward [piety] are kneaded together, by virtue of which one stands midway

between different parties, seeking the friendship of all. The character must be developed from within, and not built up from without."

It would appear that, at this time, he had parted with his Judaism, and was now engaged in a similar conflict with Christianity. We shall find, however, that Christianity, in the free and universal spirit as it at length revealed itself to his mind, and unencumbered as it is with external forms, did not stand in the antagonistic position towards Platonism in which Judaism had done. It was not at once that Neander was led to see Christianity in its pure and simple essence. He was not placed in a purely religious age, but in an age of strife and speculation. The church he found not, like nature, a gracious mother to give him immediate peace and rest ; for it was split up into schools, which were engaged in sharp and bitter warfare with each other. There were two principal parties, the *Rationalists* and the *Supernaturalists*. To these two parties Neander evidently refers in the last letter from which we quoted, in which he places the *Rationalists* in the lowest grade, mere intellect, without heart ; the *Supernaturalists*, in that in which heart or piety dwelt, without intellect ; or in which both existed in very unsatisfactory union. Both these parties erred alike in their fundamental conceptions of God and the universe. They could only conceive of God as separated from the universe, as the maker of a machine is from his work. The universe for them was only a vast machine, self-active by its own inherent laws, which were established in the beginning of creation. The religion of the *Rationalists* was a mere religion of *nature*, for the discovery of which they believed *reason* to be abundantly sufficient ; since they denied any *super-natural* operations of God in the course of the world's history. Such operations appeared to them contrary to the *fixed* laws of nature ; hence it was that all their criticisms on the Sacred Scriptures went, in one way or another, to account for every supernatural event recorded there upon some *natural* principles. The *Supernaturalists*, on the other hand, equally erred in seeing in the universe only a vast machine, and God as seated far away, and isolated therefrom. Yet the element of piety was preserved among them, because they believed in the supernatural interference and operation of God in the course of humanity, though they could view it only as an arbitrary procedure ; nevertheless, it saved them from denying the supernatural element in the Sacred Scriptures, and the influence of God's Spirit on the godly now. But neither of these opposite parties could satisfy the soul of Neander. From neither of their modes of conception could he reduce to order the conflicting element in his soul ; neither could he find the harmony and peace which he was so earnestly seeking by "*kneading the two together*," as he calls it. He

saw that character, an inward world of order and beauty, must be developed livingly from *within*; that it could not be obtained on so easy terms as the deciding, by mere arbitrary will, for this ready-made system, or that; but that it must silently grow up *within* the soul itself, all outward things operating only as conditions of its growth.

From the first, Neander differed from both these parties in his fundamental conception of God and the universe, derived through his Platonic spirit. The universe was to him no mere machine, but a mysterious vesture.—(Heb. i. 11, 12.) And God's relation to the world did not represent itself to his mind in mere separation, but rather as a spirit to its symbol, through which it mysteriously shadows itself forth. It was through the philosophy of Plato that Neander was led to the profounder idea of God and the world revealed in Christianity; just as it was the mechanical philosophy which then prevailed which led the theologians around him away from it. Thus he was not confined and hemmed in by narrow notions about the established laws of nature. The extraordinary Divine operations in the world which are revealed in the Scriptures,—which were viewed so arbitrarily by the Supernaturalists, and which roused the opposition of the Rationalists,—appeared not to his mind *contrary* to the laws of nature; but operations of deeper laws, beyond, indeed, the search of sense; *laws* according to which God was working out his own grand purposes. He regarded men as separated in heart and will from God; and the fundamental fact of Christianity in his view was, "*God in Christ reconciling the world unto himself*," that he might dwell in man again. Contrary to the two great parties we have described, he believed Christianity in its *essence* to be no mere theory or scheme of dogmas, but a *life*,—a life in the soul of man, the result of its reunion with God by faith in Christ, who is emphatically "our Life." From this, as the central idea, all elements arranged themselves in harmony and life; and his inward world was no longer a *chaos*, but a Divine *Cosmos*.

His course at the University of Halle was to be but a short one; for, on the 20th of October of this same year, 1806, Napoleon suspended the University, and commanded the students to disperse. Neander now comes before us in these invaluable letters under outward circumstances of deep darkness and sorrow. Neumann thus writes to Chamisso from Göttingen: "The University of Halle, which was to be my second home, has ceased to exist. After a wearisome journey on foot, during which Neander was taken ill, forsaken by all, and destitute, they reached Göttingen, when a certain Dr. Gesenius of that place was a guardian angel to them." Dr. Gesenius related the circumstance to Dr. Sears, and said that "he saw two youths on

their way from Halle, one of them unable to walk any further, and *penniless*. I procured," says Dr. Gesenius, "a carriage for the unknown young student, and conveyed him to Göttingen. It was Neander!" The penniless condition of this poor student was no accident produced by his sudden dismissal from the University. This we may gather from another letter of these young men. "How," says Chamisso, "our accounts stand with Neander, I do not know. I desire by no means to be too exact with the saint."

We have seen the advance of Neander's mind from doubt and uncertainty to order and peace. Now we see him in outward darkness and perplexity. But this is no rare sight in this world of ours! At one period of life or another, similar have been the conditions under which many a noble mind has advanced. One hemisphere dark, while the other has been bright! Let us reverence those who are our teachers, since we know not through what dark paths they may have had to pass, in order to lead us to the light! He now enters in this year on his studies again, and completes them at the University of Göttingen, his native town; but he never could look upon this place as his home. In the way of sympathy his soul could receive no advance in this hot-bed of Rationalism. In his last letter to Chamisso, he thus writes from Göttingen: "At first it was painful to me to be thrown into this place of icy coldness for the heart; but now I find it was well, and I thank God for it. In no other way could I have made such progress. From every human mediator, and even every agreeable association, must one be torn away, in order that he may place his sole reliance on the only Mediator. What are the words of a teacher? If he has the truth, he has taken it from that source where I can find it also. I cannot see the light except with my own eyes, and through the light. It beams upon me just in the way in which my eye is fitted to receive it." Just at this period it was, without doubt, that the idea first dawned upon his soul, in the light of which was soon to be revealed to his youthful mind what was the great task he had given him to fulfil. Happy those to whom their work is so early and so clearly revealed, and who can prosecute and complete it so well! This idea is beautifully expressed by Dr. Nitzsch, in his masterly address in the Aula of the University, on the day of his interment: "The grain of mustard-seed and the leaven form the basis of his 'Church History,' and serve as its aim; not in such a manner that the grain of mustard-seed, or the leaven, is a mere *doctrine*, but in the sense of its being the personal light of the world; the Christ, living in Word and Spirit, developing himself in the history of humanity." The early recognition of this as his life's task he thus speaks of in his preface to the *first edition* of his "Church History:" "To exhibit the history of

the Church of Christ, as a living witness of the Divine power of Christianity ; as a school of Christian experience ; a voice, sounding through the ages, of instruction, of doctrine, and of reproof, for all who are disposed to listen ; this, from the *earliest* period, has been the leading aim of my life and studies."

Let our readers diligently compare again the remarkable letter last given with the sentences just quoted. Let them be well meditated upon. Then, if these words are not altogether senseless, if they are not mere jargon, they shadow forth, as well as words can, a most momentous truth. If all we can know of God, of our relations to him, and of his government, be from what we may *deduce* by our own powers of *reasoning* from primary notions and definitions ; if we can learn nothing but what may be conveyed by such instruments from teacher to scholar ; if to gain such results by such processes, and to arrange them into a complete and perfect system, constitute the sum of *all* possible knowledge for us of things Divine ; if we can in no way transcend these ;—then, doubtless, these words are jargon, and nothing more ; and we need trouble ourselves no further with them. But if there be in man a Divine Word, answering to the manifestation of God through the Word without, whose highest realisation was accomplished in Christ the Incarnate Word ; if in Christ, as the Light of the world, there be for us an inward perception of Truth, or that which is ;—then it would be well for us to weigh well these words before we pass them over, even though we should not at first succeed in comprehending them. We have learnt to believe, yea the confession is on our very lips, that Christ is our Great Teacher ; not merely in the sense of his having left us in his teaching all that we require to know ; but in the sense of his constant activity now, by his Spirit, to guide us into all Truth. Happy those that abide in this simple faith ! But happier those who "*see and believe* !"

In the year 1812, Neander was appointed Professor at Berlin, where he continued reaping various high honours until his death. In 1840, he was made a Privy Councillor ; and on June 11, 1844, he was invested with the high order of knighthood. During the long period of nearly forty years, he continued the most distinguished ornament of the University of Berlin. We can offer our readers no particular incidents of interest which relate to him during this long period. To give a list of his various published works, with the dates of their appearance, would be of no special interest. The many anecdotes of his eccentricities are so well known, that we need not repeat them here.

An interesting account of his last illness and death is contained in the little work we have placed at the head of this article. We rejoice

to see it presented to the English public in so beautiful a translation as that of Mr. Farrer, whose facility and power as a translator are now well known. From these "Memorials" we learn that Neander delivered his last lecture on July 8th of the past year. The last few days of his life witnessed a struggle between his will to do his Master's work, and the disease, which was fast gaining the mastery over him. Under circumstances of great pain, and almost insupportable weakness of body, he continued dictating portions of his "Church History," almost every day, up to his last night on earth. On this last night, after finishing a section, he inquired about the time. He was told, half-past nine. "*I am tired,*" exclaimed the sufferer. "Tired art thou, thou beloved of Heaven? Have patience only a few minutes longer, and thou shalt hear the voices of eternity sounding, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' Then allowing a friendly hand to place him on his bed, and to adjust it for his last sleep, he whispered, with an affectionateness of expression which thrilled through the very bone and marrow of every one present, 'Good night!'" He slumbered for about four hours; and it was only as his breath gradually became slow, that it could be discerned that the unearthly was parted from its earthly vesture. He died July 14, 1850.

While we, with melancholy, are witnessing the sun's departure from our hemisphere, it is being hailed with joy by those who are watching for its rising in the other: so is it with the soul of the good man!

NO COMPROMISE WITH APOSTACY.

THE Church's progress has been always in cycles. Her revivals and declensions have been following each other in consecutive order since the day she was first established. The descendants of Abraham, for example, had been only half a century in the land of Canaan when it was found that they had corrupted themselves, and had sunk into apostacy and idolatry. The Almighty brought them out of this condition, and again established them in his worship and service. The Church was reformed, and for a time she continued to preserve her purity. In a few years, however, the disease of declension again appeared. Steadily it continued to advance; and, ere another generation had arisen, the reformed Church was as deep in apostacy as before. Again she was brought to repentance, and another reformation was

effected. A second cycle of her history was completed, and in a few years she commenced a third. A fourth, and a fifth, and a sixth followed—cycle succeeding cycle, until her apostacies had exhausted the Almighty's patience, when she was rejected with disgrace, and became a wanderer and a vagabond in the earth.

In the Christian Church we observe the operation of a similar tendency. At the very outset of her history, there was a remarkable coincidence between it and the Jewish. The Apostle Paul and the Patriarch Moses had alike forebodings of a declension in the Church, which they predicted would be manifested shortly after they were dead. It might have been thought that the Christian Church, so superior to the Jewish in other respects, would have overcome the disposition to apostacy, and would have been able to preserve her purity. In the human heart, however, there is a rooted disposition to depart from God. It was still the descendants of Adam that were to be the members of the new Church as they had been the members of the old. The prediction of the Apostle was an evil omen for her future progress, because it seemed to imply that it would still be in cycles as it had been with her predecessor. It is needless to say that the declension appeared. It continued its progress, as the apostacies among the Jews had commonly done, until the poison had developed all its power and all its virulence. It took longer time to be fully developed, but it still proceeded upon the same principle. Having once entered and obtained a footing, it was suffered to advance until it had come to a crisis, and been exhibited in all its deformity. Like the Prodigal in the parable, the Church was beggared, and reduced to the deepest degradation, before she was brought to repentance, and made willing to return to her God. In the language of the Scriptures, "the cup of her iniquity was full" ere her progress was arrested.

Israel corrupted themselves, we are told, but it was God that restored them to purity. The declensions in the Church take their rise in the heart of man, the revivals in the heart of God. When the Church was fallen, he came forward to lift her up. The vital principle was fanned into activity. Her slumbering fire began to burn. It burst forth, and went on spreading upon every side. The Church was reformed, and for a time she was "holiness to the Lord," and was seen to flourish and to "blossom like the rose." It would be needless to continue the narrative in detail. The innumerable sections into which the Church was afterwards divided, would make it difficult and tedious to do so. It is a current saying, however, that in no instance has a Protestant Church preserved its purity above a hundred years. The Church of England, and the Church of Scotland; the Protestant Church of France, and the Protestant Church of Germany, may, at any

rate, be cited in corroboration of the statement. The phenomenon has been witnessed so often, that we regard its recurrence as if it were the ordinary course of things.

We shall now come to the Methodist Society. In the statistics of her progress during the last forty-five years, we observe the development of a similar tendency. We have stated forty-five years, because it may be easily divided into three periods of fifteen years each. During the first fifteen years the Society in England and Wales had increased 86 per cent. During the second fifteen years, it had increased 54 per cent. ; and during the last fifteen years, (which concluded with 1850, and were, therefore, exclusive of the present year), it had increased only 23 per cent. To divest the statement of technicalities, we shall repeat it in another form. For every thousand members in Society at the beginning of the first period there were 1,860 at the end of it ; for every thousand members in Society at the beginning of the second period, there were 1,540 at the end of it ; and for every thousand members in Society at the beginning of the last period, there were only 1,230 at the end of it.

In Scotland the falling off has been still greater. During the first fifteen years, there was an increase of 146 per cent. ; during the second fifteen years, there was an increase of 34 per cent. ; and during the last fifteen years, there was an actual decrease of 311 members.

In Ireland, there was an increase during the first period of 2 per cent. ; during the second period, of 9 per cent. ; and during the last period, there was an actual decrease of 4,930 members.

If it were possible to put two constructions upon these statistics, we would willingly adopt the most favourable. Agitations, we have no doubt, have had some influence in producing the decline. We are prevented, however, from making much of the agitation at the present time by the circumstance which we have stated ; namely, that the present year is entirely excluded from the calculation. It comes down only to 1850, and the reported increase upon that year was above rather than below the average. We are likewise prevented from making much of the agitation at a former period, because the reported increase upon the first five years after 1835 was greater than upon any similar period since. It is impossible, therefore, to consider agitations as the chief cause of the decline, or, in fact, to regard them as even an important cause.

We are far from wishing to take a gloomy view of the position of the Society. An opinion, however, is widely prevalent, that the Methodists, as a people generally, are much altered from what they were only half a century ago. Instead of being blended with the general mass as they now are, and but little distinguished from it, the generation

before us, we are told, stood distinctly out from the population around them, and were conspicuous as a peculiar people. In the spirituality of the preachers too, it is alleged, that there has been a serious decline. They may be preaching the same doctrines, perhaps, but they do not preach them with the same effect. They have lost the unction which was once the glory of a Methodist preacher, and which, in former days, sent the Gospel with power into the hearts of the people, and added converts in crowds to the Church of God.

In support of this opinion we shall submit the following statement by Dr. Bangs, of America :—

“Notwithstanding Methodism had been in operation for about thirty years in Great Britain before it commenced its leavening effects in America, it does not, even now, number half the numbers in its communion that we do. The numbers in the societies in the Wesleyan-Methodist Connexion, including all their missions and those in the Canada Conference,—the latter of which, by-the-by, were raised up principally through our instrumentality,—are 483,296, and the preachers 1,903 ; whereas, we enumerate, including the North and South, 1,104,619 members, and 5,243 Travelling Preachers. Look at the difference :—

	Members.	Trav. Preachers.
Number in the United States and territories	1,104,619	5,243
„ Great Britain, Ireland, and Missionary Stations	483,296	1,903
	621,323	3,340

giving more than double the number of both preachers and people to the American branch.

“Now there must be some adequate cause for this great disparity in the success of the ministry in these two departments of the same Church. It cannot be in the density of the population, for they are not only more numerous than we are, but they are confined to a surface of country not one-thirtieth part as large as that over which our population extends ; so that they can preach to a given number of people in a much smaller space than we can ; and, of course, with a proportionate degree of less physical labour. Neither can it be for lack of talent in the ministry, as they certainly embody in the Itinerancy men of eminent endowments and acquirements, fully equal, if not indeed superior, to any we possess. . . . The chief cause, I am inclined to believe, is, *that while we have cherished the spirit of revival, they have suffered it to languish.* This belief is founded not only upon the fact above adduced, of the great disparity in the respective numbers in communion in the two branches of the same Church, but more especially upon the observations of travellers who have visited that country, and whose opportunities of comparing the two Connexions have been favourable. Among others, the late eminent Dr. Fisk,—whose memory I love to cherish, whose talents and piety adorned the church of which he was a member and a minister,—mentions an instance in which one of the Wesleyan preachers asked him if he thought our revivals did us any good. To this the Doctor answered, with some amazement, that he was surprised to hear such a question from a son of Wesley, whose Journals recorded so many instances of the work of God, and more especially as the very existence of Methodism was owing to a revival of pure and undefiled religion.”

We shall add to the above the following extract from a pamphlet entitled, “Methodism in Scotland,” published in the beginning of last year. The author, Mr. David Wilson, was himself practically acquainted with the matter about which he was writing, and had for many years been an active and influential office-bearer in the Society :—

"So far from an evangelical Arminianism proving a barrier to the spread of the Methodist or any other Church in Scotland, I feel persuaded that precisely the reverse is the case. For what is the great doctrinal question which has for some years past agitated the religious mind of Scotland? Why, *the extent of the Atonement*. What has rent the Congregational, and for a time threatened the entire breaking up of the Secession, Churches? *The extent of the Atonement*. Nor has the Free Church remained entirely unmoved by this important question; while the New Congregational body, which, only five years ago, separated from the Congregational Union on this very question, already numbers forty-one churches, with twenty-six ministers and four preachers. . . . I may be asked—Why, then, amid this general and anxious inquiry after its standard doctrines, has Methodism, instead of prospering, shown such symptoms of decline? I blush for the reply which truth and candour force from me,—that, while the different churches in this country have not shunned to give forth a certain sound on their doctrinal peculiarities, and to proclaim from the pulpit the testimony they consider themselves called on to bear, the Methodist ministers here seem to have forgotten the special end of their high vocation; namely, to proclaim to perishing sinners a *full, free, present, and assured salvation, through faith in the Lord Jesus, by the agency of the Holy Spirit*; together with the fatal consequences of *resisting, and finally quenching*, his influences; and, in Scotland especially, to shun not to cry aloud, in season and out of season—

‘For all, for ALL, my Saviour died!’

Instead of this, there has, too generally, been an inclination to announce the sentiments expressed by the Rev. W. M. Bunting, in the General Assembly of the Free Church, in 1845, that ‘in the standard current theological literature of the Methodist Connexion, amidst many extreme and strong statements on particular matters formerly in dispute between Arminians and Calvinists, on views of the Gospel, and amidst old controversies now passed away, abundant proof is afforded, that between the Wesleyan Methodists and the Free Church there exists a blessed and essential unity of faith.’ That, on all the essential doctrines of the Gospel there does exist a general agreement, I cheerfully admit; yet, it cannot be denied, that between the Westminster Confession of Faith (the standard of the Free and other Presbyterian Churches in this country) and the standard literature of the Methodist Church, there is, and ever has been, a great difference on the extent of the Gospel remedy, the resistibility of divine grace, and other topics. Now, the doctrines on which the difference exists are the very doctrines which Scotland has, for the last ten or twelve years, especially been panting after, and which the Methodist ministers are neglecting prominently to declare. How many persons (members of other churches) have I known, who, after having been aroused to the inquiry as to the extent of the Atonement, and after having attended for a time the Methodist Chapel, in the hope of having their doubts on such subjects removed, have gone away, expressing surprise and disappointment at finding no difference between the doctrines preached in their own and in the Methodist Church, the peculiar doctrines of an evangelical Arminianism having been so seldom brought forward, or even hinted at.

"Nor has the evil ended here; for, in many instances, it has happened that an estrangement of kindly feeling has sprung up between ministers and office-bearers, when the latter, actuated by the purest motives and the warmest regard, have represented to the minister, in the Leaders' or Quarterly Circuit Meeting, the necessity for a more distinct enunciation from the Methodist pulpit of those great doctrines which are contained in the Connexional standards, during this season of earnest inquiry. They have found, to their extreme surprise, regret, and indignation, their sincere and simple effort to promote the efficiency of the ministry, and the consequent prosperity of the church, strangely construed into an unwarrantable and offensive interference with the pastoral authority, or, what is still more painful, into a direct personal attack on the minister."

We have selected these opinions in preference to others, chiefly

on account of the moderate and Christian tone in which they are expressed. They will carry conviction to the minds of many who would be revolted at a stronger, although perhaps a truer, statement. The picture, however, is sufficiently dark as it stands, and we have no desire to make any additions to it. We have the Church's history, which tells us that a spiritual declension might have been anticipated; we have likewise in the Wesleyan Society at the present time, the evidence of her statistics, the testimony of the people themselves, and the observations of even the sojourner from other lands, that for a number of years she has been steadily sinking into an apostacy from God.

The legitimate fruits of such a state of things may be seen in the Society at the present time. There has been a decrease during the past year of about 56,000 members. The Reformers, however, as everybody knows, have never recommended secession. The majority of them, in fact, are in connection with the Society still. They have, therefore, been as much surprised at the amount of the decrease as even the preachers themselves can have been. They have been startled by a phenomenon similar to that which the school-boy witnessed, when he gave a great shout in an old ruin, and discovered that the sound of his voice brought a quantity of the building to the ground. They pause, wonder, and attempt to philosophise upon the circumstance. The allegation of the preachers is, that the majority of the 56,000 were individuals who had lost their piety. If they had said that the majority of those who had left them, were individuals who had found that they were getting little good under the Methodist ministry, they would have expressed almost the same idea, and the allegation would, perhaps, have escaped contradiction. In the very nature of the Methodist system, it is essential that the preachers should have a high degree of spirituality in their hearts. The machinery of the Society, as has often been observed, is adapted almost exclusively to a Church in a state of revival. Its class-meetings, and its frequent prayer-meetings; its band-meetings, and its love-feasts, all presuppose that there is a work of grace in active operation among the people. The preachers, however, instead of pouring into the hearts of the people the spirituality and the life which were necessary to prepare them for going up to the class-meeting, have, for a lengthened period, been degenerating into mere essayists, and in many cases, we regret to say, have been making the Ten Commandments their Gospel. The effect which followed might have been anticipated. Thousands in the Society, who were sincerely desirous of getting spiritual benefit, had been sickened at the change, and were ready to turn away from her. In this condition, the Reform Movement burst upon the Society. The un-Christian proceedings of the preachers in their attempts to crush it, was the

crowning act, and completed the disgust of the people at them. Notwithstanding the entreaties of the Reformers, therefore, and notwithstanding all that has been said to induce them to remain, they have been deserting the Society in thousands.

If it were possible to get the eyes of the preachers opened—if it were possible to make them acquainted with the condition that they were in, we would hope that the evil might be speedily arrested. It is in the nature of apostacy, however, that, as it continues its progress, the moral perceptions are proportionately deadened. As it is only in the rays of a bright sun that the floating particles in our atmosphere are made visible, so it is only when the rays of Divine Truth are streaming upon the soul that the corruptions which are in it are discovered to our eyes. The unfortunate men take a look into their own hearts, and they imagine that all is well. The light which could have made them acquainted with their danger, is falling dimly upon their souls. The chamber within is enveloped in gloom, and the putrefying mass is invisible to their eyes. As the light wanes, the corruption advances ; for it is always in darkness that iniquity is engendered.

To develop the full meaning of the statistics we have quoted, it may be proper that another circumstance should be taken into account. There are two sources from which a Church may derive an addition to her numbers : she may increase by the law of population, or she may add to her number by direct draughts or conversions from the world. If a wall were to be placed around her, and additions from without made impossible, she would still have a natural tendency to increase. If she loses nothing, if she retains possession merely of her own baptised children, she will increase in number by a law of nature. It will be evident, however, that, if she is merely keeping up with the population around her, she is making no progress in the fulfilment of her mission. In relation to the world, she is standing perfectly still. She may be adding to her numbers, but the world has been adding to its numbers too ; and their relative positions, therefore, remain the same. The commission which the Church received, however, was to conquer the world. It is by the ground which she is gaining upon the population around her, therefore, that her real progress as a Church is to be measured. It is by the numbers in which she has increased over and above the increase of the population, that we are to judge of the extent to which she is fulfilling her mission. We shall take the test, and apply it to the progress of the Methodist Society.

During the first fifteen years we have referred to, the population of England and Wales had increased 25 per cent. During the same period, the Methodist Society had increased 86 per cent. There was, therefore, during that period, an actual gain from the world of 61 per

cent. The Society had increased that amount over and above what the population around it had increased.

During the second fifteen years, the population had increased 23 per cent. The Methodist Society, during the same period, had increased 54 per cent. The amount of gain from the world, therefore, during that period, was 31 per cent. This was only about one-half of the gain she had made during the preceding period.

During the last fifteen years, or rather during the fifteen years which immediately preceded 1850, the population had increased 20 per cent. The Society, during the same period, had increased 23 per cent. The gain to the Society, therefore, over and above the increase in the population, was 3 per cent. This was only a tenth part of the gain she had made during the preceding period, and only a twentieth part of the gain during the period before.

The remarkable circumstance of such a steady decline makes us push the inquiry a step farther. From the progress of the Society previously, we should be led to suspect that even the gain of about 3 per cent. must have been made at the beginning of the last fifteen years. An analysis of the period confirms the suspicion. The Society, during the first five years, had increased 11 per cent., while the population had increased only 7 per cent.; and, during the last ten years of this period, the Society had increased only $11\frac{1}{3}$ per cent., while the population had increased $12\frac{1}{2}$ per cent. The gain of 3 per cent. from the world, therefore, was made entirely during the first five years; and, during the ten years which intervened between 1840 and 1850, the Society had been perfectly stationary. She had advanced not a single footstep upon the population around her. She had hardly been retaining even her own baptised children. Instead of fulfilling her mission by advancing upon the world, she had scarcely been receiving even the portion that was her due from the ordinary increase in the population.

In the Divine life, a stationary state will almost always be found to be a putrefying state. There is a moral necessity upon Christians and upon churches, to be always pressing onward. If they have ceased to be advancing, they will begin to corrupt. When the ministers of a church have been declining in their usefulness; when they have been settled for about ten years without making any advance upon the world, it is not a diminished spirituality alone that will be observed among them. The human heart is not a garden that will lie fallow: it must either be producing good fruit, or it will be bringing forth bad. If it is not the house of God, it will be a den of thieves. In a church which is settled upon its lees, bad principles and bad men will be sure to obtain an ascendancy. When a river is transformed, like

the Jordan, into a dead sea ; when it is changed from a running stream into a stagnant pool, it will engender corruptions in its own bosom. Loathsome reptiles will begin to crawl and to splash in its waters. Horrid things, from which men turn with disgust, will uplift their heads and come creeping forth. Every abomination will be bred and will grow to maturity there. In the atmosphere around there will be a deadly miasm. People will flee from it as they would from a leper or from a city that had the plague. In a single year, about 56,000 have deserted, or been driven from, the Methodist Society ; and there are thousands more who are upon the eve of their departure.

Errors of the brain have in general their seat in the heart. The diseases of the body politic are almost always deeper than we at first imagine. For example, what do the Methodist laymen want ? They are contending, they say, for certain rights and privileges. They wish to have equal power with the preachers in the making of the Society's laws ; and they wish to have equal power with them in the admission and expulsion of its members. The preachers, upon the other hand, are desirous of retaining these powers and privileges exclusively to themselves. Let us suppose, however, that, on account of the alarming state of the Society, the contending parties should agree to a compromise. There is so much conceded upon the one side, and there is so much conceded upon the other ; and, upon this agreement, they lay down the weapons of hostility, and are reunited. Let us imagine such an agreement to be signed, sealed, and ratified ; would this be the fulfilment of all our wishes ? Would a restoration to peace, and a return to our former state of tranquillity and death, be the consummation of all our labour ? Is a readjustment of the equilibrium of power the entire sum of the Reform for which we are contending ? God forbid ! There is a disease in the heart of the Society deeper and more terrible than all this. The everlasting Gospel has been obscured among us, and a flood of corruption has been coming in upon the Church. We are in the position of the Jewish nation in the days of Elijah. There has been neither dew nor rain in our Israel for a succession of years. The heavens have been closed, and the fertilising influences of God's Spirit have been withdrawn. A reunion of the preachers and the people, therefore, can be welcomed only as a means to an end. We must have union for the purpose of accomplishing a Reform of a far greater and more important description. It was a noble sight, when, at the siege of Leith, an English and a Scottish army were united for the first time, and at once joined in fighting, side by side, in defence of the Gospel. Would it not be a noble spectacle to the British churches if dismem-

bered Methodism were to be thus united ; united, not in word only, but united for the accomplishment of noble purposes ? We have a giant's work before us. There is a church to be purified ; purified from all her idols, and from all the things that have been tending to corrupt her. We must do that first, for the supplications of Israel were never heard, until they had first put away from them every vestige of their strange gods, and had utterly abolished every evil practice that had come in among them. We must then prostrate ourselves together as one man before the Great Head of the Church, and implore him to return to his repentant people, and to be with us again, as in former days. We would not despond ; we are strong in faith. One of our own poets has beautifully said, "The sun breaks through the darkest cloud ;" so, however fallen Methodism may be at the present time, we would cherish the hope that there are great things yet in store for it ; and that, with increased purity, and with reformed laws, it will again arise, like the sun in its strength, with unclouded splendour, and will never pause in its onward march until it has shone over every clime, and poured its light into every nation.

WILLIAM PENN.*

IN the stirring days of Charles Stuart, and amid the deeper movements of the Commonwealth period, there lived a man whose resolution it was to make himself a name, and lay the foundation of a noble and powerful house. He had devoted his life to the sea ; and in his profession he was determined to rise, assured that professional rank would lead to corresponding civil station and honour. As the first and only duty of a seaman is to stand by his country, he joined the popular party ; and Warwick, who had been appointed to the office of Lord High Admiral, in opposition to the will of Charles, at once gave the young sailor the command of a twenty-eight-gun ship, which had been recently captured from the Royal party. Her destination was to the Irish seas, to aid in the blockade of that unhappy island. She was ordered to sail in October, 1644 ; and in this service the new commander continued for six years, during which he acquired the

* *William Penn: an Historical Biography.* With an extra Chapter on "The Macaulay Charges." By WILLIAM HEPWORTH DIXON, author of the "Life of Howard." With a Portrait. 8vo. Pp. 457. London: Chapman and Hall, 193, Piccadilly. 1851.

reputation of being one of the boldest and most successful cruisers in the fleet. Rapidly he rose in rank, and improved in fortune. At the age of twenty-three, he was made rear-admiral; at twenty-five, vice-admiral in the Irish sea; and at twenty-nine, he was promoted to the same rank in the Straits. In this latter capacity, he was engaged in some rare and daring service against Prince Rupert, and was the first English captain who carried the renown of his country's arms into the Italian waters. With the death of Charles, and the elevation of Cromwell, this son of Neptune kept to his own appropriate duties, and, avoiding politics, was among the first officially to send in his adhesion to the Protector. And under Cromwell he found a field on which were to be gathered the fairest laurels. Oliver having turned his arms against the continent of Europe, and having resolved to infuse into the navy something of his own manly soul and action, sent for Blake and Monk to take the command of the fleet. But they were both ignorant of seamanship; and he, seeing the necessity of placing by the side of these soldiers a captain of consummate nautical skill, selected the young admiral of the Straits. The result justified the selection. The admiral, though not attached personally to the Protector, proved to be the ablest seaman in his dominions. In a series of brilliant engagements, he completely broke the power of Holland, for which he was rewarded with new employments, and an independent sphere of action.

The Protector next addressed himself to the affairs of Spain, and by every means in his power endeavoured to attach this successful officer to his interests. Vain was the attempt. The Admiral was a Royalist at heart. He foresaw that the Commonwealth was not framed and fashioned for perpetuity; and he cared neither for Cromwell nor for Stuart, except so far as they could minister to his ambition. He sent an offer to Charles, to place the whole of the fleet under his command at the Royal disposal. Charles was not in a position to accept such an offer, and, for the present, nothing came of it. The expedition to the West Indies having failed to reduce Hispaniola, the naval commander attacked the rich and magnificent island of Jamaica, and, at a comparatively small sacrifice of life, annexed it to the British possessions. But this, in the estimation of Cromwell, did not compensate for the loss of the other and the larger island; and our hero, with his gallant companion, was sent to the dark Tower of London. Feeling keenly the blow which was thus so suddenly and unexpectedly struck at his family, the Admiral sent a humble petition to the Council, acknowledging his error, and throwing himself on the mercy of the Protector. Cromwell generously and at once restored him to his family and his freedom. "He removed to Ireland, lived for several years

in the unmolested enjoyment of the estates which had been given to him for faithful services to the Commonwealth, and at the very time was using his whole influence to prepare in secret a way for the return of the exiled princes." Time had not pursued its course much farther when Cromwell died. For twelve months or longer after this event, our hero remained on his Irish estates ; but, no sooner did intelligence of Richard's deposition come to hand, than he threw off the mask, and openly declared for Charles Stuart. A new path of glory opened before him. He was flattered and caressed by the youthful Sovereign. In addition to the honour of knighthood now conferred upon him, he was employed in the most special service. He was elected to represent the borough of Weymouth in the first Parliament which was convened immediately after the Restoration ; and when the resolution was carried in both Houses to receive back the Stuart family to the Throne of England, he was the first to welcome the King into his own navy. The road to Royal favour was now open. There was neither rank nor elevation which his family might not enjoy. The crisis of the Dutch war having arrived, he was again engaged in active service, and again his success won for him the greatest rewards his Sovereign had to bestow. Besides commands, and grants of land, official residences, baronial estates, and an income amounting to a princely revenue, a coronet glittered in his sight, and he dreamed of nothing less than a peerage.

The man whose career we have thus so hastily sketched was the father of the far-famed WILLIAM PENN. His mother—a young, handsome, and intelligent lady of Rotterdam, with whom his father had fallen in love while he was in the merchant-service—was the daughter of John Jasper, an opulent Dutch merchant. They were united in marriage on January 6th, 1643 ; and on Monday, October 14th, 1644, William was born. He grew up a promising and graceful child, and was sent to receive the first rudiments of his education to a grammar-school at Chigwell, in Essex, then recently founded by the Archbishop of York. The family having removed to Ireland, he was afterwards placed under the direction of a private tutor from England, and made rapid improvement in every branch of useful and elegant scholarship. Such was his progress that it was resolved to send him to Oxford to prosecute his studies in that ancient and renowned seat of learning. This was in 1659, when he was but in the fifteenth year of his age. The death of Cromwell just at this juncture changed the relative position of his father to the parties in power, and the son's departure to the university was deferred. He afterwards matriculated as a gentleman commoner at Christ Church. His attainments in every department of language and literature were

such as to secure for him the highest commendations. Having pursued his studies under the auspices of the Royal brothers, he soon obtained a position in the brilliant circle of his college ; and, from his proficiency in all youthful sports and manly exercises, he became the favourite of his fellow-students.

As early as in the eleventh year of his age, William was the subject of deep religious emotions. His convictions were deepened and strengthened during his stay at the university. As the light of truth dawned upon his own mind, he more clearly discovered the darkness with which he was surrounded. There was but little piety at Oxford. An outward formality was increasingly usurping the place of an inward spiritual faith. A layman of the city, of the name of Thomas Loe, and who, no doubt, had frequently listened to the teachings of George Fox, began to preach his new doctrines. He attracted the attention of young Penn, who, sympathising with this eccentric teacher in his opposition to all forms and ceremonies, rendered himself obnoxious to his college, and was expelled the university. The non-conformity of the son grieved the soul of the father. The Admiral knew nothing of an interior Divine life, and was wholly at a loss to account for the opinions and the conduct of his child. On his expulsion, William returned home, but was received with cold and silent anger. His father would hardly see or speak to him, and the question was how he might separate him from his new companions. Some of his college friends—a gay and graceless set—were about to set out on a continental tour, and it was arranged that he should join them. He spent some time amid the fashion and the frivolities of Paris ; was introduced into the most brilliant circles ; and, forgetting his previous reserve and austerity, soon became a gay and polite young man. “Like the fashionable young men he had travelled with, he wore pantaloons, and carried his rapier in the French mode. He had the graceful carriage, the easy and self-possessed manners, of the best-bred men of the world. Both the King and his Royal brother noticed him ; and he stepped into his place at Court with ease and dignity. With the ladies he was an especial favourite. He had learned, in foreign drawing-rooms, to lisp the language of polished compliment, and to compose the little *chansons d’amour* which courtly beauties loved to listen to in that age of elegant frivolity. In person he had grown from a slight and unformed youth into a graceful and handsome man. Tall and well set, his figure promised physical strength and hardihood of constitution. His face was mild and almost womanly in its beauty ; his eye soft and full ; his brow open and ample ; his features well defined and approaching to the ideal Greek in contour ; the lines about his mouth were exquisitely sweet,

and yet resolute in expression. Like Milton, he wore his hair long, and parted in the centre of the forehead, from which it fell over his neck and shoulders in massive, natural ringlets. In mien and manners, he seemed formed by nature, and stamped by art, a gentleman."

His father was delighted that his son's thoughts had thus so successfully been diverted from their more religious channel. And now he kept him in a whirl of fashion; entered him as a student at Lincoln's-inn; employed him on the business of the King, and on his own private affairs. His satisfaction was of short duration. On the breaking out of the plague in London, and amid its unutterable ravages, young Penn became graver and more serious than before. Must the parent again part with the child? Is it likely that another continental trip will work a corresponding change? The Vice-regal Court of Ireland was now one of the most refined and cultivated in Europe; and, amid the gaiety of such a circle, it was hoped that the sober-minded youth would lay aside his gloom and gravity. Thither he was sent, with letters of introduction both to the Viceroy and to all the chief officers of Government. Here he was seized with a passion for the military profession. During an Irish insurrection, he served as a volunteer, and distinguished himself by more than common courage and daring; and it is a curious fact, that the only genuine portrait now existing of the man represents him armed and accoutred as a soldier. But a soldier he never became. His father changed his mind, and withdrew the son from the field. Having been invited over to London, in connection with the settlement of the family estates, in which he displayed unusual tact and judgment, he was as quickly sent back, that he might not by any chance or possibility come into contact with his old Puritanical associates. On a visit to Cork, he learned that Thomas Loe, his old Oxford acquaintance, was in the city, and intended to preach that very night. He went, and listened to the unauthorised teacher as he descanted on the faith that overcomes the world. It was a crisis in Young Penn's history. He heard—he believed. And from that night he became a Christian Quaker. The Friends were a persecuted sect. Their silent meetings were broken in upon by an armed force, and themselves dragged before the seat of judgment. It was so at Cork, and William Penn was among the parties apprehended and imprisoned. Intelligence reached his father of his new and unexpected position. There was no limit to his anger. He called his son home. A strange interview took place. William declared himself a Quaker, and his father turned him out of doors!

Driven from under the parental roof, he had no alternative but to fall back on the succour and friendship of his party, among whom he was everywhere welcomed with a true heart, while his mother secretly

supplied him with money. He now began to preach and to write in defence of his new doctrines. His labours involved him in manifold difficulties and sufferings. He was engaged in frequent disputes with other sections of the Christian Church; some of whose ministers and members, lacking the force of argument, had recourse to the sword of the magistrate. The tenets of the Quakers were represented as inimical to the interests of the State, and those who held them were deemed amenable to law and obnoxious to punishment. Penn having entered the arena with a Presbyterian minister of the name of Vincent, a warrant was issued against him. He at once gave himself into custody, and was kept in the Tower for more than eight long months. During his confinement, he wrote his famous tractate, entitled, "NO CROSS, NO CROWN," a production which bespeaks the grasp and compass of his mind. His father admired his constancy in the depths of his privations and imprisonment, made intercession with the Sovereign on behalf of his son, but in vain; and then, the courtly and accomplished Stillingfleet was sent to talk the young man out of his errors. The sufferer was not to be moved. He was prepared to make his prison his grave before he would budge one single jot. At the request of the Duke of York, he was set at liberty, and he was then sent by his father to take charge of the family estates in Ireland. There he remained till the middle of 1670, and greatly interested himself in those of his party who were suffering imprisonment in that island. In consequence of the rapid decline of his father's health, and in conformity with that father's expressed wish, he hastened to settle affairs in Ireland and return home. On his arrival, a reconciliation was effected between the parent and the child, to the great happiness of all concerned.

The passing of the Conventicle Act subjected this new sect to renewed and increased persecution. Young Penn was among its first victims. The Friends' Meeting-house, in Gracechurch-street, having been closed by public authority, Penn began to address the people in the open thoroughfare. He was arrested, and conveyed to prison. An indictment was laid, and a trial instituted. It was with the utmost difficulty that the jury could be induced to return a verdict; and, to the great mortification of the Court, Penn was acquitted. His father was on his death-bed. He lingered not long; and, on his decease, his son came in for a large property.

Amid trials and imprisonments; amid continental tours, for the propagation of his peculiar doctrines; amid the composition of numerous treatises touching the faith and freedom of man, Penn was not a very likely subject on which Cupid might hope successfully to expend his quiver; and yet, the arrow entered his heart, and, early in

the spring of 1672, he was united in marriage to Gulielma Maria Springell, a lady of such attractions, accomplishments, and fortune, as to have been sought after and flattered by men of all classes. This happy event took place about six or seven months after his liberation from Newgate, and the happy pair took up their abode at Rickmansworth, about six miles from Chalfont, in Bucks. After a long and joyous honeymoon, Penn resumed his work of preaching, travelling, and writing, and, in some of his journeys, was accompanied by his lovely and loving wife, till she gave birth to their first-born. His companions in travel were now George Fox, Robert Barclay, George Whitehead, and others ; and, in an age when toleration was a thing almost unknown, Penn stood out as one of the most tolerant and religious of men. The principles and doctrines of his party were misunderstood, and even misrepresented, by other sections of Non-conformists ; and with these he had often to enter the arena of conflict. In fact, he was "the sword of the new sect, kept perpetually unsheathed to meet its enemies in battle." He entered the lists with no less a knight than the famous Richard Baxter ; and, at the close of seven hours' severe contest, each believed himself to be the victor.

The passing of the Test Act bore with crushing effect on the Non-conformists of the seventeenth century, and especially on the body of Quakers. Denied liberty of thought and worship at home, they cast a wistful eye to other and far distant shores. The Atlantic had already opened up a passage to the New World, and thither the Pilgrim Fathers had gone, to find an asylum for their faith and their families. The reports which reached England from that far-off retreat were such as to inspire confidence and hope in the minds of the suffering faithful. Penn had long cherished the idea of a settlement abroad, and the founding of a Christian republic, away from "the old political and religious rivalries of Europe." During the reign of the second Charles, many of the English colonies and conquests in America fell, by transfer or by purchase, into private hands ; and, the Quakers having purchased from Lord Berkeley the estate which had been granted to him by the Duke of York, a party of them set sail for New Jersey, and, ascending the Delaware, on a fertile and pleasant spot of ground, they formed the germ of a peaceful and happy settlement.

Penn, fresh from the study of Harrington and Moore, was full of the idea of a model State. The lessons of Algernon Sidney had not been lost ; the constitution which his friend John Locke had given to Carolina, was still before him ; the type of government supplied by the Belgians could not but be instructive to the man who was about to attempt the grand experiment of a new society, fashioned after a

freer and more perfect model. His efforts as a statesman may be inferred from the outlines of the constitution which he prepared for West New Jersey, as furnished by this his latest and truest biographer : —“The rights of free worship were secured (this was always the first point with the Puritan emigrants) ; the legislative power was given, in a great measure, to the people, who were to elect their representatives, not in the old way of acclamation, but by the ballot-box, every man of mature age, and free from crime, being an elector, and eligible for election ; the executive power was vested in ten commissioners, to be appointed by the general assembly ; the office of interpreting the law and pronouncing verdicts was confided to the juries, as Penn had contended was the case in England by the ancient charters ; and the judges, elected for only two years at the utmost, and always removable, sat in the courts simply to assist the juries in arriving at a correct decision. The State was made to charge itself with the education of all orphan children ; and no man was to be shut up in prison for debt. His estate having been seized for the benefit of his creditors, the unfortunate was encouraged to try again. By these simple provisions, and the laws which were to be enacted in accordance with the principles so laid down, Penn believed he had laid a foundation for those who came after him to understand their liberties as men and as Christians ; and by observing which they could never be brought into bondage except by their own consent, the whole power of the State being placed in charge of the people.”

This constitution was published and circulated through the country in the form of a letter, and numerous were the applications for plots of land in the new free colony. Companies were formed to promote emigration and to establish trade and commerce. A Provisional Government was instituted. Ships filled with emigrants—and these principally Quakers—followed one another in rapid succession. On their arrival, they entered into terms of friendship with the native tribes. Land was bought and cultivated, and the new colony soon became instinct with life and power. News from the New World reached not only England, but the continent. The States of Holland invited Penn again to visit them ; and to the German artisan he was himself anxious to offer an asylum in the new province. With Fox and Barclay he set sail for Rotterdam, where their preaching and their efforts made no common impression. Everywhere they were welcomed ; and the houses of even the learned and the noble were thrown open to them. They visited courts, and discoursed with princes, and read the lessons of a purer religion in the ears of Royalty. This continental tour was full of thrilling interest, and led to results the most practical and pleasing. After three months' absence, Penn

returned to England, and addressed himself with unwearied activity to matters affecting the new settlement in America.

The Popish plot formed an era in our national history. In the prospect of the dissolution of the National Assembly, Penn, who in common with the most illustrious and true-hearted men of the Commonwealth party believed in the existence of the plot, wrote an elaborate and masterly address to Protestants of every denomination on the impending crisis, and a brief tractate entitled, "England's Great Interest in the Choice of a New Parliament;" and, in another work, published about the same time, he set forth, that, among the grave duties of the new Legislature, it would be necessary "to investigate the plot and punish its authors; to impeach corrupt and arbitrary ministers of State; to detect and punish those representatives who had lately sold their services for money; to secure to Englishmen their ancient rights by means of a bill to shorten the duration of Parliament; and, finally, to ease the Protestant Dissenters;" that such a work as this would require bold and able men; and that no man should have a seat in the House but such as was learned and well-affected to liberty; who would neither buy his seat nor sell his services; free from the suspicion of ever having been a pensioner on court or minister; a person of energy and modesty,—free from the vices and the weaknesses of town gallants; a respecter of principles, but not of persons; fearful of evil, but courageous in good; a true Protestant, and, above all, a man unconnected by office or favour with the Court. At such a crisis, the nation was in a general ferment. Writs were issued for a general election. It was Penn's supreme desire to get his friend Algernon Sidney returned. He laboured day and night on his behalf. At his suggestion, Sidney put up for Guildford, where he obtained a decided majority of votes; but the Recorder refused to make out his return, and his opponent was declared to be duly elected. Again Parliament was suddenly dissolved, and again Penn advised his friend to try his new fortune at Brember. Penn went to work with his usual zeal and earnestness, and, in a few days, he had engaged all the leading families in favour of Sidney. The great Republican was returned; but, no sooner had the House met, than the return was annulled by an intrigue of the Royalists, and again the noble man and patriot was rejected. Never was conduct more base or dishonourable; and nothing was "left for virtue and integrity but to flee away from a land so cursed as England."

Penn more than ever turned his thoughts to America. He did not despair of the sacred cause of freedom. In lieu of the money owing from the State to his father, he proposed to the King's Council to take a certain amount of territory on the Atlantic sea-board, and

in the interior of the country, and there to found a free colony for all mankind, in which, to use the words of his biographer, "the entire sovereignty—judicial, representative, administrative—should rest with the people. Every office of government should be discharged by men elected to their functions, and paid out of the public revenue for their services. The State should employ the best of servants, but admit of no masters. There should be no difference of rank,—no privileged order in this new community. . . . Justice should be equally administered. To the natives of the soil he would offer protection, the useful arts, European comforts, and, above all, the Christian Gospel. The spirit of love brooded over all his projects. Universal freedom of the conscience,—perfect equality of political and civil rights,—the most sacred respect for personal liberty, and a full regard to the rights of property; these were the chief points of his scheme of colonial government. The design was as grand as it was novel; in every sense it was worthy of the friend of Algernon Sidney!"

This brings us to that point in his history when the idea of his Christian democracy was to take shape and form in the far-off wilderness of the New World; but as this will open another and still more interesting chapter in the life of this illustrious man, we must reserve it for a second and separate article.

PREPARATIONS FOR THE CONFERENCE OF 1851.*

WERE not the evidence irresistible, it would appear as incredible to a future age as it is astonishing to this, that things should be as they are in Methodism. In every other department, society moves on: here only it stands still; nay, strives to retrace its steps. We have a free country, in which even the vilest criminals are tried by their peers; institutions which forbid that the people should be taxed except by their own freely chosen representatives, or subjected to the operation of laws in the enactment of which their representatives have not had a potential voice; a free Press, an open Bible, an enlightened and educated nation, the sole authority of that Bible, in respect of religious faith and practice, universally admitted, and therewith the right of private judgment in the interpretation of the Scriptures. And yet, in this same country and age, we have a body

* *The Watchman*, July 23, 1851.

of men, dependent for their daily bread upon the liberality of those who voluntarily adhere to them, claiming for themselves, as the Divinely commissioned ministers of Jesus Christ, the sole and exclusive right of deciding what is the mind and will of God, what is true in doctrine, and what just in discipline ; calling upon all who are not of their order to submit to their decrees, and assuming to themselves the prerogative of finally and irreversibly determining who shall be admitted to their communion, how long and on what terms those admitted shall remain, and when and on what grounds they shall incur the penalty of excommunication.

It is hard to decide which is the greatest marvel,—that in the year of grace 1851, and in the freest and most instructed country on the face of the earth, such a race of pretentious priests should exist, or that at this age of the world and in this quarter of the globe, they should have found a people to tolerate their proud pretensions. Both priests and people are an actuality, however. Nay, stranger still, the priests are so wedded to their system, that, to all appearance, they would starve rather than abate a jot of their claims, and will exact the very last mite of obedience, though, in so doing, the very last mite of Peter's pence should be exhausted. This is one of those cases in which poor human nature is a mystery to itself, and sets its powers of understanding itself at defiance. "Better to reign in hell than serve in heaven," is an intelligible resolve ; but then, it was the resolution of a devil, and not of a man. These are men, incomprehensible men, who arrogate to themselves supreme dominion in a voluntary association of their fellowmen, and who, under circumstances which tend to make the extreme of absurdity the extreme of probability also, evince the most heroic disposition to persevere in their system, until, with a thousand to rule, there shall be but one to obey.

Taken on their own admission, this singular body of inflexible, though dependent priests, have, in one year, lost at least a fifth part of those on whose retention in their communion they depend for subjects to exercise their high prerogatives upon, and on whose weekly pence and quarterly shillings they rely for the means of keeping body and soul together. Yet, though a whip is worth nothing without a back to lay it on, and even a priest cannot live upon such visionary fare as the *jus divinum*, these priests of ours seem as much resolved to hold out now that they count a loss of five-and-sixty thousand supporters, as when they were able to boast of a considerable accession.

When, indeed, it was known that the President of the Conference had convened, by circular, a meeting of ministers and laymen, to confer, in a friendly conversation, "upon various subjects affecting the

general interests of the Connexion at the present time," some sanguine minds hoped that the leading preachers had become sensible of their errors, and were at length willing to listen to "Counsels of Peace" before the loss of another fifty thousand members should have made it too late. Alas! such hopes were soon disappointed. He who had been the first, and perhaps the only one, among the preachers to exhort to "peace," was sternly excluded from the meeting, which was found to consist of a careful selection of laymen supposed to be most adverse to any change or relaxation, and most able and willing to sustain the ruling party in resisting the demands for Reform. Many, in short, who were present, are members of the Connexional Committees, receiving their appointment, as all men know, from the Conference alone; and it is avowed, that the invitations were issued on the principle of passing by every individual who had in any way committed himself to the agitation of the Connexion. Moreover, it was laid down as an indispensable preliminary, that no question which had been raised by the Reformers should be for a moment entertained. The proceedings were opened by Mr. President Beecham in a speech which, no doubt carefully prepared and delivered on an important occasion, merits preservation as an historical document, whatever may be its intrinsic worthlessness. We put it, therefore, upon record, that after ages may know with what courage the highest sacerdotal prerogatives were advanced in the name of the Methodist Conference, in the year 1851:—

"The PRESIDENT, in stating the object of the meeting, said: It is well known to many, that, in the month of November last, a large Connexional Committee assembled in this town, to take into consideration measures necessary to be adopted in respect of the approaching separation of the Education and Children's Funds. The proceedings were adjourned until a meeting to be held at the eve of Conference. That adjourned meeting I was under obligation to convene; and it appeared that the best time to have it was yesterday, that it might be taken by many of us on our way to the Conference at Newcastle-upon-Tyne. But it also appeared to me—and my own opinion was confirmed by many whom I esteem and revere—that the meeting of this committee would afford a favourable opportunity of conversing with a number of our lay friends, on a subject which deeply affects us, and also affects the interests of our beloved Connexion. And, in addition to those who constituted the committee to which I refer, arrangements were made to invite other friends, some of them members of the Connexional Committees, that we might devote a whole and, if you please, a long day to a free, friendly conversation on these matters. I am sure that I may assume, we are all—both laymen and ministers—devoted in our attachment to our great Connexional system; that our common Methodism is dear to all our hearts. It is true that we are called upon by certain parties to set aside this Connexional principle, or to revolutionise it so much as to make it something essentially different from that which is now its character. Are we prepared to concede this? (Cries of 'No, no.')

Are we prepared to give up our beloved Connexional principle, or to maintain it in its present form, as to great and essential principles? I think we are not prepared to attempt such revolutionary changes. (Cries of 'No, no.')

There are many reasons which should make us pause before we laid rude hands upon

such a system. (Hear, hear.) What is Methodism? It is not a thing of our own creation, to do what we please with. If it were—if it had been a contrivance of our own—if it had been formed, as many societies have been formed, in our day—we might have met and considered whether it worked well, or whether it would be better to change or lay it aside. But this is not our position. Methodism is not a thing of our own creation. It has descended to us from our fathers. We hold it as a great deposit. The obligations of trusteeship rest upon us; and it has descended to us, not for our benefit merely, but in trust for succeeding generations. I said the system is not of our own creation. I will advance another statement: I will say it is not a man-made system at all. There is a wide difference between Methodism and other ecclesiastical systems. Almost all other ecclesiastical bodies have been formed and constituted according to some preconceived theory or platform, laid down by their founders. Was it so with Methodism? Nothing of the kind. No idea of originating a new system ever entered Mr. Wesley's thoughts; he laid down no platform; he had no theory to guide him; he committed himself to the direction of the Great Head of the Church,—to an all-wise and gracious Providence; and the different features of Methodism arose as the work spread and received the Divine sanction. So that our system has received what I would call a providential impress. Has not this been our glory, in past and happier times; and when men told us that our system was like no other system. Have we not rejoiced in this? Other systems have much more of human contrivance; but our system is providential, and we bind it to our hearts on that account. (Cheers.) I think, before we attempt to lay anything like a rude hand (I will repeat the expression) upon this system, we should consider the signal benefits God has conferred by its instrumentality. What has the Great Head of the Church not wrought by the instrumentality of Methodism? What was the state of Christianity in this country when Methodism arose? It is confessed by historians of all parties that, at that time, the Church of England and the Dissenting churches were sunk into lethargy; that a profound slumber rested on them. Methodism struck the spark of life into these churches. The note which Methodism struck awoke the Established and Dissenting churches to life and activity. This is confessed on all hands. Look, again, at the direct benefit in our own days—at the amount of good effected in the conversion of immortal souls in this country—at the myriads, the untold myriads, who have been saved from sin and death, and admitted to the church triumphant above, by its instrumentality; and at the myriads now living whom it has saved and blessed. Look at the good which has been effected by this system in the world at large. Methodism is a missionary system, and has pervaded all lands. One of our brightest glories is, the good which has been effected by its instrumentality in distant countries. And what has it done for ourselves? Do we not owe our spiritual all to it? Has it not been the means of converting our souls to God? Are we not trophies of Divine grace through its instrumentality? Are not our religious enjoyments, and our future prospects, derived, instrumentally, from this system? And has it not been a blessing to our families? If we see those nearest to our hearts walking in the fear of the Lord, and in the comfort of the Holy Ghost, do we not ascribe all that to our beloved system? Looking at the wondrous good which God has effected by it, may I not ask, whether any other ecclesiastical system has been so especially blessed and owned of God? And can there be anything essentially and radically wrong in a system which he has thus blessed? (Hear, hear.) I think, before we interfere with such a system, we should look around and regard the subject in the light of experience. Why, these changes which are recommended by the leading agitators who have effected so much mischief in our body; the changes which they recommend have been tried; the principles which they advocate are at work elsewhere; and we may see what is their efficacy. I refer to the period of 1797, when a large body separated from us, and when a new system was formed just in acquiescence with the popular taste. All the principles now advocated were adopted. A system was arranged and formed, according to a preconceived model. In 1835 a similar experiment was made. I have no intention

to reflect upon other religious bodies. I honour those men who, differing from us, choose to retire; and if they do so conscientiously and prayerfully, they have my best wishes. But, have those systems, so exactly formed, as it is contended, in accordance with New Testament principles—so adapted to satisfy the public mind and to meet the wants of the age, and which started with so much *eclat*—have they proved as efficient as was anticipated; and did the old body sink into decay? What does history reply? I do not say that they do not occupy a respectable position—but what has been their success? It has been limited;—while, on the other hand, the old system has gone on under the sanction of Heaven, brightening and extending more and more, and bursting into greater splendour and efficiency. Such considerations as these may well make us pause. They should lead us to hesitate, I would not say to destroy our system and substitute another—but to pause before we lay hands upon such a system, lest we mar a Divinely-constituted piece of machinery, and introduce something which God will not bless. (Hear, hear.) We will stand by our great principles. (Cheers.) What are those principles? Allow me to refer to them. Two or three were recognised by the last Conference. That Conference adopted two or three declaratory resolutions, the first of which was:—‘The Conference regards itself as being bound by the principles set forth in the New Testament, and by the sacred trust transmitted to it by Mr. Wesley and his coadjutors, to maintain the *pastoral office* in unimpaired integrity; and, consequently, bound to uphold the *spiritual authority* which is appropriate to that office, and necessary to the execution of the duties which Christ has made imperative on all those who sustain it. Here is no human principle, but a Divine one. We are not at liberty to change that office; no man may take that office or change it so as to alter its original constitution;—those whom God calls to sustain that office are bound to sustain it in its original authority. Woe be to those who consent to change the Scriptural character of the pastoral office. Man must not touch it so as to deal with it as a human institution. He must not change that which originated in heaven, and is God’s institution. I will say again, this is not merely a question which concerns the ministry. The due maintenance of the Scriptural authority of the pastoral office is as much the people’s duty as it is the ministers’. Were the Divine order to be put in commission, and were parties put in that commission whom God has not called, and the Holy Spirit has not made pastors—if that were done, the religious liberties and principles of our people would be rendered insecure. I think it could be proved—and there are brethren present who could satisfactorily show—(I might say demonstrate)—that our people are as much bound as we are ourselves to maintain the Scriptural character of the pastoral office, if they would secure their own religious principles.—The second resolution is:—‘The Conference solemnly resolves to stand by the *Connexional principle* adopted by Mr. Wesley, and hitherto maintained by his successors, of being that in which—next to the grace and blessing of the Holy Spirit—the great strength of Wesleyan Methodism lies, for the conservation of its internal purity and order, and for the accomplishment of the great spiritual objects for which the providence of God first brought it into existence and has hitherto sustained it.’ Are we to give up this principle—our Connexional principle? (Cries of ‘No, no.’) Let those who love Independency have it; but they ought not to endeavour to change a system, one of the essential principles of which is the Connexional principle. That is one of the great principles by which we must stand or fall. (Cheers.) The next resolution is:—‘The Conference farther declares its unalterable resolution to uphold the authority hitherto vested in its District Committees, as intermediate and subordinate Courts of Inquiry and Appeal, both for the ministers and for the people; whilst, to all parties duly respecting that authority, it still leaves unfettered the right of an ultimate appeal to the Conference.’ Now, I shall be prepared to maintain, that the principle of a District Meeting is an original, essential principle of Methodism. That principle was in operation the whole of Mr. Wesley’s days. Besides the regular and ordinary administration of discipline, he exercised a general superintendence, visited the circuits, and regulated the ministers, as he thought fit. This principle was in operation during the whole of his

lifetime: On his death, it was felt that the principle must be embodied somewhere else: and, at the first Conference, it was asked—'What regulations are necessary for the preservation of our whole economy as the Rev. Mr. Wesley left it?' The answer was—'Let the three kingdoms be divided into districts;' and District Committees were appointed, and directions given for their management. Here is the embodiment of that principle. Are we to give up that principle? (Cries of 'No, no.') I do not say that it will not be possible to apply the principle with some slight degree of alteration: but still, must not the principle remain intact? (Hear.) Let the independency of local courts be established, and this principle set aside, and then the whole Connexion will be a Connexion only in name; and in a few years there will be as many forms of Methodism as you have circuits. These great principles then, I say, must be maintained at all hazards. To these principles it is that I refer when I say, that, at all events, we must stand or fall by our system; that is, by its great, essential, unchangeable principles. Are we not all agreed in that? (Cries of 'Yes, yes.') We want no conversation on these subjects, as to whether we must cast our system aside, revolutionise it, and commence anew—you are agreed on that? It strikes me, then, that what we have to look at is, how we can unite our energies, laymen and ministers, in the best possible way to uphold this our beloved Methodism, to maintain its great and essential principles, and to resist the further progress of that agitation, the effects of which we all deeply deplore. What can we do now? How can we combine our energies, powers, and influence, to accomplish this great object? Some say, 'The Conference should show its sympathy; it should make some concessions, and thus effect the object.' Allow me to say, that, in my opinion, the Conference has always been disposed to show its practical sympathy. I refer to the whole course of its administration—has that not been a constant and continuous expression of practical sympathy? What has Conference done? Look at the ministerial office. When Mr. Wesley died, power was exercised without check, limitation, or control. The superintendent admitted and removed on his own authority. There was no check or guard left by Mr. Wesley to secure the people against hasty and precipitate discipline. But the Conference has made many important alterations,—not in principle, but so as to introduce guards or checks, which may so regulate the exercise of ministerial authority by the superintendent, as that, while it leaves the ministerial authority intact, yet it secures our people from clandestine expulsions. Look, again, at the attention which the Conference has paid to the introduction of a large amount of lay influence in the general management of our Connexional affairs. All our Connexional funds are under the joint management of laymen and ministers, in equal numbers. Our lay friends are introduced as representatives in the district committees, and take their share in all financial and temporal affairs. In fact, in all temporal matters, lay influence is so introduced as to show that the Conference, since Mr. Wesley's death, has been continuously displaying practical sympathy with our people. The Conference entertains yet the same feelings towards the people. It is true, at the last Conference it was decided to make no alterations then; but look at the reasons. Was the Conference to treat with those who were engaged in actual hostility, and seeking to destroy it? (Cries of 'No, no.') When the enemy is thundering at the gate, is that the time to enter into a parley? The Conference determined at that moment to maintain their great principles; and to leave to a future opportunity any suggestions with regard to improvement which were made by the memorials presented, and, at its conclusion, the Conference declared its intention to look at anything deemed worthy of consideration. I am, therefore, prepared to say that the Conference did again at its last assembling show practical sympathy. Why, how can we and you have separate interests? How can it be, when we look around upon our spiritual children, that we should steel our hearts against them? Now, as to any minor alterations which have been suggested. No one of our sincere friends will say that changes should be made for the sake of change. Our people are not children. None of our real friends would recommend us to act on that principle. Attention should, I apprehend, be directed to proved defects or deficiencies—not alleged defects or deficiencies—in order that in the working of our

system, if anywhere there is any attrition, the obstruction should be removed. If any of our friends to-day can point out irregularities which may be removed, let them state them in a Christian manner. If our friends can point out anything which may be rendered more beneficial in the application of our principles, it shall have my best consideration, as an individual member of the Conference. I can only pledge myself; but I will look at it, and give it my best consideration. Allow me now to say, that I do not think that the claims for something like concession and change all originate on the same side. They are not all on the popular side, but several on what I may call the Conservative side. The fact is, there is a large number of our people who want no change at all. And, if you will allow me, I will give evidence of it by furnishing a specimen or two of the instances to which I refer, from persons who think it would be better to turn our attention to something higher, nobler, more spiritual, and more heavenly, than tinkering our ecclesiastical system. (Hear, hear.) [Here the President read several communications, some from individuals, and some which spoke the language of circuits. One communication was from Plymouth, and enclosed resolutions, signed by the two circuit-stewards; he also read an extract from a long letter, written by a steward in Bedfordshire, and a letter from the Wolverhampton Circuit, all confirmatory of his statement.] I think I am justified in saying, with such documents, that there is a large number of our sound, peaceable people—a large proportion, though they make no noise or stir—going on in the even tenor of their way, minding the best things,—who want no change, but are satisfied with things as they are. (Hear, hear.) There are also others, who think that something more is requisite. I said that all the claims were not on the popular side. A considerable number of our friends say they want more protection than they now enjoy; protection in the peaceful enjoyment of their religious privileges, from the unreasonable proceedings of agitating men,—and who are asking us to throw the shield of our protection over them. (Hear, hear.) I had before reason to think this was the case; but, since I sent out the letters of invitation to this meeting, I can confidently assert it. I know it is the case. A considerable number of excellent friends whom I could name, and who were speaking in their official capacities, have said:—‘If you cannot devise means to shield us more effectually from the designs of agitating men; and if we cannot have that peace which is requisite to our spiritual interests, to the welfare of our souls, in connection with Methodism, we must seek it elsewhere.’ (Hear, hear.) There are, therefore, claims on both sides. And, allow me to say, claims must not be pushed on one side so far as to endanger the welfare of the system by exciting counter claims on the other. (Hear, hear.) Let me express, in conclusion, the honest feelings of my own heart. I do not say whether there ought or ought not to be change; but this I will say, that if it could be done, if we could theorise and mend our system, and make it look a little more harmonious, and rather more in accordance with other systems, and manage this, as we think in the best manner, what would all that be, unless we had with it the blessing of the Great Head of the church? The Reform which I feel I need, is to be effected by the blessed Spirit in my own soul. I have felt that we all need this. Let us turn our attention to this to-day—ministers and people—and pray that God would pour his Spirit upon us, and call away our thoughts from a disproportionate attention to comparatively unimportant matters. May that Spirit be with us now, and lead us to understand these matters better; and then we shall rejoice that we have come together.”

Even the friendly audience to whom all this was addressed, must have been staggered by the strange confidence with which Dr. Beecham boasts of the continued, nay, the increasing, prosperity of a Church which they all knew to have been thrown into a state of unexampled confusion and disorder, to have suffered the loss of a very large number of its best members and warmest supporters, and to be in immi-

ment peril of complete and hopeless destruction. Thus, while he vaunts of the Connexion as "brightening and extending more and more, and bursting into greater splendour and efficiency," Mr. Farmer, a gentleman with whom, as Treasurer of the Society to which he is himself Secretary, he is in habit of constant intercourse, is impressed with the conviction of "a serious—yea, fearful—falling off," and the apprehension of a "still greater" defection. It surely cannot be that there is perfect sympathy and agreement between gentlemen, who regarding the same objects, have impressions and sentiments so opposite and contradictory. And yet, it must be inferred that Mr. Farmer was among those who, when the President appealed to them whether they were prepared to maintain what he described as "essential principles," responded with assenting cries, which the reporter characterises as "vehement." Many of the laymen who spoke, expressly declared against all change, whether compatible with those principles or not; and, although some hinted at alterations which they thought might reduce the amount of dissatisfaction, yet all their suggestions are rendered of little amount by the practical conclusion to which they were induced to bring their proceedings. It was Mr. Farmer himself, he who had deplored the fearful declension of the past year, and whose mind was filled with apprehensions of results yet more calamitous, this very gentleman was the Reporter to the collective meeting, of Resolutions adopted in the evening of the first day, by a unanimous vote of the laymen assembled apart; Resolutions which not only condemn the Reformers, but give the sanction of these gentlemen themselves to all the past acts of the Conference and to all its future legislation. This Declaration, which, like the President's speech, has a certain historical value and importance, is in the following terms:—

"Manchester, July 16, 1851.

"We, the undersigned officers and members of the Wesleyan-Methodist Society, having been convened by the President of the Conference for the purpose of conferring with him in friendly conversation upon various subjects affecting the general interests of the Connexion at the present time, embrace the opportunity of expressing our sentiments on the following subjects:—

"1. We deeply deplore the measures which have been adopted for the avowed purpose of agitating the various societies forming our Connexion,—measures by which many thousands of our members have been separated from us, and the character of the body greatly injured; and we declare our conviction that the aspersions which have been cast upon the Conference are false and calumnious.

"2. We state it as our deliberate and conscientious opinion, that it is the imperative duty of the Connexion faithfully and steadfastly to adhere to the great and long-established principles of Wesleyan Methodism, and more particularly to those which respect the constitution of the Conference, which secure our Connexional union, which provide for the due exercise of the powers of the pastoral office, and which guarantee the purity and efficiency of the Christian ministry by confiding to the Conference the care of its own members.

"3. We most cheerfully and entirely confide in the wisdom, integrity, and liberality of the Conference; and we respectfully request their early consideration of such of the suggestions made at the present meeting, in reference to the rules of the body, as the Conference may

consider best adapted to meet the present and future circumstances of the Connexion, and to carry out into more effectual and extensive operation those tried principles of Wesleyan Methodism, every departure from which we most sincerely deprecate.

*Thomas Exley, Bristol.
Robert Abbott, Alford.
*F. Riggall, Bristol.
Wm. Dingley, Sherborne.
*Francis Parnell, Manchester.
Thos. Cox, Tipton.
Wm. Pearce, Poplar, London.
*Wm. Dyson, Howden.
*Archibald Vickers, Disley.
John Berrie, Manchester.
*W. Willman Pocock, 7th London
Robert Meek, Manchester.
George Marsden, do.
*T. P. Bunting, do.
*John D. Burton, do.
Wm. Pascoe, Bodmin.
*James Chadwick, York.
Charles Simpson, Chester.
John Simpson, Runcorn.
J. C. Hinckman, Lytham.
John Yates, Birmingham.
*Thomas Holmes, Hull.
*James Meek, York.
John Meek, Macclesfield.
*Thomas Farmer, London.
*G. R. Chappell, Manchester.
Joseph Edge, Burslem.
*John Burton, Rhodes, near Manchester.
*Geo. Smith, F.A.S., Camborne.
James Wardle, Leek.
*H. B. Holdsworth, Leeds.
*Charles Cooper, Manchester.
James Filder, do.
John Chambers, do.
George Fishwick, Scorton, near Garstang.
*Richard Bealey, Radcliffe.
J. G. Newry, Birmingham.
*John Lomas, Manchester.
*John Fernley, do.
Wm. Burd, do.
John Bremer, Walsall.
Thomas Wade, Selby.
*Christopher Dove, Leeds.
J. W. Nuttall, Ripley.
Job Judd, Manchester.
*Thomas Fletcher, Sunderland.

George Morley, Leeds.
*Richard Walker, Stockton.
J. G. Jones, Bradford, Wilts.
*W. D. Matthews, Penzance.
*J. F. Sutcliffe, Sowerby Bridge.
*Thomas Walker, Cheltenham.
J. F. Bottom, Nottingham.
*William Smith, Gledhow, near Leeds.
*Samuel H. Smith, Sheffield.
John Otter, Stokeham.
Thomas White, Stroud.
James C. Kay, Bury.
*Jonas Sugden, Keighley.
Henry Richardson, Barnsley.
J. Booth, Rochdale.
*C. W. Rippon, Manchester.
*John R. Kay, Bury.
Francis Sowerby, Grimsby.
Alfred S. Rushton, Chatteris.
Gustavus Jordan, Luton.
Robert Townend, Manchester.
*J. Vanner, Hackney-road, London.
J. Collingham, Lincoln.
Robert Bentley, Hinde-street, London.
J. Brogden, jun., do. do.
Isaac H. Clark, 4th London.
Richd. F. Sturges, Birmingham.
Clement Healey, do.
*George Sercombe, Exeter.
John Napier, Manchester.
*John Corderoy, Lambeth.
Robert Bew, Wolverhampton.
*Wm. Turner, Derby.
W. Turner Shaw, Derby.
Edward Boyer, Bowden.
*H. Holland, Clifton, Bristol.
C. T. Bainbridge, Easingwold.
Edward Goody, Broughton, Manchester.
James Middleton, Sinethwick.
Edward Carpenter, Stroud.
Thomas Jerram, Cheltenham.
John Taylor, do.
*James Garstang, Manchester.
Thos. Pinder, Burslem.
*Ralph Wilson, Newcastle-on-Tyne.

It remains to be seen how many influential and intelligent Wesleyans will be persuaded to set their names to this act of homage to the Conference. That gentlemen who have condescended to accept seats in the different Connexional Committees, on the mere nomination of that assembly, should have subscribed such a document, is perhaps little surprising. Even they, however, ought to have considered well before thus binding themselves, in the present circumstances of the Connexion, to a Declaration which condemns the whole body of Methodist Reformers, charges them with the responsibility for losses occasioned entirely by the arbitrary conduct of the Travelling Preachers; endorses all those acts of the Conference which have produced the present ferment; accepts as unchangeable the principles laid down by the President as to the supreme authority of the Travelling Preachers,

* The gentlemen to whose names an asterisk is affixed, are members of Connexional committees, and are, as such, the mere nominees of the Preachers.

the entire subjection of societies and circuits to the central authority of Conference, and the power of District Committees to determine all questions, whether affecting preachers or people, that may arise between one Conference and another ; reposes unhesitating confidence in that assembly as to the manner in which it shall think fit to deal with the present discontents ; and admits, without qualification or reserve, its claim to the power, sole and irresistible, of giving laws to the Connexion.

With such a declaration in their hands, it is not probable that the leaders of the Conference party will think of giving way. Not that it presents any very formidable aspect towards the Reformers. They, indeed, have no interest in the speedy termination of this distressing conflict, the desire only excepted which every true Christian must feel for the restoration of peace so soon as may be consistent with the maintenance of truth and purity. Were the number of signatures to the Declaration ten times what it is, neither surprise nor fear would be inspired. Among those now appended, are not a few of "little weight ;" and the further the dominant party go in quest of signatures, the smaller will be their chance of mending this defect. Reverse the terms of the Declaration, let it speak on every point the sentiments of the most advanced Reformers, and in less than a week it would be signed by hundreds of intelligent, influential, and even "principal" Methodists, among whom there should be a score of names of great weight for every such name that the high Conference party have been able to command. Intrinsically, therefore, this Declaration is as worthless as a piece of waste paper. To them who have adopted it, it is not creditable ; to the Conference party it will be baneful, operating as a lure to prolonged resistance and renewed oppression ; while, to the Reformers, it will tend to insure a more complete triumph and a more perfect victory, as the reward of continued patience and a compensation for a little more endurance.

Miscellany.

SERMONISING.

THE custom of writing sermons, or skeletons of sermons, has become much more common than it was among the fathers of Methodism ; and all, or nearly all, of our preachers preserve in manuscript such ample minutes of the plan, topics, and arguments of their pulpit exhibitions as may serve them for future use. The propriety of such a course is unquestionable ; and our objections are only directed against the grievous, ruinous abuses to which it is perverted. After some time spent in the ministry, a studious man finds himself in the possession of a good supply of prepared discourses, sufficient, in all probability, to meet the demands of a circuit for one, two,

or three years. By a judicious intermingling of these old sermons with others prepared from week to week, and adapted to the special exigencies of the work, a conscientious, industrious man secures invaluable time, not only for pastoral duties, but for such mental culture and new acquisitions as shall insure a constant growth in wisdom, influence, and usefulness from youth to old age. To those who know how to improve it, an itinerant ministry offers, in this respect, a special advantage over a more permanent settlement; and some preachers eagerly avail themselves of its facility. Upon not a few promising young men, however, this peculiarity of the system operates not only disadvantageously, but fatally. When their stock of sermons or plans has accumulated so far as to answer current demands, they make no more, and cease to be students. There is an end to all improvement; and they stagger on to premature mental decrepitude, under the burden of these some four or five hundred stale, antiquated sermons. In not a few instances, the victims of this stupendous offence against the human understanding and the claims of God upon ministers, reach their climacteric at thirty years of age; after which they neither study nor think, unless we are to dignify as intellectual efforts the half-hour devoted, from week to week, to conning over the well-remembered, venerable manuscript. Every one in the least acquainted with the powers and laws of the mind is able to comprehend the stupendous folly of these men. The human intellect gains expansion, and vigour, and acuteness, by activity. *It must work*, or dwindle and starve. It must *THINK*, think habitually, earnestly, consecutively, or it will, ere long, lose its power of thinking. The perusal and re-perusal of yellow manuscripts is not study. The recollection and repetition of old sermons is not *thinking*. The mind must do something—must invent something fresh—must work and wrestle with new problems and deep propositions, in order to give hardness and vigour to its own sinews. The hand that wields the hammer, or plies the graving tool, constantly gains strength and skill; but, suspended in a sling, it will not be long in forgetting its cunning. The Hindoo devotee who has been stationary ever since he learned to stand on one foot, has also lost the power of locomotion.

Our objection is not to the quality of the old sermons. They may be very good, and theoretically very well adapted to the existing wants of the hearer. It is possible they are even better than the preacher may now be able to produce. All this may very likely be true, and yet they may be useless to the people, and discreditable to the preacher, while very inferior discourses fresh from the mint of the soul, and blazing with the fervour of an excited, labouring mind, will awaken profound emotion in the hearer's as well as the preacher's heart. Old sermons are preached with good effect by men who are still in the habit of making new ones, and who keep their intellect thoroughly awake by study and invention. They then receive a new endowment of life and power, a new assimilation to the pious spirit, by passing through such an intense resuscitating medium. Without this fresh, vivifying baptism, these repetitions are, irrespective of their intrinsic quality, the stalest and most unsavoury of human performances. They remind us of the dessicated preparations of the botanist, which are quite bereft of all their fragrance, and grace, and charming colours, though one might not be prepared to deny that they still retain a measure of latent medicinal virtue. It may be laid down as a first principle, that he cannot long continue a useful nor even a popular preacher who has ceased to be a student. He must himself gradually lose all relish for the irksome work of memory and repetition, to which he dooms himself. However habit or temperament may enable him to preach with apparent warmth and vivacity, his announcements of truth do, in fact, no longer bear the sanction and endorsement of his own deep, living convictions; for neither reason, nor conscience, nor faith, are much concerned in the reproduction. If this sort

of work is distasteful to the preacher, it soon becomes loathsome to the hearer, with whom all such exhibitions pass for mere routine or declamation. A clerical brother lately said : "I know several preachers who have not *studied* for ten or twenty years." Such ministers are only less guilty than those who have not *prayed* in ten years ; for it is quite as practicable to be a good preacher of the Gospel without praying as without studying. No minister can maintain a respectable position and satisfy the wants of an intelligent congregation who is not a diligent student. No matter if he has a cartload of prepared sermons, and they as good as ever Paul preached, he must bring out "things new," as well as old, if he would make his ministrations either profitable or acceptable to the people. *At least half* of the sermons called for by the exigencies of ministerial labour should be produced by current efforts. To say nothing of doing good to others, the study and preparation of one sermon a week is no more than is requisite for the best nurture of mental and moral life. The greatest boon that could befall many preachers, would be the conflagration of their old store of manuscripts. Anything that should induce or compel them to return to their studious habits, were better than the mental inactivity which dooms so many good men to actual inefficiency and superannuation, at a time of life when experience and hoarded wisdom should qualify them for the most extended usefulness, and the most salutary and effective popularity.

BENEVOLENCE.

The social virtues often appear most lovely when viewed in contrast with their opposite vices. Both have their living examples. A man of misanthropic spirit may be strictly moral in his general deportment, and scrupulously honest in all his dealings ; but the principle of his action is not benignity ; it is selfishness. Philanthropy has no place in his heart. Like the snail in his contracted shell, he lives to himself, caring nothing for the happiness of others. But the benevolent man is influenced by a habitual feeling of good-will to his fellows ; one which is indicated by gentleness of manner and tenderness of expression in all his intercourse with society, as well as by the free bestowment of charity, where it is needed. It is not difficult to determine which of the two is most happy. A morose man is miserable in himself, and renders all about him unhappy, by his sullenness and selfishness ; while the truly benevolent individual enjoys felicity himself, and imparts the same to those around him, by breathing a spirit of cheerfulness and accommodation. One possesses so little confidence in his fellow-creatures, that he regards every man with suspicion till he proves himself worthy ; the other allows every one to be innocent till he is proved guilty. And each of these opposite characters forms his estimate of others by the confidence he has in himself. Thus benevolence insures its own reward, and selfishness its own punishment. The former draws around itself the generous and good ; the latter repels them, and seeks the misery it deserves. One is the offspring of heaven, and the other of sin.

Benevolence leads its possessor to imitate the Saviour of the world, who "went about doing good" to the souls and bodies of men. It renders him more careful to learn the wants and miseries of human beings, than to ascertain the nation, sect, or party to which they pertain. He who is blessed with a benevolent heart, delights to direct the lonely stranger on his way, to supply the ignorant with the means of enlightenment, to encourage the poor in their honest endeavours to acquire a living, and the unfortunate in the pursuit of happiness. How joyfully he leads the unprotected orphan to the asylum of safety, points the inquiring youth to the fountain of knowledge, or administers a word of consolation to the broken-hearted ! When the incautious and the simple-hearted are about to be

insnared in the meshes of vice, or drawn into the vortex of dissipation, how promptly he warns them of their danger! Like Job, he can say, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Show him a fellow-mortal suffering with hunger, and he is ready to divide with him his last loaf of bread. When told of any that are afflicted and in need of aid, how he hastens to their relief! Point out to him a human being borne down by sickness and poverty, and he waits not to inquire whether the suffering individual be Jew or Christian, Turk or Pagan, much less whether he be orthodox or otherwise. So far as the exercise of benevolence to the unfortunate is concerned, he regards every man as his brother. While some would seek excuse for withholding aid and comfort on the score of demerit, he only needs to know that the sufferer is now destitute and afflicted, and he is ever ready to relieve him to the extent of his ability. Many worthy persons have been left in a state of entire destitution, and others may be. But suppose the sufferer to have brought his misery upon himself, still, the voice of Inspiration proclaims, "If thine enemy hunger, feed him; if he thirst, give him drink." How much more should we regard the cries of a suffering neighbour, or disconsolate stranger, that never offended us in word or deed! While the man of wealth enjoys his comfortable habitation, his cheerful fireside, and his well-furnished table, some of his worthy but unfortunate neighbours may be exposed to the winter's storm howling round and driving through their frail tenements, shivering with cold, pinched with hunger, and wasting with despair. And why does he not fly as an angel of mercy to their rescue? Because benevolence and he are strangers to each other. Give him a heart imbued with that spirit of love, and he sleeps not till they are warmed and fed.

Inducements to the practice of benevolence are numerous and potent. None of us are fully assured that we shall never need the charity we now withhold from others; for no one knows to what extremities he may be reduced by reverse of fortune. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." No man is independent of this golden rule. Should we desire relief, if reduced to extreme poverty by adversity and protracted indisposition? Then let us extend it to others. And let no one suppose that he is a loser by bestowing a portion of his wealth upon the Lord's poor; the very purpose, in part, for which it was placed in his hands. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Other investments may fail; but all deposits made in the bank of heaven are both safe and productive; "for God is not unrighteous, to forget your work and labour of love." Another inducement to practise benevolence is, the happiness derived therefrom. While the obliged beneficiary enjoys pleasure, arising from the exercise of contentment and gratitude, in having his wants supplied, let it be remembered, that the giver has still higher enjoyment, from a conscious discharge of duty, in relieving the distressed. "It is more blessed to give than to receive." Who would deprive himself of such felicity, by holding on, with a miser's grasp, to the gold that perishes?—and, what is still worse, subject himself to the fearful judgment, "Depart from me; . . . for I was an hungered, and ye gave me no meat," &c. Again: the exercise of benevolence is encouraged by an offered mansion in heaven: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." The greetings of those redeemed spirits on the shore of endless life will surely be a full reward for feeding and clothing them on their journey thither.

"I WAS BORN SO."

BISHOP HALL says that the last Cardinal which was seen in England,—excepting, as a matter of course, his Eminence Cardinal Wiseman,—when a skillful astrologer pretended to tell him something of the future from a calculation of his nativity, said: "Such, perhaps, I was born; but since that time I have been born again, and my second nativity has crossed my first." And on this remark of the Cardinal, Bishop Hall observes: "The power of nature is a good plea for those that acknowledge nothing above nature; but for a Christian to excuse his intemperateness by his natural inclination, and to say 'I was born so,' is an apology worse than the fault."

Right, most worthy Bishop, right for you, and well for good people of all degrees to bear in mind this sober bit of truth. "I was born so," is the standing and all-sufficient excuse which thousands of Christians make to themselves for those infirmities of character of which they are conscious, but which they do not care to correct. One finds secret pleasure in the indulgence of a passion that God cannot approve, and he persuades himself it is not so very wrong, because it is so natural to him. Again: he has faults, which render him unhappy oftentimes, and very disagreeable to his neighbours; but he makes no effort to reform them, on the same plea, "I was born so, and cannot help it." He is morose in his temper, he knows it; but he says it is his way—it is natural to him, and it is useless to try to be otherwise. He has a quick way of speaking his mind, regardless of the feelings of others, and quite careless of times, places, and persons; and when the fault is hinted to him, he says, "O! that's my way." So it is, and a very bad way; and because it is your way, you ought to change it.

Another is petulant, fretful exceedingly, seeing faults in everybody, hard to please, and never suited or satisfied. Age never cures it; with years it is nothing bettered, but rather grows worse. Grace would cure it. Prayer and watching would do more for such a temper than blisters and leeches for brain fever. You never seriously tried to reform. You think your temper is natural, and therefore not to be changed. But all that is sinful is natural. If you were getting more holy, you would be improving in disposition. It is more grace you need. To make everything pleasant, the change must be in you, not in things around you. Try this doctrine for six months, and see the effect. Keep a journal, and note the daily progress of the treatment; and then let us hear the result.

ENERGY.

ENERGY is omnipotent. The clouds that surround the houseless boy to-day are dispersed, and he is invited to a palace. It is the work of energy. The child who is a beggar this moment, in a few years to come, may stand forth the admiration of angels. Who has not seen the life-giving power of energy? It makes the wilderness to blossom as a rose; whitens the ocean; navigates rivers; levels mountains; paves with iron a highway through the country, and sends thought with the speed of lightning from one extremity of the land to the other. Without energy, what is man?—A fool, a clod.

A grown-up man without energy, is one of the most pitiable objects we know. He plods on in the same track his father trod; uses the same old-fashioned flint and steel; sits before the same huge fire-place; reads the same old books; takes no newspaper; and has all his thoughts—if such a man can think—cast in a mould worn out a century ago. If he votes, he does it to please a neighbour, and sends his children to school because he has been advised to do so. How many such men there are, stumbling-blocks on God's footstool—clogging the wheels of industry and enterprise, or hanging like millstones upon the skirts of those who would mount up, and do the work the Almighty designed them to accomplish!

Are you a young man? Be not like those who live and die like fools. Give full play to all the energies of your body and mind, and mount up and press on; determined to accomplish something worth looking back upon when death hurries you away. Measure not your strength by what others have done; be not influenced by what others may say. Take new ground; break your way through; overcome every obstacle, and go on from conquering to conquer.

Thus will you not live in vain. Your activity, your zeal, your work, will survive when you slumber in the dust, and be an incentive to the perseverance of those who follow after.

PREJUDICE AGAINST REVIVALS.

Are there not Christians, and Christian ministers, who are really unbelieving as to the desirableness of revivals? They have seen some things, read and heard of many, and perhaps imagined many more, which have given an ill savour to the word revival; and they seldom or never use it in prayer or conversation. They have allowed themselves to be prejudiced by the indiscretions which are inseparable from all things human, or by excesses, extravagances, and fanaticisms, which have no necessary connection with revivals. Because Satan has appeared amongst the children of God, and marred the good work in which they were engaged, some appear willing to abandon the work itself, and let the enemy of all righteousness have everything his own way. He could ask for nothing more. Let Christians, and especially Christian ministers, become possessed with a fear or dislike of revivals, and cease to pray and labour for them, and soon there would be little left to trouble the adversary. The wildfire, and the doubtful character of some of the revivals of past years, were to be deplored; but it will be matter of more serious grief and regret, if, in remembrance of them, Christians shall be indifferent or opposed to the work of revivals. Can we be too cautious, lest in deprecating serious evils which have been mixed with unmeasured good, we become thankless respecting the good, and fail to labour and pray for the good without the evil? There is such a thing as a REVIVAL OF GOD'S WORK. For the return of this work, who that loves the Lord Jesus, and desires the salvation of souls, can be willing to be wanting either in prayers or labours?

TO A SISTER ON THE DEATH OF HER INFANT DAUGHTER.

Sister! I know Affliction's hand hath made
Deep traces on thy brow and on thy heart.
The angel Sadness sits, whispering to thee.
A strange, dark visitant hath come and
cast
His sable robe around thy household
band,
And stricken out the loved, the tenderest
one.
Yet murmurest thou? Had'st thou already
clung
Almost with worship to that cherished
bud?
Had that mild loveliness, that prattling
voice,
Spell-bound thy heart, and stolen it from
heaven?

If so, O! meekly bow
Beneath his rod who chastens whom He
loves;
He took thy child to save thee.

Nay, more: the cherub infant,
Lent thee for a day—a little miniature
Of Heaven's purity and loveliness—
Its heart's affections intertwined with
thine,
Is summoned up to Paradise to draw
Thee thither. Thine eye, intent to follow,
Sees henceforth less of earth, and more of
heaven.

Accept this consolation. The dear one
rests

In peace—at home. Another ransomed
soul

Has joined the choir above; another lyre
Is waked, another tiny minstrel's note
Of infant melody unites to swell
The symphonies of heaven. Then dry
those tears,
Or let the gush of gratitude supplant them.
Praise Him who took no less than Him
who gave.
'Tis sweet to think she knows no suffering
now—
Will shed no tear; but hour by hour will
waken
Her fresh song, attuned to Heaven's
melodies.
O! she will love to look towards Jesus'
throne,
And mark the radiant smile that bids her
come!

Perhaps somehow she'll visit thee,
To soothe thy aching brow in hours of
care,
And breathe a soft response, as thy heart
Turns towards heaven, hopefully, yet
sadly.
And O! when Death shall free thy spirit,
How will she lift her tiny hands with
shouting,
Amid that angel throng, to greet thee
home,
And thou wilt gaze with fondness then on
one
That never hath known sin, and call her
thine.

Notices of New Books.

John Milton : A Biography. By CYRUS R. EDMONDS. Foolscap 8vo, pp. viii. 251. London : A. Cockshaw, Ludgate-hill.

It is matter of regret, that, while the poetry of Milton has all but a universal fame, his prose is known to but few. The object of Mr. Edmonds is to excite attention to it, which was never more necessary than at the present time. This little work contains a brief sketch of the poet's life and literary labours, with extracts from his writings, especially those which relate to matters ecclesiastical. We hope the attempt will be successful in awakening inquiry to the works of this immortal champion of political and religious liberty. We quote the following from Milton's "Removal of Hirelings out of the Church :"—

"Heretofore, in the first evangelical times (and it were happy for Christendom if it were so again), ministers of the Gospel were by nothing else distinguished from other Christians, but by their spiritual knowledge and sanctity of life, for which the church selected them to be her teachers and overseers, though not thereby to separate them from whatever calling she then found them following besides ; as the example of St. Paul declares, and the first times of Christianity. When once they affected to be called a clergy, and became, as it were, a peculiar tribe of Levites, a party, a distinct order in the commonwealth, bred up for divines in babbling schools, and fed at the public cost, good for nothing else but what was good for nothing, they soon grew idle : that idleness, with fulness of bread, begat pride and perpetual contention with their feeders, the despised laity, through all ages ever since ; to the perverting of religion, and the disturbance of all Christendom. And we may confidently conclude, it never will be otherwise while they are thus upheld undepending on the church, on which alone they anciently depended, and are by the magistrate publicly maintained, a numerous faction of indigent persons, crept for the most part out of extreme want and bad nurture, claiming by divine right and freehold the tenth of our estates, to monopolise the ministry as their peculiar, which is free and open to all able Christians, elected by any Church. Under this pretence, exempt from all other employment, and enriching themselves on the public, they last of all prove common incendiaries, and exalt their horns against the magistrate himself that maintains them, as the priest of Rome did soon after against his benefactor the emperor, and the presbyters of late in Scotland. Of which hireling crew, together with all the mischiefs, dissensions, troubles, wars merely of their kindling, Christendom might soon rid herself and be happy if Christians would but know their own dignity, their liberty, their adoption, and let it not be wondered if I say, their spiritual priesthood, whereby they have all equally access to any ministerial function, whenever called by their own abilities, and the church, though they never came near commencement or university. But while Protestants, to avoid the due labour of understanding their own religion, are content to lodge it in the breast, or rather in the books of a clergyman, and to take it thence by scraps and mamocks, as he dispenses it in his Sunday's dole, they will be always learning and never knowing ; always infants ; always either his vassals, as lay Papists are to their priests ; or at odds with him, as reformed principles give them some right to be not wholly conformable ; whence infinite disturbances in the State, as they do, must needs follow. Thus much I had to say ; and, I suppose, what may be enough to them who are not avariciously bent otherwise, touching the likeliest means to remove hirelings out of the Church ; than which nothing can more conduce to truth, to peace, and all happiness, both in Church and State. If I be not heard nor believed, the event will bear me witness to have spoken truth ; and I in the meanwhile have borne my witness, not out of season, to the church and to my country."

Memoir of the Rev. Ed. Bickersteth. By the Rev. T. R. BIRKS, M.A. 8vo, 2 vols. London : Seeleys.

THE name of Edward Bickersteth has long been, to evangelical Christians of all denominations, as "ointment poured forth." He was a good man ; and while his record is on high, it is also so amongst men. We were glad to behold these volumes ; and have enjoyed much pleasure, and, we hope,

received profit, in their perusal. It is deeply interesting to trace the dealings of Divine Providence with one so eminently devoted to God, and witness the gradual development of so beautiful a character. Mr. Bickersteth was born in Westmoreland, received a good education, and came early to London. His first secular occupation was in the Post-office, which he left for the law. In that profession he continued till called to the duties of the Christian ministry. While so occupied he became decidedly pious, and was soon actively engaged in works of charity and mercy. Soon after the termination of his articles he removed to Norwich, as partner in a respectable house in that city, and was shortly afterwards married to a sister of the gentleman with whom he was associated in business. His attention, however, had always been directed to the ministerial office, and, his way being opened, he abandoned his legal pursuits and 800*l.* a-year, and sought episcopal ordination. His high character and creditable acquirements were sufficient recommendation to the Bishop of Norwich, who dispensed with the preliminary of a course of College studies, and he was speedily ordained. He was then immediately sent out by the Church Missionary Society, on a mission of observation to Africa; and, on his return, in the course of eight or nine months, he was appointed joint secretary of that society, with the late Josiah Pratt. That office he filled with great credit to himself and much benefit to the institution, for the space of fifteen years. He travelled much, attended annually many meetings, and managed, almost single-handed, the affairs of that large society. To his indefatigable labours it is, doubtless, under God, mainly indebted for its efficiency and success. During this period he contrived, in the midst of his arduous toil, to prepare several works for the press, all of which were immediately popular, some of them reaching an almost unprecedented sale. In 1830, Mr. Bickersteth retired from the Secretaryship, and removed to Watton, in Hertfordshire, which "living" had been presented to him by the lay-patron, who had heard him preach in Wheler Chapel, London. For this deliverance he had been sighing some time, and he rejoiced at the Providence which liberated him from "serving tables." The residue of his life may be summed up in a few words. It was that of a devoted pastor who cared for his flock. In the pastoral relation he was most exemplary; but he still found time to write for the Press, to aid the mission cause, and to engage effectively in originating and aiding schemes of Christian benevolence. His character would seem to have been as perfect as one can expect to gaze upon on earth; and as he lived, so he died, peaceful as the "perfect man." We are pleased with the manner in which the biographer has executed the task devolved on him. If there be anything in the volumes to which objection may be taken, it is that too many letters of merely limited interest have been printed. This, however, may be remedied in a second edition, which we are sure will be called for.

A Tour in South Africa. With notices of Natal, Mauritius, Madagascar, Ceylon, Egypt, and Palestine. By J. J. FREEMAN, Home Secretary of the London Missionary Society. Pp. xii. 492. London: John Snow.

WE learn from the "preface," that Mr. Freeman, at the request of the Directors of the London Missionary Society, proceeded to Africa to visit the missions there, and also at some other places. The results we have before us in this volume, which we thus briefly announce, reserving further notice till next month.

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WESLEYAN REVIEW,
And Evangelical Record.

SEPTEMBER, 1851.

EXHIBITION LITERATURE.*

THE Great Exhibition is an object which we need never grow weary in contemplating. Its aspects are so varied ; its visions of beauty are so enchanting and endless ; its stores are so affluent ; its practical uses are so beneficent and manifold ; its influences are so subtle, complicated, and wide-spreading ; whilst its auguries are so sublime and inspiring, that, in reverting to it from time to time, we find it invested with the charm of perpetual freshness. Some public writers have doubted its intrinsic grandeur, and sneeringly referred to its popularity and splendid success, as indicating the absence of all the attributes of true greatness ; but we believe it to be the most wonderful birth and deliverance of our age. As a gorgeous *spectacle*, it stands absolutely peerless and unrivalled, either in ancient or in modern times. Neither the colossal magnificence of ancient Egypt and Assyria, the oriental luxuriance of Persia, the celebrated Olympiads of Greece, nor the

* *The Royal Exchange and the Palace of Industry ; or, the Possible Future of Europe and the World.* London : William Jones, Paternoster-row.

The Palace of Glass and the Gathering of the People. A Book for the Exhibition. London : William Jones, Paternoster-row.

The Great Exhibition Prize Essay. By the Rev. J. C. WHISH, M.A. London : Longman and Co.

Great Sights. A Discourse. By the Rev. THOMAS AVELING. London : Snow.

The Great Exhibition, Suggestive and Anticipative. By the Rev. JOHN CUMMING, D.D. London : Shaw.

The Unity of the Race, with its Correlative Claims. Thoughts suggested by the Great Exhibition. By JOHN MORISON, D.D., LL.D. London : Ramsay.

Sermons on the Great Exhibition. By the Rev. GEORGE CLAYTON. London : Benjamin L. Green.

Exhibition Discourses. By the Revs. Dr. FLETCHER, T. BINNEY, H. MELVILLE, HUGH ALLEN, and J. STOUGHTON. London : Paul, Chapter-house-court.

military ovations of Roman conquerors, aggrandised by the spoils of opulent nations, can furnish a parallel. As an æsthetic *teacher*, it will unconsciously infuse a benign spirit into the hosts that throng its aisles of beauty ; awakening emotions of wonder and delight hitherto unknown, enriching innumerable minds with a heritage of glorious and imperishable images, and sowing in some fertile and fostering intellects the germs of future developments of taste and art. Regarding it, with Mr. Thackeray, as a festival of international amity, we may

“ Look down the mighty sunlit aisle,
And see the sumptuous banquet set,
The brotherhood of nations met
Around the feast.”

And is it credible that this free commingling and intercommunion can continue day after day, and month after month, without begetting a spirit of fraternisation between those numerous representatives of the different kindreds of the earth ? Can the banqueters look into each other's radiant faces, interlock friendly hands, drink at the same pure fountains, feast at the same board, and exchange all the courtesies and amenities of civilised life for a lengthened season in this Temple of Concord, and then turn aside and cherish the old antipathies and animosities that for centuries have kept them apart ? It is impossible. This illustrious recognition of the common consanguinity, unity, and essential equality of the races, will do more to make war unpopular, infamous, and impracticable, than any expedient that has ever been devised. Then, considered even abstractly, how influential as a magnificent *fact* will this Great Exhibition become for evermore. It is destined to be emblazoned in the public annals of every nation, and will hereafter shine out from the darkness of past human history, like a glimpse of heavenly blue seen through a rent in the storm-clouds—at once a sign and a pledge of coming tranquillity and peace.

Among the not least remarkable features of the Great Exhibition are its gravitating and generative power. For months past it has focalised the gaze of all eyes, the interest of all hearts, and the busy thoughts of a multitude of minds of various calibre ; while, during the same period, it has been radiating its humanising, pacific, and ennobling influences to the ends of the earth. Around it, as a sun, some of the greatest intelligences of our age are revolving, and basking in its quickening beams. Poets have come to it, as to a new Parnassus,—a mountain of light,—and have found at its crystal fountains, waters of inspiration surpassing those of fabled Helicon. Royalties and statesmen have here unostentatiously mingled with the mighty concourse that daily rolls down its avenues, and have enjoyed ample opportunities to witness with their somewhat incredulous eyes

the sublime composure, majesty, and self-governing capacities of "the people." Artists, artisans, and men of science, here find a boundless range of congenial study, exciting their mental appetencies, gratifying their tastes, and stimulating their genius. Theologians and preachers, too, luxuriate in the vast fund of symbolism and illustration here furnished to their hands. All manner of spiritual things have been likened to the Crystal Palace and its multifarious contents. Every pane of the huge transparency is converted into an inlet of diviner glories from the skies ; while the most refulgent jewel that sparkles in its setting of gold, is made to pale its lustre in the eclipsing presence of the "Pearl of great price."

Thus the Great Exhibition sets all men a-thinking. The breadth and amount of thought that it will ultimately awaken and quicken into fruitful activity, can scarcely be conceived ; but that it will continue for years to operate silently as a mighty moral force, may be safely predicated. It abideth not alone. It can never be regarded simply as an event standing out in solitary and relationless grandeur from the mid-summit of this wonderful century, without antecedents or issues. The unique structure may be dissolved and vanish away even more rapidly than it rose into view ; the wand of the enchanter that evoked it into existence, may bid it suddenly disappear ; but the idea which it has served to enshrine and exhibit, is indestructible. It will prove but the first of an illustrious series of expedients, conceived in a similar spirit, and directed to the same noble ends. Towards the realisation of these ends a multitude of workers will be found willing to consecrate their divers gifts. Philosophers, economists, politicians, philanthropists, artists, manufacturers, litterateurs, and Christian men, will contribute their several quotas of aid to the desired result. To the Press especially we look with anxiety, hoping that an enterprise so auspiciously begun may continue to receive, in the successive stages of its development, the same eloquent advocacy and intelligent fosterage that have hitherto been accorded to it. The editorial, critical, and descriptive articles that have appeared in our daily and weekly journals, with some insignificant exceptions, have been worthy of the greatness of the occasion and the opulence of the subject. We feel proud of the position they have taken and maintained. "Leaders" have been written from time to time upon this prolific theme, which, for lofty poetic sentiment, transparency of thought, solidity of reasoning, and subtile appreciation of the beautiful and the true in art,—diffused over all which has been the genial warmth and glow of a subdued enthusiasm,—we have seldom seen surpassed. Take, as an example, that memorable description of the opening of the Exhibition and its inaugural services that appeared in

the *Times* newspaper on the second morning in May, which, as a specimen of composition breathing with life, is almost matchless in journalistic literature.

Passing, however, from these more private preserves of distinguished talent into the open fields of general authorship, we are immediately struck with the comparative dearth of productions of a comprehensive character and high order of merit, on this engrossing topic. Guide-books, scientific manuals, and descriptive catalogues, we are supplied with to repletion ; but few works with any pretensions to originality or deep suggestiveness, have yet emanated from the studies of either our *savans* or our *litterati*. Yet never, in any age, has there been presented a subject which, in its diversified aspects, associations, bearings, and issues, was more worthy of the efforts of the loftiest genius. What a glorious and thrilling theme for an immortal epic ! But it must not be forgotten, in our impatience, that such enduring monuments of high art and creative intellect are only to be looked for as the result of deep study and protracted travail of soul. Meanwhile, confidently hoping that literature will, in due time, contribute its "prose poem," embalming the memories of this august event, let us devote a few pages to a cursory examination of such works as the last few months have thrown to the surface of the stream of letters.

One of the books entitled, by priority of publication and its own intrinsic merit, to occupy the fore-front of our notice, bears the title of "The Royal Exchange and the Palace of Industry ; or, the Possible Future of Europe and the World." Its author, whose name is unaccountably suppressed, enjoys a wide reputation. Before its contents were embodied in this very attractive volume, the substance thereof had been listened to with admiration and delight by large metropolitan audiences, assembled at the Weigh-house Chapel. It is eminently worthy of the honours of print and of the widest possible circulation. The characteristic impress of the writer's hand is legible on every page. The stately march of argument ; the occasional circumlocution of language ; the steady, sustained intelligence that throws its light far into every region which it explores, together with the manly and catholic sentiments enunciated, will be recognised at once by every one who has been privileged to sit at the feet of this modern master of the pulpit. The plan of the work is novel and original. The facts with which he starts are, the erection of the new Royal Exchange, after the destruction of the previous edifice by fire ; the opening of the Great Exhibition ; and the selection of the same sublime paragraph of inspiration by Prince Albert, to be enthroned on the pediment of the one, and to be stamped upon the frontispiece of the catalogue of the other—"The earth is the Lord's, and the fulness

thereof." Uniting in his reflections the two latter things, which, through the agency of the same mind, are thus already united in fact, our author's aim is, "in the first place, to point out and illustrate the great primary religious truths which are involved in the announcement of the inscription itself. As it, however, is the first verse of a psalm, he purposed, in the second part, to look at it in connection with the whole of the psalm, and at the psalm in connection with the whole of Revelation, and thus to bring out and associate with the inscription additional ideas of both truth and duty. Then, supposing the whole series of these truths and duties to be earnestly adopted and practically exemplified by all nations,—by England herself, and by those to whom they will be virtually presented on their meeting together in the British metropolis,—it is proposed, in the last part, to describe what, on such a supposition, would be the coming future of Europe and of the world."

The first division is "expository," and contains a great argument, lucidly and logically conducted, and richly interwoven with felicitous citations from "The Book," in proof of the "Divine Existence and Personality," "Creation," and "Providence." The second part is "inferential," and deduces, from the subsequent parts of the Psalm in which the above monumental motto appears, the duty of "worship," the "character" of the worshippers, and the necessity of mediation. In the third portion, after recapitulating the argument, the writer discusses "the religious anticipations of the future, illustrated and justified by the hopes of social and political philanthropy;" and then proceeds to show what would be the blessed results of the whole world adopting as its creed the sublime epitome of religion referred to, enlarged and illustrated by Christian associations. Among these he enumerates universal Theism, universality of Christian worship, purification and restoration of the church by the Scriptures, the prevalence of universal virtue, and the abolition of the pride and exclusiveness of nationalities. The whole is concluded with a beautiful and graphic description of the inaugural ceremonies and sights witnessed by the author at the opening of the Great Exhibition. There are several passages of great pertinence and force, which we had marked for quotation, but we can afford space only for two extracts. The first consists of one detached link in the analogical reasonings by which the *personality* of God is demonstrated;—

"The 'Crystal Palace' is the embodiment of an idea conceived and perfected in a personal intelligence. It has been constructed and reared by rule and compass, measure and weight, and according to the suggestions of wisdom and skill. All the variety of its extraordinary contents bear the impress of thought and purpose, design and contrivance, faculty and power; but no one confounds the work with the workmen, or imagines that the skill impressed on the productions is something inherent in the productions themselves, or that they have sprung, by necessity, from the impulse

or operation of unintelligent force ! Any one who saw the apparently confused and chaotic jumble of coarse packages and unarranged materials, as they lay about the building, previous to being put into harmonious order, could never have imagined that they had in themselves any tendency to take the places and assume the appearances to which they were destined, independently of the mind, the thought, plan, reason, and ability of the person, or persons, by whom all was to be effected. Even if it had been possible to conceive such a thing—to conceive, namely, that they should, without the immediate agency of hands, have gradually arranged themselves into beautiful groups, and that *thus* confusion was to be succeeded by order—this would only have been regarded as the result of processes to which they had been subjected by human sagacity, and as the proof of profounder and more wonderful contrivance on the part of the presiding genius of the scene. Instead of tempting a thoughtful observer to confound and identify the thing done with the actual doer—or to lose sight of him, and to attribute all to necessity or chance, or to some mysterious appetencies in the things themselves—it would only have carried the idea of personality further back, and have augmented his admiration of the attributes that distinguished it. In the same way, adhering to the truth that the heavens and the earth are an actual creation, then, whatever may have been the processes through which they gradually passed, till the whole fabric was developed and perfected, *all was the work of a personal agent distinct from the actual universe itself*, and all that was done was accomplished through the action of those laws which *he* framed—to which he subjected them—which he administered—which the things did not originate—which they could not understand, and from which they could not escape. *He*—the living, spiritual, personal God—was the Mover and Maker, the Designer and Doer, from first to last.”

The other citation contains a dignified rebuke, addressed to that still numerous but rapidly diminishing tribe of croakers that infest society ; and especially to a certain class of super-saintly creatures, who account themselves much too good for the world upon whose fatness they subsist ; and whose intolerant hatred of, and pious mumblings against, science, philosophy, progress, intellect, genius, and all such-like appliances and delusions of the Evil One, are virtually nothing less than a continual reproach of their Maker :—

“ A few hints may not be inappropriate as to the spirit with which Christians should contemplate the Exhibition. There are some prophets, of these our times, whose ‘ scrolls,’ in relation to the great event, are filled with ‘ lamentation, mourning, and woe.’ They can see nothing, in the thing itself, but a gigantic display of pride and vainglory, and they apprehend nothing, from the meeting of the nations, but mutual corruption, prolonged riot, and perhaps blood. Their favourite analogies are the Tower of Babel, Nebuchadnezzar’s golden image, or the devil tempting Christ, by revealing on the mount ‘ all the kingdoms of the world and the glory of them,’ or some such human or diabolical atrocities ! Now, it is a pity to give way to these dark imaginings ; to see nothing in our fellow-man but what is bad, and to expect nothing from the hand of God but the thunderbolt of vengeance, or the ‘ vials of wrath ! ’ It is far better, far more becoming, especially in those that believe that ‘ the earth is the Lord’s, and the fulness thereof ; the world, and they that dwell therein,’ to take healthy, cheerful, and hopeful views, of the great event,—whose origin, it is at least possible, *may* have been good, and whose influence and results *may* be useful. It ought by no means to be thought a self-evident thing, that there is nothing in the multitude of minds and hearts, which have all been engaged in perfecting the Exhibition, but selfish vanity and godless pride. In many there may have been frequent and great thoughts of God, devout humility, and earnest prayer for that blessing without which nothing can be successful. Let Christians have faith in one another. Let them believe that many as good as themselves are engaged in the Exhi-

bition, and have devoutly sought for it the blessing of the Most High. Let others learn to do likewise. Instead of indulging in forebodings and prophecies, which, being uttered, might fulfil themselves, they should rather exercise trust in Providence, indulge hope for the church and the world, and earnestly endeavour to serve both, by hearty, honest, and sincere *intercession* for all nations, and for all men,—that that God, who can make even ‘the *wrath* of man to praise him,’ would educe praise and glory to himself, and much that shall be productive of happiness to men, from what brings them together in *peaceful intercourse*, and reminds them of their common relation to himself. The ‘crisis’ of the world occurred when there was a gathering of strangers and foreigners in one place; they were brought together at the time of the Crucifixion; they were assembled again at the wonders of Pentecost; and there can be no doubt that there was a designed coincidence on both occasions.”

“The Palace of Glass and the Gathering of the People” is a companion to the preceding volume, and is got up in the same elegant style. Its internal structure, however, is widely dissimilar; but, whilst destitute of the strength, weightiness, logical acumen, and profound suggestiveness of Mr. Binney’s work, it possesses distinguished merits of its own. It represents quite a different order of mind, and will afford intense gratification to every admirer of chaste composition, tinged and mellowed with exquisite poetic sentiment, and enriched with the fruits of historical and antiquarian studies. It bears the evidences of greater refinement of literary taste than its sterner literary companion, and will probably become the more popular of the two works. As the title imports, it is devoted strictly to a contemplation of the manifold aspects and bearings of the Exhibition. The opening chapter is designated the “Poet’s Dream,” in which Mr. Stoughton introduces a beautiful and ingenious comparison between the Paxton Palace and an ideal crystal structure, that, centuries ago, rose before the prophetic faculty of Chaucer. The clear-eyed seer imagined, standing on an island, a Palace whose wall and gate were “all of glass.” This charming island was under the sovereignty of a beautiful lady, wedded to a royal knight; and he goes on to describe a festival, celebrated in tents, on a large plain, by

“The Prince, the Queen, and all the rest,”

amidst a wood, between “a river and a well,” and which continued for three months.

This section, which contains some very exquisite writing, is followed by “Contrasts between the Past and Present,” which certainly supply us with matter for gratitude and congratulation. Some interesting reflections, suggested by the allusions made to Chaucer and his dream, are presented, on the difference between the civilisation which existed in his day and that which obtains in our own. Facts of history and works of art associated with his times, and in some measure with himself, are brought under review, and placed beside the Great Exhibition, in order to exhibit, in a striking light, the difference

between the two epochs in our country's progress. The Royal building at Windsor, erected during Chaucer's youth, with its feudal aspect, drawbridge, and grim fortifications, indicative of an unsettled state of society, is contrasted with the frail, exposed structure in Hyde-park, and pleasant inferences are drawn. The method in which labourers were obtained for the execution of work in those days; the state of the arts, the benefits of which were then wholly monopolised by the wealthy; the danger of travelling, without royal letters of safe conduct, are the other salient points selected for comparison with our own happy and wonderful age.

"Voices of warning and hope;" "associations, secular and sacred;" "beneficial results, probable and possible;" and "lessons pertinent and practical," constitute the remaining chapters of the work. The sources of our national greatness are graphically sketched. While owing much to the "peculiar character of the races of whose offspring our population is mainly composed;" to the physical peculiarities, climate, and insular position of our native land; to favourable forms of early and mediæval government,—we are mainly indebted, to Christianity for our present attainments in civilisation. There are also some wise and weighty remarks on the "coming destiny" of our country, in which our peculiar perils are pointed out. As regards the results anticipated to follow from the stupendous gatherings in the British capital, whilst the author is not insensible to the unparalleled temptations incident to the occasion, he is yet disposed to take a "sunny view" of the event, and paints in glowing colours its happy auguries. Alluding to the pacific tendency of this congress of states, he asks:—

"May we not expect that, after this, America, the continental powers, and ourselves will feel an increased reluctance to unsheath the sword? Will not fighting look more than ever like fratricide? It was a custom among the Romans to split in two, and divide between themselves and foreign visitors who shared their hospitality, a small token called the *tessera hospitalis*, which was preserved from generation to generation in the two families who formed the friendly alliance. It became an heir-loom, to be enjoyed and used by remote descendants. Fervently do we desire that the result of the great gathering in the industrial mansion, the minor gatherings in other—and especially sacred—places of resort, and the private gatherings of foreign friends around English hearths, will be like the division of the *tessera hospitalis* in old times, and that its memory will be cherished and honoured through years to come."

It will, perhaps, be remembered by some of our readers, that, during the autumn of 1850, there appeared in the public prints an offer of a prize of one hundred guineas for the best essay on the "Moral and religious tendency of the union of all nations at the Great Exhibition." The proposition being made when the feelings of a large portion of the community were adverse to the undertaking, the number of competing essays appears to have been small. The latest period for the

reception of them was fixed for the 1st of May, and the adjudication was announced on the 20th of the same month. The successful work is from the pen of the Rev. J. C. Whish, M.A., an Episcopalian clergyman, and is designated, "The Great Exhibition Prize Essay." Although not absolutely free from some of those sectarian blemishes that so often mar the productions of Churchmen, it breathes a spirit of more expansive liberality, progress, and popular sympathy, than we are usually warranted to expect from such a quarter. The writer takes a decidedly cheerful and hopeful view of the undertaking. His suggestions, though not remarkable for originality, are dictated by manly wisdom, catholic love, and devout piety. We have met with no particularly new or striking ideas in the book; but many of the sentiments have afforded us great pleasure, inasmuch as they are indicative of the great change that is coming over a class in society that for centuries has been in league with monopoly, and that has lent its powerful aid in defrauding the representatives of labour of their honours and their rights.

The Exhibition is first viewed "in its simplest and most natural character, as merely a vast combination of the varied effects of science and skill, or, to use an expression which has become familiar, an enormous pantechmicon." It is argued that, inasmuch as we have derived advantages from national museums, so, by parity of reasoning, we may expect proportionate benefit from an exhibition enshrining the diversified treasures of all nations. The irresistible inducements to overcome ordinary obstacles, now presented to those who desire the expansion of their minds and the gratification of their taste, are dwelt upon. The writer looks to this event as a means of giving "greater freedom to thought, and also of exciting the desire to use it." Not only does the improved study of works of art tend to increased prosperity, but it is also likely to be subservient to moral improvement; for each fresh discovery and application of nature's economic resources, is "an enlargement of the mirror in which we see reflected the various attributes of the Creator." The extension of the knowledge of mechanical and other science promoted by the Exhibition, will tend to an increase of man's material comfort and happiness; and this augmented happiness will conduce, both directly and indirectly, to the glory of God. The standard of manual skill will be raised. Labour will be economised, better directed, and freed from the artificial restrictions that now press upon it. The principles of free trade and unshackled competition are heartily and philosophically enunciated by our essayist. He conceives that there will always be a sufficiency of remunerative labour for all men, somewhere; that we impugn the wisdom of the Divine Creator by supposing we can prop up his scheme of life,

appointed for mankind in general, by any one-sided, partial legislation of our own. A faith in those general principles which are embodied in the constitution of man, will almost preclude the necessity of any legislation whatever upon these matters. History abounds with examples of the evils of exclusiveness, in the loss, from having been guarded with too much selfishness and jealousy, of various knowledges and arts that were once highly prized. The Exhibition is further regarded as bearing witness to the common consanguinity of the various families of our race, and also as an act of homage to labour. For thousands of years, the sweat of the brow has been looked upon as a mark of disgrace, and has been, as far as possible, shunned and avoided; but now "labour is, for the time, to be the thing which the world delighteth to honour; we have enthroned it in our thoughts, and we have built it a palace! We shall bend with admiration before its effects; we shall extol its power, and be ravished with its beauty; and the living agents which shall have wrought successfully with it, shall, in the after remembrance, have a name and reputation which shall spread wherever winds can blow, or waters bear." The essay concludes with some useful suggestions respecting the best means of exerting our *personal influence*, so as to promote the moral and religious weal both of our own countrymen and of the intelligent strangers now swarming in our capital.

"Great Sight," by the Rev. T. Aveling, of Kingsland, is one of the best discourses that have fallen beneath our notice on the topic of the day. The author has not been guilty of the gross violation of good taste and indignity against the truth, committed by some preachers, who have displayed their perverted ingenuity in *spiritualising* the Exhibition and its accessories. The very pertinent texts by which the sermon is preceded, are appropriately used only as *mottoes*. "I will now turn aside, and see this great sight." "Thou shalt see greater things than these." "THAT sight." The beautiful and solemn transitions of thought perceptible in the order in which these citations are arranged, furnish an index to the train of reflections pursued in the discourse. The first object which the audience "turns aside" to see, is the Crystal Palace, with its artistic opulence and competitive rivalries. The scene is then shifted; and some of the great social, moral, and religious sights to be witnessed in our country, and in our metropolis in particular, that are likely to arrest the attention of foreigners, pass like dissolving views before the gaze. An opportunity is then wisely seized, to remind the reader of those spectacles of Divine skill, beauty, and grandeur, that are ever around us in God's glorious universe, but which, through our daily familiarity with them, fail duly to excite our admiration and wonder. And then,

lastly, the preacher turns to contemplate still grander sights than these. "In the first class of objects viewed," says Mr. Aveling, "we met with man and his productions. In the last, we have the nobler *works* of God. In those now to be considered, we shall behold God himself." Whereupon he proceeds to throw off a series of vivid picturings of the more prominent scenes in the drama of Redemption. The Ancient of Days is seen incarnated in the form of an infant; the public inauguration and glorious achievements of Messiah next burst upon the sight; then gloom gathers around the scene, and we see, in swift succession, the prostrate Man of Sorrows weltering in an agony of blood, in the solitudes of Gethsemane; the desperate tragedy of the Crucifixion; and, finally, the splendid consummation of the whole in the resurrection of the victorious Prince of Life. We strongly recommend this sermon. The conception is original; and the execution is full of vigorous diction, graphic delineation, and impressive thought.

"The Great Exhibition, Suggestive and Anticipative," by the Rev. J. Cumming, D.D., is the title given to two sermons, bearing the usual characteristics of this eminent writer's productions; beautiful thoughts and imagery, in close company with many strange, illiberal, and old-world notions, very dogmatically expressed. The composition bears marks of haste and slovenliness. The author sympathises with the objects contemplated by the promoters of the Exhibition, and endeavours to turn the event to spiritual profit. "Consecrated it has been; blessed let us hope it will be; and, instead of prophesying evil, like birds of ill-omen, let us rather help on the good that is possible, and avert the evil that is contingent." The wide prevalence of superstitious fears among narrow-minded Christians, receives from him a singular exposure. "I have received," says Dr. Cumming, "from I know not how many quarters, letters asking me, because I have turned some attention to the subject of prophecy, whether I did not regard the late gathering in London as only a repetition of Belshazzar's feast? I cannot see the least point of coincidence,—any point of contact or comparison whatever," &c. We should wonder exceedingly if he could. And, if these doleful epistles emanated from his own hearers, it does not, in our opinion, speak much for their intelligence, or for the effect of his own prophesyings among them.

In "The Unity of the Race, with its Correlative Claims," by John Morrison, D.D., we have a great topic wisely handled, in an expansive and noble spirit. After defending the doctrine of man's common origin, identity, and destiny, by reference to the inductions of enlightened observation, well-attested science, and the distinct teachings of the Bible, the Doctor shows its direct practical bearings upon slavery.

war, the treatment of aboriginal tribes, and the missionary enterprise. The continued enunciation of this idea throughout all lands will do much to extinguish the jealous, exclusive, and inflammable spirit of nationality, to relax all undue attachments to particular localities, and to bind all mankind in the bonds of universal brotherhood. In concluding his discourse, the preacher commends the following excellent maxim to the regard of his countrymen : " That they determine, by the help of God, to suffer no spiritual injury from the intercourse of foreigners, and to do them all the good they possibly can."

In "Sermons on the Great Exhibition," by the Rev. G. Clayton, the specific aspects of the subject contemplated are, its dangers, its duties, its encouragements, and its advantages. The speaker's aim is to promote the moral improvement and religious edification of his hearers. These discourses are distinguished by a subdued and dubious, rather than a cheerful or enthusiastic, tone. The considerations dwelt upon are pertinent, solid, and generally practical ; the style is quiet and unaffected ; and the Scriptural citations are singularly apt and felicitous. The pamphlet is calculated to effect a modicum of good.

It remains to mention "Exhibition Sermons," by the Revs. Dr. Fletcher, T. Binney, H. Melville, Hugh Allen, and J. Stoughton. The first of these discourses has been delivered several times to large and delighted audiences of Sunday-schoolchildren, and is deservedly popular. The Crystal Palace and its more prominent wonders are described and spiritually illustrated with Dr. Fletcher's well-known and inimitable facility. Mr. Binney's consists of a *contrast* drawn between Belshazzar's idolatrous feast and the great intellectual and æsthetic banquet spread for the nations in Hyde-park. Having been preached in Exeter-hall a few days after the opening ceremonies, it abounds with allusions to many suggestive incidents that struck his shrewd mind on that august occasion. The lecture by Henry Melville, on the "Gathering of the Nations," merely contains at its close a passing reference to the spiritual dangers to be apprehended at the present time from our contact with men of adverse religious sentiments, and the duty of British Christians to impress on the minds of foreigners the true source of England's greatness and glory—our Protestant Christianity. The sermon by Hugh Allen is not at all to our taste. It is a genuine specimen of spiritualising. After beholding the Palais de Paxton, he says : " My mind ran at once on that Crystal Palace which the believer loves to contemplate ; namely, the Palace of Divine Mercy in Christ." He then goes on to compare the contents of the one with the spiritual furniture of the other. The shawls and robes are of course employed to emblemise the righteousness of Christ ; the refreshment-rooms, the Gospel banquet ; and so forth. There may

be much ingenuity and cleverness displayed in this allegorising process; but we are disposed to think there is little wisdom. The discourse, however, will supply a delicious and piquant dish for a certain class of religious epicures. The last lecture, on "Great Gatherings," by Mr. Stoughton, was delivered before the Young Men's Christian Association, and is really a masterly production. It is a perfect shower of beautiful thoughts, poetic gems, historical reminiscences, and wise teachings. The description of the scene to be witnessed in the crowded Crystal Palace from the corner of the transept gallery, and the profound musings that steal over the spirit of a meditative and inquisitive spectator while contemplating it, is a literary treasure. The address is worthy of something better than a mere ephemeral existence. We should like to see it got up in a neater and more enduring form, or else in all the attractions of "imperishable pica."

THE GOVERNMENT AND DISCIPLINE OF THE APOSTOLIC CHURCH.*

CHURCH government is grounded in the *Christian Ministry*, which is originally one with the *Apostolate*, and includes in itself the germ of all other Church offices.

Its institution flows not from men, but directly from Christ. As the Lord was about to leave the earth, he clothed his disciples, whom he had trained for the purpose previously by a personal intercourse of three years, with a commission to carry forward his Divine work, to preach the Gospel to all nations, and baptize the penitent in the triune name of the Creator, Redeemer, and Sanctifier of the human race: "As the Father hath sent me, even so send I you." For this purpose he imparted to them, by an outward symbolical act, the Holy Ghost, in the way of pledge first, and afterwards in full gift on the day of Pentecost: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." With this gift he joined, at the same time, the power of the keys; that is, power

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in his name, and by his authority, to open or shut the gates of heaven, to proclaim and certify remission of sins to the penitent, as well as Divine punishment to the impenitent: "Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—John xx. 21—23; compare Matt. xvi. 19, xviii. 18, xxviii. 18—20. It is a false view, when Socinian and Rationalistic expositors see in this a special gift, which belonged to the Apostles only in their own persons, and so became extinct with their death. Rather, the Apostles appear here as the representatives of the ministerial office generally, of the whole congregation of the faithful indeed, to which the right of Church discipline is expressly granted (compare Matt. xvii. 18 with verse 17), just as the promise also of the Lord's continual presence passes over the apostolic age, and reaches forward to the end of the world.—Matt. xxviii. 18—20; xviii. 20. The ministry of reconciliation is indispensable for the continuance of the Church, as well as for its establishment. Hence, Paul says of it, in distinction from the Old Testament ministry of the law, "If that which is done away was glorious, much more that *which remaineth* is glorious."—2 Cor. iii. 11.

The object of the Christian ministry is no other than the object of Christ's own mission;—namely, the redemption of the world from sin and error, and the extension and completion of the kingdom of God, as a kingdom of truth, love, holiness, and peace. Apostles, Prophets, Evangelists, Pastors, and Teachers, are divinely appointed, "for the perfection of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 11—13. The spiritual office or Church ministry *diakonia* is the bearer of God's dispensations of grace—the regular channel through which the blessings of the Gospel flow to mankind—the organ through which the Holy Ghost works upon the world, and transforms it still more and more into the kingdom of God. From its different sides and functions it takes different names. It is called the ministry of the *word* (Acts vi. 4), because the preaching of the Gospel is its first business, according to the commission from which it springs (Matt. xxviii. 19 seq.; Mark xvi. 15); again, the ministry of the *Spirit* (2 Cor. iii. 8), which maketh alive, in distinction from the Old Testament ministry of the letter that killeth; the ministry of *righteousness* (ver. 9), which comes from faith in Christ, and is owned of God, in contrast with the ministry of condemnation as proclaimed by the law; the ministry of *reconciliation* (2 Cor. v. 18), as brought to pass by Christ between sinful men and a holy God.

Hence appear the endless importance, dignity, weight and responsibility of this calling. It is the main instrument for the execution of God's plan of mercy towards the world, and from it proceed almost all movements and advances in the Church. The Apostles, and in wider view all ministers of the Gospel, are "the salt of the earth," by which the human family is preserved from corruption and kept in right savour; they are "the light of the world," from which the rays of eternal life are shed into the night of the natural heart, and made to irradiate all the relations of the living world (Matt. v. 13—16); they are co-workers with God" (1 Cor. iii. 9), and "stewards of the mysteries of God," which they are required faithfully to administer, and for which they must hereafter render an account (1 Cor. iv. 12; Tit. i. 7; 1 Pet. iv. 10); they are "ambassadors for Christ," who in his stead, as though God himself were beseeching by them, pray sinners, "Be ye reconciled to God."—2 Cor. v. 20. As the Lord himself comes in his servants, their reception or rejection is, at the same time, a reception or rejection of Christ, which is attended accordingly with a great blessing in the one case, and with a heavy curse in the other: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me."—Matt. x. 40 seqq., v. 15; John xiii. 20; compare John xii. 26, xvii. 23; Matt. xxv. 40. Of course, however, this high position gives them no reason for self-exaltation, but forms an occasion rather for humility. Even a Paul, in view of the glory of an office which is to believers a savour of life unto life, to unbelievers a savour of death unto death, and from a deep sense of his own unworthiness, exclaims, "Who is sufficient for these things" (2 Cor. ii. 16); and refers all sufficiency to God's grace alone (iii. 5, 6). Just as little may they abuse their authority to lord it over conscience, and to wrong the rights of the people; but are bound, rather, to be an example unto them in holy living (1 Pet. v. 3), that they may not preach to others and be themselves cast away (1 Cor. ix. 27); giving themselves up as true shepherds, with self-sacrificing devotion, to the welfare of the flock purchased with Christ's blood and committed to their care (Acts xx. 28; compare John x. 12 seqq.); bearing in mind that, according to the rule of the kingdom of heaven, greatness and rank are to be measured by the scale of humility and love: "Who-soever will be great among you," saith the Lord to his disciples, "let him be your minister; and whosoever will be chief among you, let him be your servant."—Matt. xx. 26—28; compare Luke xxii. 26—30. For their office is, indeed, a service, as the original Greek term for it imports,—ministers are immediately and in the highest view servants of God and of Christ (2 Cor. vi. 4; 1 Cor. iii. 5; iv. 1); but for this very reason also, in the true sense servants of the

congregation for their eternal welfare, as Paul writes to the Corinthians: "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."—2 Cor. iv. 5; compare Coloss. i. 25.

Originally, as already remarked, the ministerial office was one with the apostolical. With the outward and inward growth of the Church, however, the Apostles found their sphere of work also enlarged, so that it became impossible for them to sustain longer the sole charge of discipline and public worship, and recourse was had accordingly to a division of labour. In this way arose gradually, just as the wants of the Church and the pressure of circumstances required, the several single offices, which have their common root in the apostolate, and through it partake, with different measure, in its Divine origin, its powers, privileges, and duties. The Lord himself gave no directions on the subject in detail, but left his disciples to the guidance of the Holy Ghost. Under this guidance they proceeded with the greatest wisdom and consideration, following closely the objective course of history, and conforming as far as possible to the existing arrangements of the *Jewish synagogue*. Hence, in the beginning, the Church was looked upon merely as a sect or school (Acts xxiv. 5, xxviii. 22) within the wider theocratic communion, along with other sects, as the Pharisees (xv. 5, xxvi. 5) and the Sadducees (v. 17). Even the Apostle of the Gentiles, Paul himself, turned to the synagogues first, and moved in the order of their customary forms, till he was thrust out of them with his followers and friends.—Acts xiii. 5, 46; xiv. 1, xviii. 4—8, xix. 8—10, xxviii. 17—29. At the same time, however, it is proper to remark here, that the analogy, which undeniably holds between the constitution of the Apostolical Church and the Jewish synagogue, must not be pedantically extended to the smallest details, as has been sometimes done; but, at bottom, is of force only as regards the organisation of single congregations, the office thus of presbyters and deacons; and even here, too, these differences must not be overlooked which grew necessarily out of the essential distinction between the Christian and the Jewish principle.

In settling the number and division of the church offices, the passage in Eph. iv. 11 seqq., is especially to be kept in view: "And he (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." It is true, that, in this place (and more particularly in the parallel passage, 1 Cor. xii. 28—30, where the evangelists are left out, and, in their stead, the power of miracles and several other functions are mentioned, along with apostles, prophets, and teachers), Paul speaks immediately and primarily of the so-called *charismata*, or spiritual gifts, as the connec-

tion clearly shows ; but still these have a close relation to the offices, inasmuch as they form the Divine qualification and outfit for such trust, as it were the interior side of the offices, although they might appear also beyond these bounds. He does not propose besides a *complete* catalogue, since he passes over the deacons, of whose existence other parts of the New Testament leave no doubt. If now we add these, and then take pastors and teachers to mean the same persons, those, namely, who are elsewhere usually styled presbyters, or it may be also bishops, we get five classes of offices : *apostles*, *prophets*, *evangelists*, *presbyter-bishops* (with the double function of teaching and government), and *deacons*. These offices are so related to one another, that the higher still include in them such as are lower, but not the reverse. The Apostles (as for example John, the writer of the Gospel, the Epistles, and the Apocalypse) were at the same time prophets, evangelists, pastors, and teachers, and had charge at first even of the business of the deacons.—Acts iv. 35—37, vi. 2. In the highest sense was this universal character true of Christ, who is expressly called Apostle (Heb. iii. 1), Prophet (John iv. 19, vi. 14, vii. 40 ; Luke vii. 16, xxiv. 19 ; Acts iii. 22, and seq. ; vii. 37), Evangelist (Eph. ii. 17), styles himself the Good Shepherd (John x. 11), and condescends even, notwithstanding his participation in the Divine government of the world, to take the title minister or servant.—Luke xxii. 27, compare Matt. xx. 28 ; John xiii. 24 ; Philip. ii. 7. In general, the different branches of the spiritual office are the organs through which Christ himself continues to exercise and carry forward upon the earth, by the Holy Ghost, his prophetic, priestly, and kingly work.

In the next place, however, these offices differ among themselves in this,—that the first three have reference to the general Church, while the presbyterate and diaconate look to single congregations. This gives us the distinction of *ecclesiastical* and *congregational* systems, which Rothe especially brings into view ; only that he is wrong in placing the last before the first. The entire organisation has formed itself downwards from above, or from the general to the particular, and not in the contrary order. Even under the Old Testament the kingdom of God stood not in any local assembly or single tribe ; rather, the tribes collectively formed the theocracy. This conception then passed forward directly to the Christian communion, as the true spiritual Israel and proper succession of the old faith.—Rom. ii. 28, seq., iv. 11, seq. ; 16, 17, ix. 6, seq. ; 24, seqq. ; xi. 1—7 ; Gal. iii. 7, 26—29, iv. 26 ; Col. iii. 11. This consisted of all, of every nation, who were separated from the world by God's grace and called to eternal life ; and such society of the elect distinguished itself from the ungodly world as did the chosen people of the ancient covenant from the

nations with which they were surrounded. (Compare Acts ii. 47, xiii. 48 ; 1 Peter i. 1, 2 ; Jude i. ; Rom. i. 6, 7 ; 1 Cor. i. 2 ; Titus i. 1, &c.) The Apostles accordingly are always named first (Eph. ii. 20, iv. 11 ; 1 Cor. xii. 28, 29, &c.) and, from their office all others have grown, like branches from a common stock. The broader sense of the Church, as being the totality of believers, the whole kingdom of Christ upon earth, is the original sense ; that by which it is taken to mean a particular local congregation, such as Corinth or Rome, is secondary and derived. This is shown even by the passage where the term *ecclesia* first meets us ; and this, too, from the lips of the Lord himself. When he says of his Church (namely, Matt. xvi. 18) that the gates of Hades shall not prevail against it, it refers necessarily to the Church in the complex view, since it is only this which is indestructible ; while single congregations, and even large districts of country, where Christianity once flourished, have become spiritually dead or have been overwhelmed by the power of a false religion, such as Mohammedanism. In the first stadium of Christianity both conceptions properly fell together, as the Church was confined to the congregation at Jerusalem, and the Apostles, consequently, were at the same time congregational officers. Still their mission and vocation looked from the beginning to the whole human family, the evangelisation of all nations.—Matt. xxviii. 19 ; Mark xvi. 15.

The inward call to the Christian ministry, with the necessary furniture of gifts, can proceed only from the Holy Ghost ; as Paul accordingly reminds the elders of Ephesus, that they were made overseers or bishops by the Holy Ghost to feed the Church of God.—Acts xx. 28. This, however, does not exclude the co-operation of the congregation. True, the Apostles were chosen directly by Christ, as instruments for laying the first foundations of the Church ; but as soon as there was any society of believers, nothing further took place without their active participation. This was shown even in the measure of supplying the vacant place of the traitor, after Our Lord's ascension.—Acts i. 15—26. Peter lays before the whole congregation here, consisting of about one hundred and twenty souls, the necessity of a choice to complete the sacred number of twelve ; whereupon not only the Apostles, but the disciples generally, designate (ver. 23) Barnabas and Matthias as candidates ; all pray for the discovery of the Divine will (ver. 24), and all give forth their lots (ver. 26) ; and so a decision is reached finally in favour of Matthias. Much more must we expect such a regard to general rights in the choice of the ordinary congregational officers. At the first appointment of deacons (Acts vi. 1—6), the twelve call together the multitude of the disciples (ver. 2), and require them to make a choice. They

fall in with the proposal, go into the election themselves, and then present the candidates to the Apostles, not for confirmation, but only for ordination.—Ver. 6. As regards the bresbyter-bishops, Luke informs us (Acts xiv. 23) that Paul and Barnabas appointed them to office in the newly-established congregations by taking the *vote* of the people, merely presiding thus over their choice. Such, at least, is the original and usual sense of the word.—Compare 2 Cor. viii. 19. But even taking it more generally, the co-operation of the congregations is thus just as little excluded as it is by the charge of Paul to Titus (Tit. 1. 5); for in the nature of the case, of course, the Apostles and their delegates had the best judgment in such elections, and exercised the most influence; probably in young, inexperienced congregations they themselves nominated the candidates, so that it was only necessary for the new converts to concur in their favour. Assuredly, however, they had regard in this always to the wishes of the people, as may be seen from the direction in the pastoral epistles, that only men of blameless reputation should be chosen to these dignities.—1 Tim. iii. 2, 7, 10; Tit. i. 6, 7. The formal right of the congregations; to a living participation in all their affairs, ought not to be called in question, though the actual exercise of it be conditioned by the measure of their spiritual maturity. All authority and power came, indeed, always from God, who is alone supreme, and from the Holy Ghost, who animates and rules the Church; but still the conveyance of it to a particular individual must, even for order's sake, be in some way humanly mediated, and why should not the Divine will be able to make itself known through the body of the people in the service of Christ, full as well as through one or more persons acting in their name? The democratic principle, no doubt, has its dangers; which, however, have their full counterpart again in other dangers belonging to the monarchical and aristocratic principle, while they disappear in proportion as the spirit of Christianity prevails in its true form.

The view now given of the way in which appointments to Church offices took place, is confirmed by the testimony of the apostolical father, Clement of Rome, who, in his first epistle to the Corinthians, says expressly, that the Apostles appointed bishops and deacons “with the concurrence of the whole Church.”

After the election followed the ordination, or a solemn induction into office by prayer and the imposition of hands (a ceremony derived from Judaism; compare Numbers xxvii. 18, seq.), the symbol and medium of that communication of grace which the case was felt so urgently to require. So at the ordination of deacons.—Acts vi. 6. It was natural that the Apostles themselves should perform this act, where they

were present. In their absence it was performed by their delegates, such as Timothy and Titus ; compare Tit. i. 5, and 1 Tim. v. 22, where Timothy is cautioned against *hasty* ordination, so as not to make himself a partaker of other men's sins. From 1 Tim. iv. 14, however, it appears that the presbyter-bishops also might ordain, or at least assist in the transaction ; for Paul exhorts his disciple not to neglect the gift which was given to him by prophecy (compare 1 Tim. i. 18, and Acts xvi. 2), with the laying on of the hands of the presbytery or college of elders. From 2 Tim. i. 6, we learn, indeed, that Paul himself was present on the occasion ; unless we assume two different cases, which is very questionable. At all events, however, the part taken by the presbyters can have been no mere empty ceremony, as little as this was the case with the part taken by the congregations in the choice of their different officers (compare also Acts ix. 17 and xiii. 3.)

As to the *maintenance* of the different ecclesiastical and congregational officers, the Lord himself had already uttered the principle, "The labourer is worthy of his hire."—Matt. x. 11 ; Luke x. 7, seq. ; compare Levit. xix. 13 ; Deut. xxiv. 14. Yet he had previously warned his followers not to turn the work of the Gospel into a common trade (Matt. x. 8, seq.) ; for disinterestedness is one of the most needful and becoming accomplishments in one who proclaims the free and unmerited grace of God ; and exhorts men to seek first of all the everlasting blessings of the kingdom of heaven. The same principle is proclaimed by Paul, in connection with various apt illustrations : the soldier has his charges paid, the farmer partakes of the produce of his field, the shepherd lives from the milk of his flock ; and so the minister of Christ, whose office is often represented under these images, has a just claim also to his own support from the Church in whose service he labours (1 Cor. ix. 6—10), the more especially as carnal or outward gifts are only a small recompence for spiritual and eternal benefits offered in exchange.—Ver. 11. "Know ye not," he goes on to say, enforcing on his readers from another quarter this self-evident, but too often sadly-neglected, duty, "that they which minister about holy things live of the things of the temple ; and they which wait at the altar, are partakers with the altar. Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."—Ver. 13, seq. When he writes to Timothy, 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour," the idea of remuneration is at least included ; as the immediately following verse shows, where he quotes the declaration of Christ already noticed, along with the Mosaic precept (Deut. xxv. 4), enjoining mercy to animals ; "Thou shalt not muzzle the ox, that

treadeth out the corn ;" that is, in this application, show thyself grateful towards those with whose hard work thou art served. According to the usual interpretation, the passage Gal. vi. 6, also, " Let him that is taught in the word communicate unto him that teacheth in all good things," must be taken as an injunction to liberality towards the teachers of the Gospel. Just as earnestly, however, does the same Apostle warn ministers, on the other hand, against the love of filthy lucre, which is for them especially unseemly, and goes completely to destroy their religious influence ; exhorting them at the same time to contentment, hospitality, and forgetfulness of self.—Tit. i. 11 ; 1 Tim. iii. 3, seq. ; vi. 6—10 ; Acts xx. 34, seq. He himself exhibited in his life an exalted pattern of disinterestedness, inasmuch as he earned his own support, mostly by his trade of tent-making, often labouring day and night, so as not to be burdensome to the congregations, which were composed generally, no doubt, of persons without property, to procure the more ready access for the Gospel, and to stop the mouths of Jewish adversaries, who tried to place his motives in a false light.—1 Thess. ii. 5—10 ; 2 Thess. iii. 7—9 ; 1 Cor. ix. 12, 15 ; 2 Cor. xi. 7—10, xii. 14—18 ; Acts xviii. 3 ; xx. 34, seq. Paul could indeed say, without any exaggeration, that through the power of Christ strengthening him, he was able to do all things, being instructed both to be abased and to be exalted, both to be full and to be hungry, both to abound and to suffer need.—Phil. iv. 11—13. Yet he made an exception with the congregation at Philippi, whose relation to him was one of special confidence and affection, and received from it at times free presents—Phil. iv. 16 ; 2 Cor. xi. 8. For even if the labour of his hands might have been sufficient to cover the cost of his own living, it could not well meet the expenses he incurred by his frequent and long journeys, in which he had with him commonly a number of attendants, once as many as seven.—Acts xx. 3, 4. When we take into view these numerous and expensive journeys of the Apostles and their Delegates, who could all say with Peter, no doubt, " Silver and gold have I none " (Acts iii. 6), for the furtherance of the Gospel, and to preserve and promote the unity of the churches ; and when we bear in mind, besides, with what great zeal the Christians of Macedonia, for instance, in spite of their own poverty, raised collections for their needy brethren in Palestine—we cannot fail to form a high opinion of the liberality and self-sacrificing love of these apostolical congregations.

We are not to suppose, however, that there was any *regular* and *fixed* salary for ministers in this period. Many, like Paul, and in conformity with Rabbinical usage, may have continued their previous trades, in connection with their new calling, so as in this way to earn, either in

whole or in part, their own subsistence. Those who were animated with the right spirit looked not, at all events, beyond what was absolutely needful. So long as Christianity remained without sanction from the State, the Churches, as such, could hold no property. Many Christians, especially converts from Judaism, might adhere to the old custom of paying tithes (*decimæ*) and first-fruits (*primitiæ*) to the service of religion. As yet, however, there was no law on the subject. All contributions for religious and benevolent purposes were *voluntary* gifts, and regulated according to ability and need. Thus we read (Acts xi. 29), on the occasion of a great dearth in Palestine, "The disciples (at Antioch), every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." Just so we find it again in the case of the later collections for the poor saints in that country (Rom. xv. 26 ; 1 Cor. xvi. 1, seq.) ; and a similar course would be taken no doubt with any salary which was to be paid to ministers. Clearly too the voluntary system, where it really deserves this name (for many of our so-called voluntary donations are at bottom most involuntary, and proceed from interested motives far more than from any true love towards God and the Church), corresponds most fully with the spirit of the Gospel, and is best fitted to advance the interests of the kingdom of God ; inasmuch as it calls into exercise a large amount of individual and personal activity in the affairs of the Church ; whilst the support of religion by the State tends naturally to turn the Church into a creature of mere civil law, to make its ministers servants of the Government, to prevent the virtue of liberality from coming to its full growth, and to degrade the value of the Gospel in the eyes of the people.

But where the Church is thrown for her support so entirely on the free love and gratitude of her members, as was the case during the first three centuries, it became so much the more necessary, if her operations are not to come to a dead stand, that she should recommend some certain system or method in giving, by which every one may impose a law on himself corresponding with his means and resources. Such was the simple, yet most judicious, regulation, by which Paul provided for collections in the Churches of Galatia and Greece ; namely, that every one, on the first day of the week, the holiday of Christians (compare Acts xx. 7 ; Rev. i. 10), should lay by him in store a part of his earnings, and so keep a separate treasury for the Lord according to his best ability and conscience.—1 Cor. xvi. 1, 2.

Notwithstanding the Divine origin, the greatness, and the dignity of the sacred ministry, its institution was not designed to form a

chasm between it and the people—the opposition of clergy and laity in the modern sense. True, this office is not the creature or product of the Church, but rather its productive commencement, the Divinely-appointed organ by which it was to be founded and built. The Apostles go before the Church, and not the contrary. Hence they are styled (not merely their doctrine and confession, but themselves as living persons in their union with Christ and as organs of the Holy Ghost) the foundation of this spiritual edifice, of which Jesus Christ is the architect, and at the same time the chief cornerstone, binding and holding together the single parts, and representing at once the whole.—Eph. ii. 20 ; compare Matt. xvi. 18 ; Rev. xxi. 14. But so soon as the Gospel had taken root, and a Christian community was formed, there followed a relation of living reciprocity between the pastors and the people ; in which, though the first took the lead, yet was it always in the spirit of brotherly love, and with the feeling that the members of the flock stand in the same relation essentially to the common Head and Chief Shepherd, Jesus Christ, are sanctified by the same Spirit, and participate alike in all the privileges and benefits of the Christian salvation. Hence, all believers who have been separated from the world and set apart to the service of the Triune God are styled, without exception, “brethren,” and “saints.”—Acts ix. 32, xxvi. 18 ; Rom. i. 7, viii. 27, xii. 13, xvi. 15 ; 1 Cor. i. 2, vi. 2 ; 2 Cor. i. 1, xiii. 12 ; Eph. i. 1, ii. 19, v. 3, vi. 18 ; Col. iii. 12 ; Phil. i. 1, iv. 21, 22 ; Titus ii. 14 ; 1 Peter ii. 9, 10 ; Heb. xiii. 24 ; Rev. xiii. 10, &c. Whilst, on the one side, the congregations were far from the assumption of authority over their leaders, and were exhorted rather to yield them affectionate obedience (Heb. xiii. 17 ; 1 Cor. xvi. 16) ; so, on the other side also, the leaders imposed no laws and ordinances on the congregations that were not first sanctioned by their own free approbation. The officers formed no priestly corporation or caste, standing intermediately between God and the people. The New Testament owns, indeed, the idea of the priesthood ; but extends it expressly to *all* true Christians, who have direct access to Christ by faith, and should come before him every day with sacrifices of praise and intercession. In virtue of their union with Christ, Peter styles his readers, “a spiritual temple, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ” (1 Peter ii. 4, 5 ; compare Rom. xii. 1), and directly after (ver. 9) addresses them with the salutation, “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” It is true, indeed, that the same high character was assigned to the people of Israel under the old economy, where, with the general distinction,

we know was joined also the spécial Aaronic priesthood (Exod. xix, 6), "Ye shall be unto me a kingdom of priests and a holy nation." In the Old Testament, however, this was mainly prophecy and purpose; while in the New, on the contrary, it is the same thing fulfilled and made real. It is Christ first, "who hath washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."—Rev. i. 5, 6. In the same measure in which Christianity generally throws Judaism into the shade, does the New Testament priesthood also excel that of the Old Testament, as is well shown, particularly in the Epistle to the Hebrews (compare chap. vii.—x., xiii. 10; 15, 16). The term clergy, which in ecclesiastical usage distinguishes the spiritual order from the laity, is applied by Peter (1 Peter v. 3) to the congregations; so that every Christian society is regarded as set apart, like the Levites of the Old Testament, for the peculiar ownership of God. Paul calls upon his readers, in virtue of their priestly character, to make supplication for himself and for all men (2 Cor. i. 10, 11; 1 Tim. ii. 1), after the pattern of Christ, the eternal High Priest.—Heb. vii. 25; compare Luke xxii. 32; John xvii. 9, 20.

This universal priesthood will serve to explain the *liberty of teaching* and the *share* of the people in Church government, which present themselves to our notice in the apostolical age.

The general liberty of teaching was an anticipatory fulfilment of the prophecy, according to which, in the time of the Messiah, the Spirit should be poured out upon all flesh, even down to servants and maids, and all would be taught of God.—Joel iii. 1, seq.; Isaiah liv. 13; Jer. xxxi. 34; Acts ii. 17, 18; John vi. 45; compare 1 Thess. iv. 9; 1 John ii. 20, 21, 27. According to this any one might come forward, speaking in an unknown tongue, praying, teaching, or prophesying in the congregation, if only he possessed the requisite gift for it, without being an officer of the church; for the gifts of the Spirit were by no means confined to official station. This liberty of teaching appears very plainly from the representation which Paul gives us of the meetings for public worship among the Corinthians.—1 Cor. xiv. 23—36. Nay, from ver. 34, and 1 Cor. xi. 5, it is plain that even women, forgetting their natural position and mistaking the true idea of religious equality (Gal. iii. 28), prayed and prophesied in public. But here came in also the proper restriction. For, in the first place, Paul rebukes, in general, all abuse of the liberty of teaching, and reminds the Corinthians that God is a God of order, and not of confusion: hence they should make use of their gifts, not all at once, but one after another, with becoming regard always to the edification of the congregation.—1 Cor. xiv. 5, 12, 23—33. James also chides the mania with which many in his Jewish-Christian congregations (where

doing was so often lost sight of in talking) put themselves forward as teachers, out of pure vanity and without any inward call, adding his powerful admonition on the sins of the tongue.—Chap. iii. 1, seqq. The exercise of teaching thus was not to be restricted, indeed, to any office; but it must be joined still with the possession of the necessary gifts of the Spirit, and these were to be used with humble feeling and a sense of increased responsibility. In the next place, as regards the female sex, Paul goes still farther, and directly requires that it shall take no part in the public services of the Church.—1 Cor. xiv. 33, 34; 1 Tim. ii. 12. With this, indeed 1 Cor. xi. 5, seems to stand in contradiction: “Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head;” and to this passage accordingly the Montanists, Quakers, and other sects, have been accustomed to appeal in justification of their practice. But the Apostle here simply quotes the fact, which, no doubt, had taken place, without approving or condemning it, reserving his censure for a subsequent connection (chapter xiv); for, in chapter xi, he is not treating at all of public worship, but only of the custom of covering the head, which some Christian females in Corinth affected to disregard, in opposition to the prevailing notions of decency, as though all outward difference between the sexes had been abolished by Christ. Nor will it answer, to make a distinction here between public *teaching*, and public *praying*, and *prophesying*; but not the last two, in which there is more of the inspiration of feeling. For to say nothing of his placing prophets above teachers (Eph. iv. 11; 1 Cor. xii. 28), his injunction is altogether general (1 Cor. xiv. 34), that women must be silent in the Church and not speak; and this whole chapter, besides, treats not of didactic discourses, but directly of speaking with tongues and prophesying. Every public act of the sort implies, while it lasts, a superiority of the speaker over the hearers, and is contrary also to true feminine delicacy. Christianity has indeed improved vastly the condition of woman, and brings all heavenly blessings within her reach; but all this without prejudice still to the Divine order of nature, by which she is formed to be in subjection to man (Gen. iii. 16, Eph. v. 22), and for the sphere of private life. Here, in the quiet domestic circle, she has full room for the exercise of the fairest virtues; here, too, she is clothed with a certain right to rule; and here she is not only to pray diligently herself, but also to teach her children to pray and to lead them in early life to the Lord.

With this liberty of teaching corresponded, in a great measure, the conduct of Church government. The presbyters were, indeed, the regular pastors and managers of congregational business, but in such way that the people took part with them, directly and indirectly, in

the work, and so bore also their share of its responsibility. In the first place the officers, and also the delegates for particular services (compare 2 Cor. viii. 18, 19 ; Acts xv. 3), were taken from the midst of the congregation itself, by its own election, or at least consent, as we have already shown in a previous section. And then again, after they were thus in office, they were not to lord it over God's heritage, but rather to be ensamples to the flock in the way of a holy life ; and to serve it, taking the oversight thereof not with constraint and force, but on the ground of its own free compliance, and with due respect everywhere for its rights.—Compare 1 Pet. v. 1—5. The Apostles themselves proceeded in this way ; in fact, almost all their epistles, containing instructions, exhortations, and decisions, in regard to the most weighty questions, are addressed not to the Church rulers merely, but to the whole congregation. In cases of controversy it appears to have been customary, according to 1 Cor. vi. 5, to choose a session of arbitrators from the body of the people.—Compare Matt. xviii. 15—18. Paul, indeed, excommunicated the incestuous person at Corinth, but only as united in spirit with the Corinthian congregation, so that his act was at the same time theirs. Nay, even in controversies that concerned the whole Church, the Apostles did not decide by their own right merely, but drew the congregations also at least frequently into consultation. A striking proof of this is furnished by the council at Jerusalem, called to settle the great question concerning the binding authority of the Mosaic law, and the terms on which the Gentiles were to be admitted to the privileges of the Gospel. Here the Apostles, elders, and brethren, come together ; the transactions go before the whole congregation ; Peter urges his clear Divine vision in regard to Gentile baptism, not as a command, but only as a motive or reason (Acts xv. 7, seq. ; compare xi. 2, seq.) ; the whole assembly joins in passing the final resolution, and the written decision of the council goes forth not in the name of the Apostles and presbyters only, but in the name of the brethren generally, and is addressed to the collective body of the Gentile Christians in Syria and Cilicia.

This relation between the rulers and their congregations, to which the name *democratic* is sometimes applied, though not altogether aptly, stands closely connected with the extraordinary effusion of the Holy Ghost in the apostolic age, and was secured by this against the abuses which must necessarily attend such a form of government, where the mass of the people is under the dominion of ignorance and wild passion. We see mirrored in it to a certain extent the ideal state, which will come in when the prophecy of the outpouring of the Spirit upon all flesh shall have its absolute fulfilment.

MR. BARRETT'S NEW PASTORAL ADDRESSES.*

A FEW weeks ago two letters respecting a compromise between the rival parties in Methodism, were published by the Rev. Alfred Barrett—if, indeed, anything which appears in the Conference Gazette can be said to enjoy publication at all. When we first glanced at the title and then at the subscription, we were disposed to ejaculate, "Here comes a good Samaritan, who will pour his modicum of oil and wine into the wounds of the lacerated Connexion." We saw him stoop, as it were, over the body of the patient with an air of inexpressible philanthropy, and, drawing a phial from his pocket, empty its contents into the most critical gash he could discover. "Doubtless, a medicament of sovereign power," thought we, murmuring a benediction over the gentle wayfarer; "there is yet hope for the stripped and bleeding victim." We looked at the label. The liquid was oil, it is true, but it was oil of vitriol!

The appearance of our Manchester Samaritan upon the scene may be thus explained. After two years of strife, the frightful results of Conference folly are manifested in the loss of fifty-six thousand members. Instead of arguing, which requires intellect, the preachers have been busily employed in executing, which only demands vengeance. Breathless at last with their labours, they seem to pause, and whisper, as they lean on their weapons, "Well, brethren, it must be confessed that this carnage scarcely looks amiable and apostolical. Perhaps it is not shepherdly, after all, to slay our tens of thousands per annum? Besides, it does no good. Reform is more rampant than ever. Suppose we try what a little talking will effect? Our fathers in the ministry made concessions; let us pretend to offer to think of doing the same." It is just at this juncture that Mr. Barrett interposes. "What!" he appears to say, "try to heal the Connexion, gentlemen? speak honeyed words? pour in the balm of consolation? bind up the least of the wounds you have made? With all the solemnity and decision which I can command, and which is consistent with a Christian spirit, I say, No! We must proceed, cost what it may; you with the axe of excision, and I with my phial of vitriol."

Perhaps, however, Mr. Barrett has reasons to assign for the continuance of this unpastoral war. There ought to be powerful arguments

* *On the Theory of Two Wesleyan Parties, and a Compromise between them.* By ALFRED BARRETT. (*Watchman*, June 25 and July 2, 1851.)

somewhere to justify a policy which has cost the Connexion 56,000 of its members ; there ought to be overwhelming syllogisms in reserve to justify the sacrifice of 56,000 more. The public have long been impatient to hear them. Surely the men who have been so fluent in abusing, so eager in executing the Reformers, should be able to give a valid reason for the vengeance that is within them. Let us hear Mr. Barrett upon this text.

His pervading argument appears to be, that the Conference cannot give up "Scriptural principles." This, however, is too indefinite an assurance even for a Conference logician. Mr. Barrett is well aware that the Romish Church thought it quite Biblical to burn heretics ; and, if he, as a contemporary Reformer,—in which capacity, we have no doubt, he would have figured in spite of his intense hatred of agitation,—had objected to the ceremony, he might have been told that the priesthood must "Never, never, never" shrink from the execution of its duty, however painful or incendiary. We want to know, of course, what are the particular "principles" which the Conference has been requested to resign, with a reference to the chapter and verse which render it imperative that they should be retained. Now, bearing in mind the extraordinary evasiveness which the preachers have exhibited when pressed for a minute specification of facts, it will surprise no one to learn that Mr. Barrett breaks down the moment he attempts to grapple with details. The first Scriptural principle which, he says, the Conference is required to surrender, is the "recognition of a separate order of pastors." We indulged in a laugh, of some amplitude, when this imaginative proposition hove in sight. Pray, where did Mr. Barrett pick up the fiction ? Will he be good enough to glance at a copy of the resolutions of the first Delegate Meeting, containing the most formal exposition of the views of the Wesleyan Protestants, and tell us the number of the clause by which it was proposed to dismantle the Conference, and to dispense with the Levitical order ? Will he tell us where there is any wish expressed that this "separate" class of pastors should assimilate itself to the people, and break down the peculiar distinction which he assumes to prevail, by keeping accounts, selling books, administering soup, or performing other secular duties ? On the contrary, we have always understood that one of the besetting sins of the Wesleyan itinerants has been their tendency to "separate" *themselves* from the work of their "order," and to subside into clerks, tutors, and schoolmasters. Just in proportion to the withdrawal of Apostolical warmth from the ministry, just in proportion to the saturation of that ministry with the spirit of Buntingism, has been the disposition to crystallise round certain worldly *nuclei*. But, we believe, the universal desire

of the Reformers is, that the preachers should confine themselves to their evangelical duties, and constitute an order perfectly separate from that of accountants, financiers, pedagogues, and publishers.

It is true that the Protestants are now dispensing, in a great measure, with the services of "regular pastors;" and, if the experiment should work well, it is *possible* the people may discover that they can discard their Buntings and Scotts, as readily as their grandfathers relinquished the assistance of the country clergyman, and of the Archbishop of Canterbury. But, at present, we believe this expedient is supposed to be temporary; intended to hold good only until the "pastorate" is sufficiently humbled in its conceit to know that its duty is to minister to the flock, and not to act as their master. Few systems, indeed, could better afford to renounce the "separated order;" and few separated orders have better deserved the visitation than ours; for, by the very constitution of Methodism, the distinction between the local preachers and the itinerant is so slight, that, had the Reformers resolved to content themselves with the services of lay pastors, the change would have been tolerably pardonable, when the fruits of a regular ministry were to be seen in a shattered society, and in a loss of six-and-fifty thousand members.

The second sacrifice which Mr. Barrett imagines the Reformers require is the "singular and special responsibility [of this separated order] after all possible lay concurrence is sought and provided for." We confess this passage appears to us extremely obscure. It is as *general* a kind of *particular* as one can well conceive. We should have said, that precisely in the same proportion as this responsibility is singular and special, should be the duty of demonstrating its peculiar nature, and of showing the mode in which the Reformers propose to invade it. The great business of a minister is to preach the Gospel. Do the agitators seek to impugn his responsibility in respect of the message he delivers, the zeal he displays, the faithfulness with which he officiates? On the contrary, have they not long been complaining that certain of the preachers have wellnigh ceased to deliver any message at all; that zeal for the Mission-house is consuming many; and that the Gospel which is now proclaimed, commonly rings of pounds, shillings, and pence? Or, do the Reformers seek to encroach upon the responsibility of the preachers as pastors, in visiting the flock, offering counsel, inquiring into spiritual progress, and attending to the souls of their charge? Precisely the reverse. The preachers have themselves relinquished this branch of their duty in a considerable measure; and the grand object of ambition with the members of the Clique appears to be a pedagogue's stool at an Institution, or an irresponsible desk at Centenary-hall. Undoubtedly the Reformers

would wish to relieve them from all accountability in respect of the afore-mentioned secularities. They would gladly see the pastoral attention withdrawn from questions of finance ; they would liberate such excellent men from the laborious duty of distributing the funds of Methodism ; they would rather that the author of the Memorial Law had occupied himself in visiting the sick or preaching to the hungry, than in practising as a kind of Parliamentary draftsman ; they regret exceedingly that any minister should fatigue himself so unnecessarily by playing the parts of accuser, witness, juror, judge, executioner, and expelling good Christians upon the weakness of his own judgment. But, in all these and similar matters, it is generally believed that the pastoral advocate is as unable to point out the particular chapter and verse in the New Testament which constitutes the practice Scriptural, as a former President was to produce that memorable common law whose existence he himself disproved.

The third sacrifice supposed to be demanded, according to Mr. Barrett, is "the power of upholding doctrinal and disciplinary unity through the medium of the District Committee." "And how," continues he, with wonderful gravity,—“and how, with these given up, could the trusts of Mr. Wesley's Deed be fulfilled ? or how, by the Methodist Connexion, *could the Holy Scriptures be obeyed ?*” This is certainly a rich illustration of priestly arrogance. We do not complain that John Wesley's parchment here takes precedence of the Inspired Volume, or that a human engrossment is even elevated to the same plane of sanctity as the Divine Book. Mr. Barrett may not have consciously intended such a conclusion, though it is in perfect keeping with the many notorious sayings which have disclosed the presumption of our modern priests ; such, for example, as the declaration of one of the Conference Bobadils, that he would not hear Scripture paraded against "our Rules ;" the older dictum, that "disloyalty to Methodism is disloyalty to Christ ;" or the recent Presidential discovery, that "Methodism is a system of heavenly organisation !" But what we do complain of is, that obedience to the Holy Scriptures should be represented as a matter in any way dependent upon the "*District Committee.*" Many excellent Christians never heard of the existence of such an institution. There are various faithful doers of the Word in the Wesleyan community who know little more of its proceedings than is involved in the hospitalities which they bestow upon the attendant preachers. Did they but suspect that the annihilation of this remarkable body would render it impossible for the Methodist people to obey the New Testament, we are certain that, generous as the Wesleyan laity have ever been, they would redouble their efforts to nourish the Committee ; and that on no occasion

would they display more culinary solicitude than when engaged on a District dinner. We dare not, however, pursue this exciting theme, but must simply beg permission to say, that we are not acquainted with any passage in the Bible in which the District Committee is, directly or indirectly, mentioned.

Mr. Barrett himself appears to have had some misgiving respecting the tangibility of the objections raised in his first letter; and, therefore, we find him, the next week, "troubling" his nocturnal friend with a few "supplementary" remarks. There is a practical question with which he thinks he can deal; and greatly to our astonishment—we confess it frankly—we discovered a preacher for once attempting to grapple with a specific item in the programme of Reform:—

"Our opponents all the way through have demanded that a majority in a Leaders' Meeting shall decide, not only as to matter of fact, but as to the sentence, whether involving expulsion or anything else, every case of discipline which it is necessary to adjudicate upon; and many serious and well-meaning people, not amongst them, have been perplexed with their representations, to an extent which might imply that they suspected this demand might have some sort of Scriptural foundation to rest upon. It is a sufficient answer to a candid and humble inquirer to say, that this is palpably inconsistent with the charge, or trust, which is committed to pastoral ministers, as they are stewards, or overseers, of God's household (Luke xii. 42; as collated with Titus i. 7; 1 Peter v. 2; Acts xx. 28; Hebrews xiii. 7; 1 Thess. v. 12, 13, *et alibi*), and with the requirements that are made upon them, as in 1 Tim. iii. 5; Titus i. 2, iii. 10; Rev. ii. 2, 13, 14. By all means, let human frailty be surrounded with as many guards and checks, to be exercised by the people and office-bearers, against the misuse of pastoral power, as are possible; but no power on earth, no spirit of any age, may authoritatively spread, among an unlimited number of persons in secular life, a responsibility which the Sovereign Head has laid upon those who are specially qualified by himself for sustaining it. And, as to human frailty, it is a very liberal construction of the case to say, that all stand here on equal terms."

Now, of course, the question is, What does all this mean with regard to the present controversy? Assuming that a disciplinary power must be vested somewhere, we have a long way to travel before we arrive at the conclusion that Tabraham's Minor District Meeting legally expelled Mr. Cozens-Hardy, or that Peter Duncan was justified in devastating the Spitalfields Circuit. Because judicial authority must be exercised in the State, is that any reason why the House of Lords should lay claim to the prerogative?—why they should exercise it alone?—why they should arraign men for the crime of public speech?—why they should transport people who did not acknowledge their privilege?—or, amongst a hundred other questions, why a committee of five peers should execute Mr. Cobden, and the Marquis of Londonderry lay waste the county of Northumberland?

Let us, however, take Mr. Barrett upon his own terms. The charge or trust to slaughter, is "*committed to pastoral ministers.*" Who are they, then? Now for an argumentative bound! Mr. Barrett clears

all intervening difficulties, and assures you, by implication, that certain very concrete individuals, to wit the Methodist travelling preachers, and they *alone*, out of the whole Wesleyan Church, are the pastoral ministers ; and, therefore, they *alone* are the parties entitled to expel. We demur. Say rather, it is the Wesleyan system which demurs. The fact that local *ministers* and lay *pastors* are both integral portions of that system, is one which no itinerant sophistry can suppress. The fact that the local preachers, considered as a body, do at least as much ministerial work as the planetary evangelists, and that the class-leaders perform nearly all the pastoral toil ; this, too, is equally beyond the range of dispute. Mr. Barrett, therefore, stands condemned upon his own premises.

We often wonder upon what particular item of distinction it is that these hierarchical reasoners rest their claim to exclusive disciplinary power. Is it because the travelling brethren are a "separate order?" Then can any one say what substantial superiority is conferred in consequence? Wherein, for example, did the worthy Peter Duncan become so immeasurably wiser than Mr. Gandy that the former was entitled to "overrule" all his objections, and to expel him from the fold, notwithstanding the goodness of his Christianity? Is it because the moveable ministers have been ordained? Then will they explain what expurgatory virtue passed into their pates during the ceremony? Or, does the whole mystery depend upon the distinction between a secular and a regular clergy? Then what is the practical value of that distinction, seeing that the chief business of the ministry is performed by both parties alike, and that the local pastor (let us repeat it) patrols the hearts of his members weekly, whilst the travelling pastor meets them once a quarter to take a bird's-eye view of their experience? Mr. Barrett, indeed, talks of a special qualification; but we can scarcely believe that he intends the remark to be applied to the work of expurgation; for who would be so profane as to assume that the man whose name we have more than once quoted, was Divinely aided in the disintegration of the Spitalfields Circuit, or that he possessed any notable portion of earthly wisdom, not to hint at heavenly, when he was compelled to dispose of all objections by the process of "overruling?"

Mr. Barrett, it will be seen, refers to various passages in the New Testament, which, however, he has ousted of their application to the travelling preachers alone, by extending them to "pastoral ministers" generally. It is necessary, therefore, to examine into their true purport; but, as these very passages are noted by the reverend gentleman for the satisfaction of "candid and humble inquirers," it is due to the latter to apprise them that his Scriptural references are scarcely

presented in a candid spirit, and certainly not for any humble purpose. For instance, he cites 1 Peter v. 1, 2, which exhorts the elders to feed the flock, but he does not direct the student to verse three, which is a continuation of the paragraph. There St. Peter strikes a heavy blow at all ecclesiastical despotisms, by warning the elders that they are not to act as "lords over God's heritage," but "as ensamples to the flock." Mr. Barrett also alludes to the addresses to the *angels* of the Seven Churches in support of the priestly dogma; but he does not remind the "candid inquirer," that a large portion of the New Testament is addressed immediately to the *churches* themselves. He refers to St. Paul's direction to Titus,—an *ἐπίσκοπος* by the bye,—to reject a heretic after certain admonitions; but the candid inquirer will find no reference to Rom. xvi. 17, where the same Apostle beseeches the "*brethren*" of the "*church*" at Rome to mark them which cause divisions contrary to doctrine, and to avoid them; nor to 1 Cor. v., 7, 3, where the same inspired writer directs the "*church*" at Corinth to purge out the old leaven, and to "put away" wicked persons from among themselves.

Thus defeated by himself, by the Wesleyan system, by Holy Writ, we may further remind Mr. Barrett, that the Reformers do not propose, on their part, to exclude the professional ministry from *participation* in the work of discipline. They insist that the power should be exercised by the *church*. The outrageous proceedings of the last two years have rendered it imperative that some check should be placed on a "pastorate" which has expelled thousands of good Christians for mere hypothetical offences. Here is no question of doctrine; not one of the sufferers has been a heretic, and certainly not one of the ejectors has been a Titus. It would be a gross and intolerable absurdity to assert, that such a blundering priesthood possessed any special or Scriptural qualification to expel men for differences of opinion respecting such human productions as the Laws of 1835. However willing the people might once have been to leave the prerogative of excision in the hands of the "order" by whom it is so highly coveted, it has now become a duty to lodge it in a body which will not signalise its Christianity by the dispersion of 56,000 in the compass of a couple of years.

There are many inviting statements in Mr. Barrett's letters to which we should have been glad to direct attention. One at least *must* be noticed. At a critical period (as we have said) this gentleman comes forward, not to heal or compose the Connexion, but to distil acid into its sores. Perhaps the most exasperating line of remark which he could have adopted, is the one he has actually pursued. Aware as he is, that 56,000 persons have openly entered their protest against

Buntingism, and that thousands more within the Connexion are "disaffected," Mr. Barrett coolly declares that he knows of no parties "in the present controversy, but METHODISTS and ANTI-METHODISTS!" Here is an individual who leaps into one scale of the argumentative balance, and expects that his opinion shall tilt the beam, with at least 56,000 fellow-Christians in the other. It is his decision that the views of a fifth part of the Wesleyan body shall not only be disregarded, but shall be treated as crimes against the system! The statement is, in effect, a modest suggestion, that a large portion of the people shall be stripped of their rights as "partners" in the Connexional firm, and be deprived of their interest as shareholders in the "Spiritual Hotel." And what renders this overbearing conclusion more remarkable is, that the existence amongst the Conference party itself, of a disposition to adjust the controversy, is supposed to be the motive which has compelled Mr. Barrett to "parade his name upon a public journal!" The reverend gentleman is, therefore, pronouncing judgment in the face of his own friends, as well as of the Reformers. The odds are pretty venturesome; but they are, at the same time, highly instructive. The plain truth is, first, that whoever opposes the views of a preacher is an Anti-Methodist; and, secondly, that whoever is an Anti-Methodist, ought to be placed at once beyond the pale of mercy.

Should the candid inquirer to whom Mr. Barrett adverts read his letters thoughtfully, we feel tolerably certain that he will assume the necessity of reforming the Wesleyan priesthood from the imperious pretensions of that priesthood itself. His astonishment will be excited by the suggestion that the Methodist people would be incompetent to obey the Holy Scriptures were the District Committees dissolved. He will ask himself, whether, if the special responsibility of the Connexional book-keepers were destroyed, the whole duty of man might not yet be performed? He will inquire, whether, if the Laws of 1835 were abolished, the Society would be likely to feel any increased difficulty in observing the Ten Commandments? It will occur to him that Dr. Bunting may not indeed be the Atlas of Methodism, and that the Clique are by no means the indispensable champions of Wesleyan Christendom. He will burn with indignation, when he thinks that the various expellers may really pretend to have been "specially qualified" to play the expurgatory farces which have brought indelible contempt upon the Conference. And, perceiving in time the drift of this despotism, he will probably retire to some other Church, lest it should soon be declared that a member of the Methodist community must not hope to enter heaven without a note of admission from his Superintendent!

We should not forget to observe, that, after Mr. Barrett has disfranchised, as it were, such a number of his brethren,—after he has summarily denounced them as enemies to Methodism, he goes “to rest, in *charity* with all men.” Fortunately for that ministry to which he belongs, there are shepherds of a different complexion. One comes with “Counsels of Peace,” if others come with counsels of war. One approaches with a phial of balm, if others approach with a flask of vitriol. One takes his stand between the living and the dead, and prays that the plague may be stayed ; another mounts a pyramid of the slain, lifts his voice, and the plague proceeds !

WILLIAM PENN.

WE left our subject big with the idea of a new Christian democracy. In virtue of the claims which his father had on the Government at the time of his death, young Penn was entitled to no less a sum than fifteen thousand pounds sterling. In lieu of this amount, he sent in his petition to the Council, praying that His Majesty would be pleased to grant him letters patent conferring upon him, and his heirs for ever, a tract of unoccupied Crown land in America, which lay to the north of Maryland, being in extent little less than the whole area of England. Objection was taken to his petition, chiefly on the ground that his theories of government were not more Utopian in their character than they were dangerous to the Crown and State. Personally, he was not in favour at Court, and his views were far from being popular with the Royalist party. Delay succeeded delay, and hope deferred had wellnigh made his heart sick. Had the public exchequer been better replenished, Penn's offer would have been treated with disdain ; but money was scarce, and the Council had no alternative. The draft of a charter constituting Penn absolute proprietor of the province, within certain specified limitations and provisions, was drawn up and submitted to the King, who, anxious to free himself from so heavy and troublesome a debt, at once attached his signature to the document. Objection having been taken to New Wales, which Penn had chosen as the name of his province on account of its mountainous character, he next proposed Sylvania, as corresponding to its magnificent forests ; and to this, in honour of his father the admiral, His Majesty gave the prefix Penn. Hence, the designation of Pennsylvania.

The obtaining of this petition was the event of Penn's life. There was in the charter the seed of a future nation. In conjunction with his friend Algernon Sidney, he drew up the first outlines of the Constitution, resolved to secure an essentially democratic basis for his scheme of government. "Having fixed the great boundary lines of the system,—secured freedom of thought, sacredness of person and property, popular control over all the powers of the state,—financial, civil, proprietorial, and judicial,"—he left "the new democracy to develop itself in accordance with its own natural genius." Penn had faith in man; and his supreme desire was to remove every obstacle to the free and more perfect development of a struggling and toiling humanity. Men had faith in him and in his political system. No sooner was it known that he had become the sole proprietor and governor of a mighty province on the other side of the Atlantic, than parties came from every part of the Three Kingdoms, and from many cities in Holland and on the Rhine, to treat for land on which colonies and companies proposed to settle. The tide of emigration began to flow. He sanctioned no exclusive trading—no monopolies in any branch of commerce. He had due regard to the claims of the aborigines, protested against war, and would not arm his followers for their own defence, but relied on justice and good faith to win the confidence of the natives of the soil. Ship after ship left the Thames filled with enterprising settlers, and in the autumn of 1682, Penn himself arrived in the New World, and planted his foot on that soil which gave root to freer and purer institutions. Everything had hitherto favoured the project of the founder of the new State. Having, before leaving England, obtained from the Duke of York a grant of the ill-defined strip of land fronting the Delaware, he was in a position to command a commerce with the world. The feelings excited by his arrival in America, may be better conceived than described. In his progress into the interior he was everywhere greeted as a friend and benefactor. A general assembly, elected by universal suffrage, was convened; the Constitution was adopted without any important alteration, on the third day the session was completed, and Penn prorogued the house in person.

Penn was followed to the New World by hundreds on hundreds from the old country of those who were in quest of a freer soil. Though, at the first, their privations and sufferings were extreme, they bore them with exemplary patience and resolution. The city of Philadelphia was planned; houses were erected; farms laid out; families settled; a post opened; schools established; the printing press set up; and everything became indicative of progress and permanence. His treaty with the Indians was founded on the purest justice, and was, by him, kept inviolable. Some few alterations were made in the Con-

stitution. Everything was putting in shape and form around him. But he had his detractors. Communications had been sent to England in which he had been grossly misrepresented. This fact, coupled with certain domestic affairs, induced him at once to return to his native shores. On his arrival, he found his wife better, and his children well. After spending two days in the bosom of his family, he hastened to Newmarket to pay his court to the King; and the King's brother, the Duke of York, received him very graciously, and assured him that justice should be done to him in the great boundary question disputed by Lord Baltimore. Meanwhile, His Majesty died, and James ascended the throne. Penn first preferred his request on behalf of those who were suffering for conscience' sake. Many a dark bolt of many a dark prison flew back, and the captive was set free. James seemed well disposed towards Penn. He settled the boundary question, by dividing the territory in dispute into two equal parts; the eastern half of which he decreed to Baltimore as his by right, and the western half he claimed for the Crown, so as to place it beyond all future litigation. It was long before Penn could obtain any settlement. England now became the theatre of ecclesiastical strife and internal feud. Penn entered the arena as the apologist of freedom of conscience for all men. Sidney and Russell had both perished on the scaffold, and he knew not who might follow. He now undertook the work of mediation. Much as his heart was in Pennsylvania, his sympathies could not but flow out on behalf of the suffering and afflicted children of liberty at home. He interceded for those who were doomed to die, but in vain. "The Ministers disliked his humane interference with public business; and, to punish his presumption, they contrived not only to postpone the form of his legal investiture with the Delaware province, though, as he enjoyed it in fact, there could be no reason for withholding it; but, under pretence of a general measure of Reform for the colonies, gave orders to the Crown lawyers to issue a *quo warranto* against his province of Pennsylvania, and proceed with such rigour as to compel him to vacate his charter. This mischief, however, was soon arrested. James was then staying at Windsor Castle; but in less than a week, by his special command, Lord Sunderland wrote to the Attorney-General to suspend the proceeding until further orders. Those orders were never issued."* Nothing but a stern sense of duty kept Penn in England. He would gladly have returned to his colony. James could not dispense with his services. The country needed his teaching, the wronged his advocacy, and the suffering his succour. In March, 1687, His Majesty

* *William Penn: an Historical Biography*, page 305.

convened the Privy Council ; and, after enunciating the grand truth, that "conscience is a thing not to be forced," told them that "he was resolved to give to all his people alike the right of opinion which he claimed for himself." The declaration was received with open hostility. The Protestant feeling of the country was roused—nay, alarmed ; a crisis was approaching.

The crisis came. James, who was anxious to secure freedom for the Catholics, adhered to the declaration against the expressed will of his Parliament and his people. The consequence was, that he had to vacate the throne, and seek his safety in exile. This involved the great Revolution of 1688, ever memorable in the history of England. Those who had so lately surrounded the person of the Sovereign, now shrank away from public notice. Penn, who was conscious of no crime, turned a deaf ear to the entreaty of his friends to provide for his personal safety. He remained in London. He appeared daily at Whitehall. Suspicions were awakened against him ; and he was summoned to appear before the Lords of the Council, who had assumed the general management of affairs. Every possible effort was used to make out a case against him, but without success ; and, in open court, he was declared to be clear and free. The Prince of Orange was crowned King of England ; and, true to his professed principles, there soon followed the Act of Toleration. The passing of this statute, though it did not rise to the height of his wishes, filled the heart of Penn with unbounded joy. He took it as a pledge for the future. Yet its broad shield was not broad enough for his defence. He was arrested at the suggestion of a few fawning, creeping courtiers, on the charge of carrying on a clandestine correspondence with James Stuart. In the presence of the Council he had nothing to conceal, and he concealed nothing. Again he was discharged, and again he was arrested, and began to feel that his life was no longer safe. War had broken out with France ; all the colonies were, more or less, in danger. How natural that Penn should turn his thoughts to his own distant province, and long to be there to prepare his people for any coming change ! He was opposed to war, and yet a war party was rapidly growing up in the colony. He was eager to leave these shores, and had made every necessary preparation for his departure, when he was suddenly called to the death-bed of George Fox, and then to his grave. Scarcely had he committed the ashes of his friend to their final resting-place, before he was again accused, arrested, tried, and his freedom taken away. Locke offered to interpose his good offices to procure a pardon ; but Penn had done no crime, and he would accept no pardon. He appealed to simple justice. He would receive his liberty on no condition. In March, 1692, he was deprived of his

Governorship, which was annexed to that of New York. His whole fortune had been expended on the colony. His Irish estates had been devastated by the war. Though no conviction or sentence of outlawry had been passed in any competent court of law, his rents were confiscated to the Crown. "From the distinguished position of Governor of a province, he had fallen to that of a private individual; ruined in his estate, deprived of his honours, suspected by the Government, the prey of a rapacious lawyer, and deeply involved in debt." But all this was as nothing compared with the possible fate of his new model State. He still claimed to be master of the province, and was resolved to maintain his right. Colonel Fletcher was sent out to govern Pennsylvania. He attempted to abrogate the whole code of colonial law; but, with manly firmness, the Assembly withstood him at every step, and would yield nothing. Fletcher had no alternative but to submit to the representatives of the people. The tide now turned in favour of Penn. His courtly friends made a joint effort to uphold a man who had been "deprived of his liberty, on pretence of an accusation made by a fellow whom Parliament itself had denounced as a rogue and false accuser;" and His Majesty declared "that he was at liberty to go about his affairs just as he pleased." This was not enough. Penn demanded an open acquittal. He made his defence before a Council at Westminster, and was absolved from every charge, past and present. His wife, "one of ten thousand," had just lived long enough to see the first turn of fortune in favour of her husband; and meekly she resigned her spirit into the hands of her Divine Redeemer. It was a tremendous stroke to poor Penn.

He gave himself not to sorrow, but to labour. Whatever time he could command, he devoted to study; and, besides a book of "Maxims for the Conduct of Life," he published his famous "ESSAY TOWARDS THE PRESENT AND FUTURE PEACE OF EUROPE," in which he maintains principles and develops views which are every day obtaining among the educated and the good of all nations. In the midst of these literary pursuits, intelligence reached him from America that Fletcher had proposed to His Majesty to abolish the separate charter of Pennsylvania, and to form an Imperial Government out of the whole range of northern colonies. This awakened and roused the soul of Penn. He would be off to his colony, but he lacked resources. He applied to the now prosperous settlers, across the waters, for aid in his emergency. They owed him two years' quit rent, and yet they declined his application for help. What could he do? Unable to go out to America, he resolved to fight the battle to the end at home. Calling on the friends who had recently done him such service, he prevailed

on them to take his case once more in hand, and, if possible, to procure the restoration of his colonial Government, with the rank and dignities attached. In the meantime, he drew up a formal petition to the Queen—William being abroad—praying Her Majesty to order an inquiry into the whole train of facts alleged by him to have occurred, in reference to the colony, and, if Her Majesty was satisfied, to grant him a full re-instatement of his rights and properties.

“Mary received this petition with favour. The wise and virtuous Lady Ranelagh had prepared the Royal mind, by a just representation of Penn’s merits and services, the purity of his conduct, and the unquestionable nature of his rights, for a candid hearing of his complaint. She referred the petition to the Council, who consulted the Board of Trade, and the law officers of the Crown; and finding no legal flaw in the charter itself, nor any subsequent act of his which could be tortured into such an offence as would warrant a forfeiture, they admitted his claim to be made out; and he was legally re-invested with his old powers and functions, on giving assurances on those points which had led to the original suspension.”*

In August, 1694, he was restored to his Government; but, in a democracy in which everything begins and ends with the people, he found it more than difficult to maintain his rightful sway. “From the foundation of the colony to the last day of its existence, his life was one great struggle with the intractable spirit of the settlers. His dues were withheld, his orders disobeyed, his rights invaded.” His eldest son being now the subject of pulmonary disease, Penn was unwilling to set out for Philadelphia and leave him behind. He lingered at home,—he hoped—he prayed—he waited. In April, 1696, the darling boy expired in the father’s arms. He had but two children left. He entered into the marriage relation a second time, and, war having ceased in America, continued to live quietly in England for some years. His daughter and this his second wife had a strong disinclination to remove and take up their future home on the banks of the Delaware; but such were the rising discontents in the colony, and such the state of perpetual agitation and alarm in which he was kept, that he prudently began to make preparations for his departure. Having spent a little time in Ireland, he embarked with his family at Cowes in the month of September, and reached Pennsylvania after the tedium of a three months’ voyage. He was received by the colonists with the highest demonstrations of enthusiasm and joy. At once he set himself to reform certain abuses which had crept in and been encouraged during his absence, especially piracy and contraband

trading; and so successful was he in his measures, that, in a few months, "he received from Whitehall an assurance that his conduct was highly satisfactory to the Government." He then settled his family at Pennsburg, the name of his country mansion, near the falls of Trenton on the Delaware, and in their bosom passed his future days of activity and joy.

The colonists dreamed of a new Constitution. The Assembly met, but nothing was done during the session. Penn then turned his attention to the subject of slavery. He was not a slave-holder, nor the apologist of the slave-trade; still he looked at neither from the same point as we are permitted to do in the middle of this the nineteenth century. He introduced two bills into the Assembly, with the sanction of the Colonial Council, in which he provided for the better regulation of the morals and marriages of negroes, and also for the modes of their trial and punishment in cases of offence. The Assembly cared nothing for the morals of their negroes, and rejected the bill. The Governor then gave his thoughts to the condition of the aborigines, and the best means of bringing them within the higher influences of civilisation and Christian truth. With the natives of the soil he concluded a treaty of peace and friendship, and the Potomac Indians were allowed to settle in the colony. "While thus engaged in appeasing the animosities of the faction within, and in laying more solidly and extensively the foundations of peace and security without, the Governor received intelligence from England which disconcerted all his plans, and in a few weeks forced upon him the alternative of losing his colony, or instantly repairing to London. The war with France, and the alliance of the Canadians with the Iroquois, gave the friends to an imperial colonial system an immense advantage with the Dutch Sovereign; and, in the absence of most of the great proprietors, they had pushed their successes so far as to have got a bill introduced into the House of Lords for converting the private into Crown Colonies. This was the startling intelligence which he now received. Of course, the attack on his property and private rights was veiled under pretence of public good; but he saw through the disguise, knew the men who were its authors, and felt certain that, after what he had already done, he should be able to convince the King of his faithfulness to his great trust. He had not only renewed and extended his friendly treaties with the natives in his own vicinity, but, by his urgent letters and counsels, had engaged Lord Ballamont to conclude a treaty of peace for all the settlements of the English in North America, with the formidable Emperor of the Five Nations; and within his own province he had organised a regular system of signals and watches, so that the appearance of any suspicious sail in the waters of the

Delaware would be instantly reported to the Government at Philadelphia." *

Penn, having made suitable arrangements for the government of the colony during his absence, set sail for England with his wife and family. The bill of annexation had, from various causes, been delayed, and the process would have to commence anew in the succeeding Parliament. Hope lighted up the soul of Penn. After a great deal of low intrigue and Parliamentary manœuvring, the charter of his colony, with all its civil and political powers, all the privileges and jurisdiction of its proprietor, was left untouched. But the pressure of pecuniary difficulties, of domestic trials, and of the settlers' ingratitude, was such as to lead him to entertain the idea of disposing of the colony to the Crown. Anne now occupied the throne, and Her Majesty's Government was offered the entire possession for £20,000, with the simple condition that the charter, and the whole code of fundamental laws, should be accepted by the Crown in good faith, and without reserve, and a guarantee given that the province should be kept separate and distinct. On such terms the Queen was not disposed to treat. His embarrassments pressed upon him with crushing force. His own lawyer had acted the rogue, and his family now sued Penn for incredibly large sums of money. He betook himself to the Fleet, resisted the claims preferred, allowed the case to go to Chancery, and happily had judgment given in his favour. Pennsylvania was being torn asunder by political and ecclesiastical disputes. Penn recalled his deputy, and thought once more of crossing the Atlantic. He was now sixty-five years of age, with enfeebled health and a shattered constitution. Instead of setting out for America, he took a handsome country seat in Berkshire, whither he retired with his family, in the hope of passing his last earthly days in peace and quiet. In 1712, he was seized with paralysis, which, in a few months, laid his reason completely prostrate. Stroke succeeded stroke at longer or shorter intervals of time. "Palsy had done its work very gently. The intellect was a mere wreck; the temple of reason lay in confused heaps; there a broken column; here a shattered fragment of the frieze; elsewhere, the fallen statue of the god; but, like the remains of an ancient edifice seen under the mild radiance of an eastern night, it appeared to those who looked on it beautiful, and soothing even in its desolation." On the 29th of July, 1718, in the first watches of the summer morning, he fell asleep; it was the sleep of death. On the 5th of August, his remains were interred in the picturesque and secluded village of Jordans, Bucks, by the side of

* Pages 394, 395.

Guli, his first and most beloved wife, and Springett, his first-born and favourite son.

Such is the *materiel* which Mr. Dixon has spread over between four and five hundred small octavo pages. We deny not that he has introduced a great deal of interesting and illustrative matter ; but it is equally undeniable that we meet with not a little that is irrelevant and superfluous. The biographer is too anxious to make his subject a hero, amid the stirring events of the seventeenth century. That Penn was a patriot and a philanthropist, a lover of his country and his race, no one will dispute. That he was, in the true sense of the word, a man, and a Christian man, whose generous soul was filled with the highest resolves and the noblest aims, is universally confessed. And it is but an act of simple justice to his memory to say, that the foundation on which he based the colony of Pennsylvania, indicated no common measure of legislative wisdom, no superficial acquaintance with human nature, and no every-day development of an enlightened, liberal, and humane policy. Far be it from us to withhold from him the place to which he is entitled among the benevolent and the good. His name is inseparable from the cause of truth and freedom ; inseparable from the rise and progress of those States which are now making so fast on our older Europe in civilisation, and commerce, and religion. But Mr. Dixon has overdone his character. By attempting too much, he has marred the effect.

In his chapter on the Macaulay charges, he has endeavoured to make out that the Penn whom the new and eloquent historian of England has accused of bribery and corruption, was another and quite distinct personage. But doubt still remains. Nor is it necessary to have recourse to this change of character. William Penn can be vindicated ; and justice has been done to him on this point since Macaulay published his rather free and unguarded assertions. The Governor of Pennsylvania was as much above any such corrupting influence, as the historian of England. His character needs to be brought out in another light than that in which it appears in the volume before us. What is wanted, is the philosophy of his life and history. Mr. Dixon has condemned all who have gone before him. He himself must be followed by another, who, with the same historical details, will get farther and deeper into the interior of the man, and from within give us the outward development.

A SECOND VOLUME OF WESLEYAN TAKINGS.*

UNDER whatever other accusation the unknown author of "Wesleyan Takings" may fall, he cannot be justly accused of a covetous eagerness to make the most of his market. The rapidity with which his first volume reached a third edition, might well have encouraged him to follow it up quickly with a second, the slight labour involved in his plan interposing no hinderance. A complete decade, however, has elapsed between the appearance of the two. Perhaps, indeed, he has not been wholly uninfluenced by a fear lest absurd resentment of his too great fidelity should not help the sale of the second volume so much as of the first. The Preface to the one now before us contains a graphic description of the ridiculous attempt vainly made, in the Wesleyan Connexion, to detect the author of its predecessor. Never was a more contemptible inquisition instituted; never one more completely foiled. This gentleman's drawings have one fault in common with those of the Daguerreotype; they are so unflattering in their fidelity, that the originals, prompted by vanity, indignantly repel them as unworthy imputations. But, so far as those which are nameless are concerned, repudiation, like the negatives of certain dialects, is only a more emphatic form of recognition.

This sensitiveness is supremely silly. We are what we are, however we may be painted; and, if we be really better-looking than our likenesses, we may rest assured that an impartial public will give us the benefit of the admission. As to the external man, these things are of no moment, since we cannot make one hair white or black, or, by taking thought, add a cubit to our stature. But with several portraitures the case is different. They enable us to "see ourselves as others see us;" and we might, if we would, derive all the advantages that the poet predicates as resulting from this self-inspection at second hand. But, alas! it is with preachers as with their hearers. We can always perceive the application of a sermon to others, though seldom to ourselves; and, in like manner, the verisimilitude of these "Takings" is attested by one preacher for another; if by none for himself. This is amusingly illustrated in the following anecdote:—

"The Rev. G. M. called on Mr. Bowers, just after the appearance of the first volume, having come warm from its perusal. 'Have you seen the "Wesleyan Takings?"' in-

* *Wesleyan Takings; or, Centenary Sketches of Ministerial Character, as exhibited in the Wesleyan Connexion, during the First Hundred Years of its existence. Volume the Second.* London: Hamilton, Adams, and Co. 1851.

quired Mr. B., anxiously, yet doggedly. 'I have,' said Mr. M., drily, not being willing to show too intimate an acquaintance with such a naughty book. 'It is too bad,' said Mr. B., 'to exhibit one in that shape, it is not at all like me.' Then turning from himself, as if anxious to get away, and hide the picture from others, he asked. 'Have you seen the sketch of Atherton?' Mr. M. answered in the affirmative: when his interlocutor added emphatically, 'It is to 'the life!' Mr. M. had occasion to call on Mr. Atherton also, and proceeded direct to his house. He found Mr. A., like Mr. B., full to the brim of the 'Wesleyan Takings.' The same question was put, as to their perusal, and the same affirmative answer was given. 'The writers,' said Mr. Atherton, 'have made me like a great bear, and sent me through the country with a monkey on my back, decked out with a red jacket: have you,' he quickly added, 'read the sketch of Bowers?' adding, 'it is capital,—just the thing.'"

This volume begins with a copious and discriminating sketch of Wesley, which would appear to have been written some years ago, since it speaks of both Dr. Southey and the Rev. Henry Moore, as though the men were living. We discover nothing new; but many of the remarks are strikingly just and discriminating, and the whole paper will repay perusal. Wesley's appearance in the pulpit, and his manners in society, are thus described:—

"What gave considerable effect to his sermons in the pulpit, abstracted from the Divine influence that attended them, was the manner in which they were delivered; his attitude being almost invariably graceful and easy, his action calm and natural, his mode of address chaste, simple, and noiselessly fervent, though solemn, and pleasingly impressive; the whole being accompanied with a voice which, though not loud, was clear and manly; and a style, as just noticed, adapted to every capacity, so securing to himself a hearer in every auditor. His person, which is not often the case with men of inferior size, was commanding. Jackson's portrait of him, composed from several copies, and judged of by a committee of persons who had seen and remembered him, from hints dropped by them, was painted to be a standard likeness; but it is too gross in matter, and huge in size; nor less laughable to connoisseurs, when they recollect that the original had been in the grave upwards of forty years. His habit of body, in every period of his life, is known to have been the reverse of every thing like corpulence, expressive of the most rigid temperance and constant exercise. His step was firm, yet elastic; and, till within a few years of his death, his whole appearance, though small, was vigorous and muscular, upright, graceful, and active; his attire being remarkable for its plainness, neatness, simplicity, and cleanliness. In the pulpit, his stature was partially concealed, and the gown gave a fulness to his person, which which did not belong to him in the social circle. But in the former, the pulpit, were always to be seen the clear, smooth forehead, the aquiline nose, the bright piercing eye—an eye, according to Dr. Haweis, with 'a little cast,' but which we are inclined to think, could only be perceived by the nicest observer on particular occasions; the whole face beaming with intelligence, with a freshness of complexion, even in venerable age, expressive of the most perfect health. Persons who have been known to entertain a strong prejudice against him, have been subdued into reverence and esteem the moment they have entered into his presence.

"Passing from the pulpit to social life; cheerfulness and gravity mingled in his countenance and demeanour, throwing a sunshine on all around, while frivolity was preserved in check; a cheerfulness which was the result of an unusual flow of spirits, and yet accompanied with the most serene tranquillity. His aspect, particularly in profile, was often remarked to have a strong character of acuteness and penetration; a fact well supported by his writings, all being indicative, not only of a mind highly cultivated, but a naturally excellent and acute understanding. What is the decision of those who have enjoyed his society, on the subject of his conversational powers? It

is this: that he had the most exquisite talents to render himself agreeable in company; that, having been much accustomed to society, the rules of good breeding were habitual to him; that the abstraction of the scholar never appeared in his behaviour; that he was invariably attentive and polite; that he spoke most where he saw it was most expected, which was generally the case wherever he visited; his invitations to the best families being given with a view to show him respect, and to hear him converse on such subjects as might be proposed; that, having seen much of the world in his travels, and read more, his mind was richly stored with an infinite variety of anecdotes and observations; that there was a certain charm in his manner, which gave an interest to every thing he touched, being equally sprightly and pleasing; and that it was impossible to be any length of time in his company, either in public or private, without partaking of the placid cheerfulness of his spirit, which the infirmities of age could never abate, but which was as conspicuous in the eighty-seventh year of his age as when he attained his majority. Even Dr. Johnson, who was personally acquainted with him, and was a first-rate judge of a man's talents in this way, could say, 'Mr. Wesley's conversation is good;' and on another occasion, 'He can talk well on any subject.' But Wesley, with all his conversational powers, was a mere human time-piece; and having other work, and every hour to fill with that work, he was off the moment the minute-finger pointed to other duties; hence, Johnson had to complain, which is yet a high compliment to the charm he felt in Wesley's society, 'He is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do.' Disagreeable, indeed! Wesley had to cross the saddle, not to fold his legs."

His skill as a polemic, and his attainments as a scholar, are as nicely estimated in the following passage, as by the best of his more elaborate biographers:—

"As a controvertist, he is a perfect model. There is no fear, no blinking the question, no artifice, no evasion, no brandishing of the sword before the grand thrust; it is the word and the blow, the flash and the thunder-peal. He expends no time in useless words, not a syllable more than what is necessary.* Between Fletcher and Wesley there is a perfect contrast. While Fletcher is engaged in embellishing his subject with all the beauties of imagination, is employed in giving the euphony of verse to some of his periods, and is lingering in the field, with a view to coax his opponents into a love of himself and his subject, Wesley deals only in naked truth, leaves it to operate in the system like medicine, and is anxious only for its success. While Fletcher is desirous of maintaining his Christian character, in all its loveliness and sweetness, and to come out of the battle-field unscathed, Wesley is solicitous only how best to point his shafts, and wing them to their destined place. Both of the men have the same object in view; both are purposing to reach the summit of the same ascent; but while Fletcher is walking round the base of the hill, trying to find out the most easy and agreeable mode of ascent, Wesley rushes into the first accessible path, as possessed of the instinct of infallibility, and is seen waiving his banner in triumph on the top, while his contemporary is struggling his way upward a considerable depth below. The former rushed into the field at once, tore the visor from the face of error, and was desirous only of displaying the omnipotence of truth. 'Child,' said his father to him once, when very young, 'you expect to carry everything by dint of argument.' Yes, he passed not only the outworks, but made forcible entrance into many a citadel in this way. And, although his temper was naturally warm, yet, in controversy, as in his manners, which were gentle, simple, and uniform, he lets his

* The last time he was in the North of England, a legal gentleman presented him with a new trust deed of the Orphan House at Newcastle, one of his first and favourite "preaching houses." "Why," said he, on hastily looking at it, "have you drawn such a long deed as that? I cannot sign any such deed." So saying, he left it unsigned. What would the laconic Wesley have said of the will of Lord Eldon, born in the same town, which covered 70 folio pages?

'moderation be known unto all men ;' never dishonouring himself by indulging in abuse and personalities, as was too often the case with some of his opponents ; nor yet in contempt of an assailant, as was occasionally the case with Mr. Law ; but displaying the Christian, the gentleman, and the scholar ; guided, apparently, by the rule of the excellent Hooker, 'To your railing I say nothing, to your reasons I say what follows.' Bishops and dignitaries entered the lists against him ; but he never declined the combat, and generally proved victorious. He appealed to the Scriptures, the homilies, and articles, as vouchers for his doctrine ; and they who could not decide on the merits of the controversy were witnesses of the fruit of his labours. He never wrote merely to please ; never wrote for the sake of conquest ; never wrote for money. His objects were the illumination of the understanding, and the improvement of the heart. He combated opinions, not men ; and studiously avoided all party spirit. In short, as a polemic, his judgment was quick, sound, and sure ; he foresaw the success of each step that had been taken. His decision was not bold, yet decisive, cautious, and enlightened, at each turn. He always dismissed a subject in few words, and like a master. He rejected everything that did not help forward his cause ; and would sacrifice nothing for the sake of rhetorical triumph. He was conscientiously plain ; always simple, natural, and amiable ; full of humane feeling and affection.

"His skill as a critic, and his character as a scholar, have been incidentally noticed. To dismiss this subject in the compass of a single sentence, would be a reflection on his memory. In this department he occupied a high rank. He is known to have been a thorough critic in the Greek and Roman classics, and to have been well acquainted with the Hebrew ; having published grammars of each of these languages. Among the European languages, we have been able to ascertain, from a perusal of his works, and a reference to the first and second volumes of his Journals will substantiate the fact, that he was conversant with the German, the French, the Spanish, the Dutch, and the Italian. But the Greek was his favourite, in which his knowledge was both extensive and critically correct ; and to satisfy himself, on one occasion, on the doctrine of justification alone, he tells us, that he read his Greek Testament over, the source, indeed, of all his Christian theology. When his memory failed him, in quoting a passage from the regularly authorised version, he has been known, with perfect ease and precision, to give it in the original. It has been confessed by good judges, and persons, too, who had no great relish for his religious principles, that when at college, he furnished exalted proofs of fine classical taste ; and some poems are still extant, which show that he formed his taste on the best models of antiquity. Nor could persons of learning be in his company, either on the road, or in the social circle, without hearing, as circumstances and occasions elicited them, appropriate quotations from the Greek and Roman classics, sufficient to prove that he had read them as a critic, admired their style, entered into their spirit, and duly appreciated their beauties. From these he made selections for the use of the children at Kingswood School, and occasionally read them for amusement as he travelled along the road. But still, they were the Sacred classics that constituted his chief delight. While at college, he studied with great care, Euclid, Keil, Sir Isaac Newton's Optics, &c. ; and whether he is viewed in his attainments in the learned languages, in metaphysics, in logic, in oratory, or in criticism, he cannot be otherwise viewed than an extraordinary man, and capable of attaining a high elevation in any profession to which he might have been disposed to devote his time and attention. Not only are his criticisms on the Sacred Text valuable, but his notices of books, interspersing the pages of his Journals, are a literary curiosity, hitting off the character of a work, or an author, by a single stroke of his pen, like Cruikshank, only with greater gravity, though not with less truth, furnishing a subject in the fewest possible lines."

There is much truth, also, in what the author says respecting Wesley as a poet, especially as compared with his brother Charles :—

"Nor would Charles Wesley himself—a subject delicately and judiciously touched by Montgomery in one of his Introductory Essays—ever have risen so high as he did,

had it not been for John. John was to Charles what Phocian was to Demosthenes,—‘the pruning-hook of his periods;’ or, perhaps, more properly, ‘the pruning-hook’ of both verses and entire pieces. Charles always soared highest, as we have taken occasion to notice in our sketch of his character, in the first volume, when he was borne on the pinions of others, as in the Hymn, —

“ ‘Stand th’ omnipotent degree,’ ”

in which he stands deeply indebted to Dr. Young, at the close of Complaint Sixth, in his ‘Night Thoughts.’ John could mount by the strength of his own pinions; and soar away, if not to regions where all was impassioned, at least to regions purely intellectual. Charles had more fire than John; but John had more transparency than Charles. The fire of Charles was like that emitted from coal,—the flame somewhat red in its glare; but John’s was that of the pure gas,—simple, liquid, bright; yet not injurious or offensive to the eye; occupying a wider space, and giving distinctness to every object within its range. His clearer head and cooler temperament enabled him to chasten down and regulate the exuberant fancy of Charles, just as Beaumont did Fletcher; both of whom were engaged in much inferior work, and on less Christian subjects. The Hymns proceeding from the pen of John, as far as they can be ascertained, are among the finest specimens of that kind of composition.* They do not create much effervescence of feeling; but they inspire a calm, sweet, reverential awe of God, somewhat similar to the feelings which may be supposed to have pervaded the soul of the author.”

We add our author’s testimony to Wesley’s musical taste, perceiving in him an advocate for that pure psalmody, on which we have, heretofore, taken occasion to insist :—

“His ‘Sacred Harmony,’ and the ‘Hymn Book’ of 1762, ‘with the Tunes annexed,’ prove that if he could not compose with the skill of a Handel or a Mozart, or touch the keys of the piano or the organ with the execution of his celebrated nephews, Samuel and Charles; yet he had an extensive knowledge of music, and an ear exquisitely formed for the most harmonious and melodious sounds. What, for instance, are some of the circus, horse-jockey, ranting abominations, introduced by modern enthusiasts, of warm passions, little minds, and worse ears,—fit, indeed, only for the gentlemen of the turf, and the ladies of the theatre,—when compared with ‘Cornish,’ and hundreds of other fine old tunes! The latter make melody in the ear of God; and to the latter—which ought to be handed down to posterity as heirlooms of the great Wesleyan family—the Methodists must return, if they wish, as heretofore, to draw the public to their places of worship, and enchant them with the divinity of their song.”

But we must not linger longer on this graphic and interesting sketch of the Founder of Methodism; and yet we cannot dismiss it without extracting a truthful passage, in which the author rebukes

* The late Rev. John Gaulter, who possessed a fair stock of Wesleyan lore, attributed Hymns 240, 241, pp. 231-234, of the large Hymn-book to John Wesley, beginning with,—

“O God! thou bottomless abyss!” &c.

For this, he might conclude, he had sufficient authority from a “Collection of Moral and Religious Poems,” 3 vols., 12mo, by John and Charles Wesley, printed at Bristol, in 1744, where both are to be found, vol. iii., p. 206, headed, with other pieces, “The Poems that follow are by the Rev. John and Charles Wesley;” the two hymns constituting one entire piece, and entitled “God’s Greatness.” The piece is also found in the first Hymn-book, published in 1799. But, admitting John to have had anything to do with the composition—and there is, evidently, too much polish, and too little fire and impetuosity, for Charles—still it is not to be considered as an original, but a translation; for, in “Hymns and Sacred Poems,” published by John and Charles, in 1756, 5th edition, 12mo, it is stated to be “From the German,”—p. (100) 106.

the bastard high-church feeling that would assign to Charles Wesley a pre-eminence in the history of Methodism, which he neither merits nor coveted :—

“There are those in existence, with the Rev. Thomas Jackson at their head, who are anxious to raise Charles out of the comparative obscurity into which he had sunk himself, and to place him as a powerful auxiliary by the side of John, in the workings of Methodism. But it is not the fact of his having been the first to administer the sacrament to the Kingswood colliers, and a few other things to which he had been driven by the tide of events, that will give a Methodistical hue to his character, amidst what cannot be described in milder terms than years of revolt. If Methodism had been left to Charles, or what amounts to the same thing, if John had attended to his counsel, it would not now have been in existence. He not only either directly opposed, or hung upon John as a dead weight, in his own person, but he was in the habit of influencing and setting others upon him,—several upon him at the same moment, when, like the noble stag, beset by the hounds ;—but, happily for himself and for posterity, he stood in the majesty of his strength ; and, with his antlers in a state of maturity, kept the whole pack at bay. We have documentary evidence at command, in Charles’s own hand-writing,—not above-board documents, which he knew might by possibility meet the public eye, but private, confined, counterworking documents, which go to substantiate what we mean ; and which, if occasion should demand, we will more fully express. Nay, go no further than some of his printed addresses : one so early as 1775, ‘printed for I. Robinson, in Ludgate Street, London,’ entitled ‘An Epistle to the Reverend Mr. John Wesley, by Charles Wesley, Presbyter of the Church of England ;’ embracing no less than 272 lines in the heroic couplet. He commences with—

‘My first and last unalienable friend,
A Brother’s thoughts with due regard attend,
A Brother, still as thy own soul below’d,
Who speak to learn, and write to be reprov’d :
Far from the factious undiscerning crowd,
Distress I fly to Thee, and *think aloud* ;
I tell thee, wise and faithful as thou art,
The fears and sorrows of a burthen’d heart,
The workings of (a blind or heav’nly ?) zeal,
And all my *fondness for the Church* I tell ;
The Church whose cause I serve, whose faith approve,
Whose altars reverence, and whose name I love !”

Do not the writings of John up to this period, yes, and beyond it, prove that he was as sound in the faith of the Established Church as Charles ; that he was equally ready to promote her cause ; that he beheld with equal reverence her altars, and loved her name ? What had Charles that John had not, in correct, kind feeling, towards the Church of England ? He wanted Charles’s bigotry,—uncharitable, exclusive, Popish bigotry : yes, Popish bigotry ; for at the moment he manifests his hostility to Rome, he aims a decisive blow at John, and mixes him up with the worst feelings of his heart. Let him speak for himself, in the same poetical ‘Epistle’—

‘Or, what my soul doth as hell-fire reject,
A Pope—a Count—and Leader of a Sect.’

Here he associates John with the Pope and Count Zinzendorf, and is as passionately fond of John, as the ‘LEADER’ of the Methodist ‘Sect,’ as he is of the ‘fire’ of ‘Hell.’ Let us not be misunderstood. We do not unchristianise Charles ; neither do we blame him for his attachment to the Established Church. But, as a METHODIST, he is to be applauded for little more than his song ; and for his Hymns, the Wesleyans and the Christian world owe him eternal gratitude, and they will live to the end of time. But still, it is to his HYMNS, rather than to his life and labours, that the Methodists should be directed. In most instances, he was a hinderance, rather than a help to John ; and

all the bolstering and packing in the world will never, to us at least, make him a Methodist at heart. But John, in the integrity of his soul, proceeded, neither turning to the right hand nor to the left. What Daniels, in his fine effusion of meditative thought, applies to the Countess of Cumberland, will, by a substitution of the masculine for the feminine, apply to the Founder and Builder of Methodism :—

‘He that of such a height hath built his mind,
And rear’d the dwelling of his thoughts so strong,
As neither hope nor fear can shake the frame
Of his resolved powers ; nor all the wind
Of vanity or malice pierce to wrong
His settled peace, or to disturb the same :
What a fair seat hath he, from whence he may
The boundless wastes and wilds of man survey !’

But we forbear, so far as Charles is concerned ; we have already sinned beyond redemption, in the act of taking up characters at all, in the esteem of the Editor of the ‘ Wesleyan Magazine ;’ whom we nevertheless esteem in our turn, as a good, mistaken man, on the real value of Charles Wesley to the Wesleyan body, except in his Hymns.”

The sketch of Wesley is followed by nine other principal sketches, some of which refer to deceased persons who, except Mr. Lessey, are named. No. CII. is a description of the minister just mentioned. Why Churchill’s satirical admission of the possibility of a man of genius appearing even in Holland, is prefixed as the motto, we are unable to divine ; for, in the extremely accurate and even *Flemish* portraiture that follows, we find the frankest admission of the subject’s claim to rank as “a man of no inconsiderable genius.” Every one who remembers Mr. Lessey will recognise the truth of the following description :—

“The passion which he most forcibly delineates is that of love. He excels also in representing the dignity and high toned honour of the Christian, together with the enchanting softness, mildness, and graceful magnanimity of the female character, in the relation of sister, wife, child, and mother. There is occasionally, on softer subjects, a little too much of the whine or plaintiveness of affection ; we do not mean its cant, but an evident wish to touch filial, fraternal, and parental feeling, by dwelling upon bereavements and their associations ; and although not repulsive to harder hearts, yet scarcely comporting with the dignity of other parts of the discourse, and somewhat lowering the mental dignity of the speaker—the auditory weeping around him as at a funeral ; and this is a thorn which lurks underneath the chaplet of roses, which, to a sensitive mind like his, would impart pain to be told of occasional defeat. But there is often a leaning to this in persons who are not too fond of the philosophic life and literary recess, but who are of a social and friendly disposition like his own.”

No. CIII. is the late Rev. John Anderson, evidently one of the author’s favourites. While in this, as in all his “Takings,” he displays an inimitable knack of catching characteristics, yet, in our judgment, he greatly over-estimates a ready, fluent, and somewhat ardent speaker. Although, however, he “still hugs his image to his heart,” he admits that his style was “negligent, hurried, and profuse,” and very fairly expresses our own notion of the man in the following sentences :—

“He was the first to commence the attack, and prefer the charges, against Dr. Warren ; but he was too hot for the battle-field,—too impetuous in actual contact with the enemy ; and required persons more wary, more suspecting, equally wiry, but more masculine in the grasp, and of a cooler temperament, to direct his movements, and stroke him down.”

This premised, we have no very material objection to the subjoined description, which, by the way, is a very admirable piece of writing :—

“It was difficult to decide whether, on some occasions, to admire his fancy or his invention most. He was never without beauty of thought and expression. We admit that, had it not been for the charm he threw around some of his pulpit creations, as well as certain incidents and historical facts, they would, owing to the profusion and minuteness with which they were described, have been diminished in value, and have been rendered tedious. But, even in his most subtle argumentative moods, there was such an aptitude and readiness at catching hold of way-side thoughts and incidents ; such ability in turning all to his own and to the auditory's account ; such a power to rise beyond the point of elevation for which he at first seemed to have wing ; such fire, such force, such brilliancy,—that the hope of ultimate success increased with the hearer as he proceeded. Go where he would, his hearers always accompanied him ; and dwell on what subject he might, he invariably exhibited it in new lights, or brought out of it what others deemed it incapable of yielding.”

No. CV. is devoted to another favourite, the late Rev. Daniel M'Nicoll, to whose excellent qualities as a man, and his *capabilities* as a preacher and a writer, however, no more than ample justice is done. The chief fault that will be found in this sketch by right-minded readers, will be the rather too great exuberance of characteristic anecdotes. We excerpt the following story of the consequences of reading while riding on a donkey :—

“The day, like one of the ‘dog-days,’ was intensely hot ; both ass and rider felt it so, and neither objected to a lingering step. Several tempting baits presented themselves to the ass on each side of the road ; the projecting twigs were at first snatched in passing,—a piece of grass was the next object. This required the lowering of the neck, when the rider, as if aroused from a profound sleep, would gently guide his inoffensive bearer into the proper track. Having, however, once tasted the green herb, and finding his rider in easy circumstances and inattentive withal to his motions, the ass continued to linger, making each green turf a ‘place of call.’ Finding, at length, the heat exceedingly oppressive, and persuading himself that the animal was hungry, Mr. M'Nicoll dismounted, left it to graze, seated himself beneath the shade of a hedge, and was soon absorbed again, if not entirely lost to himself. After a considerable length of time had elapsed, he was roused as from a reverie, from sleep, or from profound thought, to real and active life. He looked round, but the ass was gone ! Time had been on the wing,—the place of destiny was comparatively remote,—the folio had to be carried,—the hour of service was trenched upon,—and he had to give an account of the missing animal to its owner.”

In a few sentences, the author happily hits off the peculiarities of Mr. M'Nicoll as a preacher :—

“On giving himself range, every thing seemed thrown off as though it had occurred at the moment. It was then, that he appeared rich, but negligent—loose, rather than neat. There was less rule of art than opulence of materials ; and under these circumstances, the productions, though never rude, were often deficient in taste, and sometimes wide of the purpose. The crops, as the agriculturist would term it, were not quite so clean, as if reared under systematic cultivation. There was more talent than accomplishment : though not a little compass and reach of understanding, and creative and original genius.”

No. CVII. is occupied in considering “a character,”—the late Rev. Henry Moore. “It is with character we have to do,” observes our

author, "an article which, till lately, has been rarely touched in Wesleyan biography; or, if touched at all, touched either partially, timidly, or unskilfully—furnishing only a one-sided view of the subject—keeping the man out of sight, lest his saintship should be marred—and bungling over an analysis of mind, the component parts of which the writer has been unable to perceive." Mr. Moore is described briefly, but, as such a man ought to be, piquantly :—

"On opening the casket, and looking at the jewel of the mind contained within, he would be found to possess judgment rather than genius, transparency rather than beauty, correctness rather than force, point rather than majesty. He was literally a wise man; and it would be next to impossible to furnish a Wesleyan diary, or a collection of *ana*, treating of Wesley, Wesleyanism, or Wesleyan preachers, during a period of seventy years, which would not be enriched by the wisdom of this Socrates of Methodism. His reading was not extensive, but good, and conducted with critical care; relishing, however, the sense rather than the beauties of an author—the matter rather than the style, though insensible to neither; and, on furnishing an oral criticism, was invariably sound and instructive, and sometimes even nice. . . . To the sensible and the devout, possessed of a sufficient stock of patience to see him get over the ground, he was instructive, and not unfrequently impressive. He was never gay or flashy, and rarely witty, in the pulpit; but pointed, piquant, and indulging in keen strokes of sarcasm; generally, however, solid, experimental, and practical. His views of Scriptural truth were correct, clear, enlarged, and harmonious. Though comparatively slow of speech, his voice was good and his enunciation distinct. While the one rendered him agreeable, the other permitted nothing to be lost; and his style being the Queen's pure, unadorned English, a child might have understood him. . . . In Henry Moore the passions were never permitted to boil over. The fire was there, but not perceptible to any except those within a certain range of his operations. His zeal was seated in his will and in his choice, and regulated by Christian prudence and a good understanding."

No. CIX. is a faithful, though favourable, picture of the late Rev. Thomas Galland, who, "notwithstanding the thousand chances against it, owing to the endless vicissitudes connected with itinerancy, resigns his breath in the place in which he drew it, closes his ministerial career where he commenced his Christian course." We must cull a few sentences from this discriminating portraiture :—

"He always liked to keep the upper hand of his congregation, by reading; he never wished his hearers to know more than himself. In order to this, he often went back to neglected sources of information, and carried the light of investigation into things misunderstood, and illustrated many facts left obscure. He was constantly increasing in an extensive and accurate study also of the history of his own, and the passing history of other modern states. He was generally acquainted with their various interests, and with the more exact position of the countries with which his own had dealings to conduct or relations to maintain.

"He had a general sympathy with free institutions, an acquaintance with the leading men and events of the times, and much collateral knowledge, without which no man can be entitled to pronounce on the customs and constitutions of a people, including an acquaintance with the Greek and Roman classics, and the general history of the world. He had his prejudices, both political and ecclesiastical, but they were not inveterate or obtrusive. He looked beyond Methodism to the general relations of the great family of man; and he saw something more in philosophy than a mere knack of playing at words, and, in religion, more than a mere form.

"Though Liberal, he was not at all Radical in his principles; Whiggish, though cradled with the clergy and in the University. Without closing in with the whole of the peculiarities of the Dissenters, and without being able to decide fully on the question of the separation of Church and State, he considered the nation deeply indebted to them for religious liberty. All his views were expanded and liberal; and his knowledge was more general than minute.

"There was a sincerity and simplicity about him, which constituted him just such a man as an apostle would have taken into his 'heart of hearts.' It was not the simplicity of ignorance, but the look, the manner, the language that 'make simplicity a grace.' Nor was it the vile substitute of sincerity, that subtle dissimulation, which is assumed to gain the confidence of others; but that which may be expressed in three words—openness of heart. Combined with sincerity was honesty; that which led him, in the face of influence, opposition, and intimidation, to support the dictates of reason and conscience; an honesty which, to him, was of much more value than all the adventitious ornaments, titles, or honours that could be conferred, and for the sake of which so many become hypocrites, forsaking their principles and quitting their independence for a mean, timorous, shifting state of gaudy servitude.

"His memory is here embalmed, not only as a Christian, a minister of peace, and a scholar, but as the friend of what all love, but few will allow—Liberty."

To return to the living. As the author has left them unnamed, though not undescribed, we shall not attempt to name them, whatever shrewd guesses we may have.

No. CIV. is described by some marks of certain identity. The author deems him incomparable:—

"For justness of thought, correctness of style, and purity of expression, he is unequalled in the Wesleyan body; presenting, with the greatest ease of manner, numberless incidents, images, and sentiments not thought of before by his auditory, and of the richest and most interesting kind; giving utterance to the best thoughts in the best words; taking his view, so to speak, from the most favourable point of the wide field of classic, philosophic, and sacred literature, like a person selecting the most interesting spot for the purpose of giving a correct representation of some splendid architectural design, or a richly wooded country, with everything calculated to give effect to the landscape."

No. CVI. is graphically painted:—

"The gentleman now before the artist, is one of those rare specimens of humanity, which, once seen, are never forgotten. . . . Somewhat stiff in his gait, he walks on in quiet stateliness, as though he entertained the strange fancy that passers by were erecting altars in their hearts to his fame. The general expression of the face is inquisitorial, demure, forbidding, and designedly grave; with an occasional sly, sinister twinkle about the eye, peeping through the lattice, with a wish that the glance may remain unperceived. . . . It never seems to look in a direct line. . . . In the distance, the said eyes,—which are exceedingly small,—appear partially buried beneath two dark projecting eyebrows, like the thick, dingy, sullen eaves of a thatched cottage. . . . On a near approach, however, the small, dark pupil darts out, with a weazel-like dazzling effect. . . .

"The effect of this remarkable 'visual ray' is most extraordinary; and, in certain moods and aspects, a strange feeling comes creeping over the system of an attentive observer; while the steady, honest eye of an opponent will cause the twinkler to quail. . . . O, those eyes! once seen, they haunt like a spectre! . . . He has what may be considered a manufactured mode of speaking and sermonising. . . . In giving out the hymn, in his enunciation of the page and number, he raises his voice like a village clerk engaged on Sternhold and Hopkins: he then proceeds along

the line, hanging upon the several words, alternately and monotonously, singing and drawling, louder and louder to the close. Such is the transition in the altered tone and pace, between the hymn and the sermon, that it has the effect of a second person striking in to carry out the remainder of the service. . . . On a passage of unusual length occurring, he becomes blusteringly vehement, . . . thundering instruction into the ear as if he were pouring it through a funnel. When the vowel is sounded, in conjunction with a consonant, as *po*, in exposition, *pa*, in part, *for*, in conformity, it occupies a longer space in the pronunciation than ought to be expended on the whole word; while some of his sentences, like a check rein to a horse, are dropped with an emphatic jerk. . . . When the plaintive is attempted, which—much as it is out of place—is sometimes apparent in his definitions, it drops upon the auditor like some of the ‘Cries’ in the streets of the metropolis. On his assuming a smile, or attempting the pleasant, the adroit, or the smart, neither tone nor manner appears to belong to either place, person, or subject. There is an affected gravity, a squeamish softness and effeminacy, a certain modishness, a simpering preciseness, a conscious superiority everywhere present. . . . Till a hearer becomes familiarised with him in the pulpit, his shufflings about the feet, his stoopings, his bendings, his curtsyeings, his subdued whinings, his risings and fallings, his falsely placed emphasis, his hard labour, his hissings (sending forth the word ‘peace’ like the hiss of a serpent), become so many matters of forbearance, rather than points of approval.

“His taste approaches the fastidious, and would place him on the rack at any time, for a misplaced word, or an awkward sentence. He is sensitive in the extreme as to his position. We wish to be understood in a qualified sense, when we say, that justness of remark, and happiness of illustration, are his acknowledged characteristics. In listening to him, he gives but little time for a pause, neither losing language nor sentiment, as transmitted from the paper to the memory in the study. If, for instance, it were to fall to his lot to examine candidates for the ministry, he would be under the necessity of having his manuscript before him, with his questions, definitions, &c., in regular order; and, while in the position of a novice himself, looking at his paper, would expect the candidate to give a prompt, spontaneous, correct reply to his various questions. . . . Nor would he, as far as we dare hazard an opinion on such a delicate subject, run the risk of being without a translation before him, if examining them in the foreign classics. . . . We are reminded, in his sermons, of a well-wooded tract of land, in which one tree is a specimen of the rest. There is a monotony of material,—greater apparent attention to words than things; but no grace, no love of nature, no genius! It lacks heart. When heard a few times, the tune—if tune it may be called—is known, as well as its turns; nor less the proposed subject, and manner of handling. . . .

“Touch him on the subject of baptism, and something may possibly ooze out, to which the heads of houses may object; but Dr. Bunting, on the testimony of Mr. Bradburn, was once at fault here, and found it difficult to pass his examination, in consequence, on entering the itinerant work. But neither of them have disturbed the Connexion with their views; indeed, the subject before us, when tested on the point, is said to have given a pledge, to the effect that he would shelve his opinions in the library of his own brain, and leave them there unmolested. . . . He can put little niceties together, though not in the most attractive and deservedly-important manner; still, in such a manner as to command the respect of superior and more comprehensive, as well as more masculine, minds. Add to this, he can make little scattered enlargements to the knowledge of persons little conversant with general subjects. . . . There is more surface than depth; nor is the surface veined, as expressed in another case, with anything like indications of wealth below. Principles are taken for granted; and, though sometimes referred to, they have the appearance of having been taught, not worked out, by self-creating power. . . .

“He is evidently one of those teachers, who, on giving advice to young men, would never recommend, that, in any important question, they should pay equal attention to both sides of the controversy; that they should read the books written against their

own opinions, as well as such as have been produced in their favour; that they should endeavour to be strictly impartial, and scrutinise their own arguments with as much severity as they employ on those of their opponents."

No. CVIII. is evidently a favourite with the author, and may readily be identified by certain marks. By the description, he ought to be a Reformer:—

"Though little noised abroad, he is one whom John Wesley would have prized as much as he did John Broadbent, his travelling companion. He is endowed with a cultivated mind, and is more given to a cool, dispassionate calculation than to enthusiasm. Though far from disposed to second the encroachments made by a certain party, and possessed of intellectual energies capable of giving an impulse to public affairs, yet he is not fond of figuring out of his own quiet sphere. When importuned to preach one of the sermons in connection with the Missionary Anniversary, at the May meeting, in London, he declined; to show that he was not to be bought by acts of courtesy which arose from necessity rather than choice. . . . He is found, when improperly dealt with, to possess a great deal of moral strength—of righteous prudence—of philosophical caution; and, while well worth winning and preserving, is neither to be neglected nor insulted. He is within call, but the voice must give a 'certain sound.' He refused to sign the Osbornian and other odious tests, as that of President Jackson.

"His voice is somewhat feeble, and not very musical. . . . He may rather be said to be attractive than popular; . . . and attaches to him, with the quiet magnetic influence of the loadstone, those who prefer thought to sound, instruction to entertainment. His method is inductive, not dogmatic; unaccompanied by any extrinsic display of gesture or tone. . . . He is pre-eminently expository; hardly ever long, and almost as rarely dry. . . .

"He has no bad habits to break off. . . . Though passion is absent, yet sweet, sedate feeling is present. . . . The gems of thought lie scattered through his sermons. . . . He seems, now and then, endowed with a preternatural grace, sobriety, and intellectual development. . . . Though somewhat retiring, if not shy, yet he is one in whom may be detected the acute observer, and, as has been said of Addison, passes unmolested behind the screen of excessive modesty. Being thoroughly independent, we doubt whether he could be compelled to succumb; and yet he is not one of those who would aim at the overthrow of law and established custom. . . . While he has too much independence to seek or receive favour at the expense of his dignity, he has too much conscience to condemn proper authority."

No. CXII. is rather biting, but, like other instances in which the author's prejudices might be suspected of influencing his judgment, evinces a generosity of feeling superior to party spirit.

No. CXIII. is a sketch, which, on all accounts, deserves to be carefully scanned.

No. CXV. is a just description of a much overrated man, and by none more overrated than by himself, yet possessing some personal recommendations.

No. CXVI. is also a very fair likeness.

Not fewer than eighty-three of the hundred sketches, which the volume contains, consist of "outlines ready for filling up." Many of these, however, are, in their present state, more ample than some of the finished "Takings." In general they display, as in the first volume, greater smartness as well as terseness. They relate, indiffer-

ently, to the living and the dead ; and, among men of much and deserved celebrity, we meet with others of little note. Here there is less quizzing than in the first volume, and a total absence of the questionable use of Scripture phrases which distinguished its corresponding portions. Mixed up with a great deal of hard hitting, where merited, is a charming degree of fine and pathetic feeling. The Entwistles, following each other, form a touching trio. John Kirk is the object of longing affection. Wm. H. Bunting is described and lamented with all the affection of a father. Miles Martindale is the subject of honourable tribute. Alfred Barrett, notwithstanding his subserviency to the Clique, has a sufficiently laudatory notice. William Barton is more moderately praised, but quite enough. Elijah Hoole will not relish the appearance he makes. Benjamin Gregory and John C. George meet with the honour they justly deserve. Three pages are thrown away upon one who "travelled at Leighton Buzzard." "Pert" Charles Prest is duly appreciated. In eighteen lines, William Arthur is dismissed in a manner of which he has no reason to complain. George Osborn escapes more easily than he could expect. Jacob Stanley, senior, is affectionately remembered, though, like some others, he "veered gently round from the cold north to the warm south." Thomas Vasey is described as "clever," but "in love with himself." John S. Pope is commemorated with congenial feeling. John Slack, one of the best men that ever lived, is justly styled "a man of sound judgment and solid worth." John McLean has no cause to complain. Edward Hare is eulogised by one capable of appreciating distinguished merit. George Steward, last not least, is also appreciated. We would gladly make room for this sketch, were not all the space at our disposal already filled. We may return to the book.

Who can be the author of this very interesting volume ? We would answer this question if we could. All we can say is, that he is a man of genius, witty, eloquent, well read, sarcastic ; yet just, and even generous. It is to be regretted that, in his anxiety to preserve his *incognito*, he did not read the proof-sheets ; for the consequence is, that the volume is sadly disfigured with typographical blunders.

THE
WESLEYAN REVIEW,
And Evangelical Record.

OCTOBER, 1851.

PORTRAITURES OF WESLEYAN PREACHERS.*

WANT of space obliged us prematurely to close our review of the Second Volume of "Wesleyan Takings," in the September Number of this Review. We had marked for quotation several passages, without transcribing which any notice of this interesting work would be very incomplete. Four living ministers, at least, are sketched, to whom our former mention of the work contains no reference, and they are men who, for different reasons, claim the attention of the present generation. Two of them appear to belong to the official staff of the Clique. As to the other two, one of them is introduced by name, and the second, though unnamed, is so faithfully and vigorously described that very few will be at any loss to determine who is meant.

We begin with "the mole of the Stationing Committee :"—

"This gentleman may be denominated 'The Mole of the Stationing Committee, and of the Mission-house.' . . . His face—round and sallow—is such, in some of its expressions and aspects, as would lead a person, as Dr. Bunting once said in jocular mood, to laugh outright at it. Discontent, with an occasional touch of squeamishness about the mouth, seems to settle upon it. The eyebrows are slightly arched—the hair, in early life, a deep auburn, next to black—the eyes round and grey, and, on raising the head, staring, as if waking out of sleep. The mouth is rather large, and the forehead without the amplitude characteristic of intellectuality. In addition to a dissatisfied, complaining expression, as if about to give utterance to some personal ailment, there is an occasional peeping, prying, inquisitive look, breaking through the general languor. His step, in early life, familiar with the plough, has not forgotten its clownish habit; the foot taking a partial circle, with the toe winding inward,—slinging—sagging—lounging—with a kind of creeping ambulation. All is sluggish and drawling.

"In the pulpit the action is the same. Languor in everything; not of physical debility, but of apparent indolence and indifference. The very hand is raised as if

* *Wesleyan Takings; or, Centenary Sketches of Ministerial Character, as exhibited in the Wesleyan Connexion, during the First Hundred Years of its existence.* Volume the Second. London: Hamilton, Adams, and Co. 1851.

nerveless ; and, when uplifted, appears as if the wrist were dislocated. . . . His voice, though dull, is not altogether dry and drawling ; and, though conveying more opium in its monotony than consists with the wakefulness of an entire congregation, he is not altogether uninteresting as a preacher. . . . His language is generally tame, and sometimes tedious ; but never embarrassed. His periods are without harmony ; his phraseology without elegance, without spirit ; yet there is some precision connected with the queen's English : and if there is no force, there is no inflation. His natural vein would seem to be philosophical, though not high. He has good sense—is cold, cautious, and calculating ; has a little dryness, akin to humour, in conversation, told heavily, but not mischievously ; and is not very nice, nor even delicate, in some of his anecdotes. . . .

“ Though he lacks passion—lacks imagination—he is not without an occasional quiet, sweet feeling. He has neither taste nor industry for anything like style. Too intent on ‘ cash accounts ’—being a kind of living Wesleyan money-box—an apostolic accomptant, or financier—all relish, if ever there were any, for biblical studies, is gone. There is no room in his sermons for patient heart-painting and development of character. A man of ordinary mental vigour, given to studious habits, could drive a dozen sermons abreast, at one sitting, such as he gives to the people, and would have every pore closed to even insensible perspiration in the delivery. . . . If he has written anything tolerable—and that is very little, not more than an odd pamphlet—it is just sufficient to show, that he has as much common sense as to keep him out of the way of a heresy against the Minutes of Conference, which he has studied under Dr. Bunting.

“ This last circumstance is a key to the mystery, why one so inert—for inert bodies pair best—should have been able to reach the highest point of elevation in Methodism—the Presidency. Without his master's tact, he has been a servile imitator of some of his peculiar qualities. . . . Dr. Bunting and he, in all Connexional matters—and especially in those of finance, their chief concern, have long been linked together, like the Siamese twins ; our subject declaring, so far down as 1850, that the preachers ceded too much to the people by the constitution of 1797.”

The following will probably be recognised as a pretty accurate delineation of the author of the “ Pastoral Address ” for the present year :—

“ Slender in make ; between the pallid and the fair in complexion. Round face ; good expressive eye ; lips, in hue and form, approaching the cherry ; each side of the mouth dimpled with a kind of wooing smirk, practised to give a grace to the features, and frequently made a bait to entangle a gazing admirer,—called by the ancients, the Chian laugh. The scalp round, bald, and below the usual size ; light hair ; fine fingered ; buoyant in step. A redundancy of the gentleman ; and dandled into ministerial life when in his teens. . . . The subject before us has many excellent, even amiable, qualities. . . . His apparent determination to excel, led him to the act of disciplining his mind to the drudgery of rehearsal,—not forgetting the more mechanical part of sermonising. . . . Here is the bane of most memoriter preachers : they deal out, as from a Jew's box, their collection of trinkets, instead of preaching from a deep, clear, and comprehensive knowledge of the subject.

“ As to language, his knowledge of it is much more extensive than accurate ; and this leads him to allow his finely caparisoned hobby to run away with him. When classic, his style tends to what artists would call the *statuesque* ; and when simple, which is rare, it inclines, without reaching it, to the mimic-antique. It is surprising how successfully he accomplishes the work of obscurity, and invests his sermons, by a constant jingle, with anything but general interest. The whole discourse groans with epithet. . . . Within a very short space in the same sermon, his humble auditors are regaled with—‘ unwithering honours,’ ‘ ever-during glory,’ ‘ trembling humanity,’ ‘ short-lived words,’ ‘ illustrative views,’ ‘ pleasing sway,’ ‘ immeasurably remote,’

'ruinous anxieties,' 'creaturely intellect,' 'activities of life,' 'unwavering confidence,' 'quiet of night,' 'earthly joy,' 'array trial,' 'guise of privilege,' 'uncertain life,' 'pillow of death,' 'unbounded future,' 'happy fields,' 'radiant province,' 'eminence of light,' 'sacred and accurate meaning,' 'great enterprise and Divine charity,' 'Divine and permanent peace,' 'rapturous hallelujahs,' &c., &c. . . . Sermons thus 'got up,' at great expense of care and time,—studied, written, and committed to memory,—are not to be thrown away on one auditory. . . . Art is perceptible from beginning to end ; and yet all other artists are avoided. All is starched,—like a dandy strictly bred, with a bend-leather cravat. He seems to be on the look out for the more intelligent part of his congregation, watching the expression of the face, to see how a favourite figure, beauty, or point may tell. . . .

"Never was man-milliner more fond of finery. He talks to his humble, or juvenile auditor, as the case may be, about 'the dove of Noah,' which 'fluttered with feeble pinions over the unbroken waters of the deluge ;' gives him a gleam of things 'immeasurably remote from the presuming spirit of selection ;' a touch of 'the quiet magnanimity of meekness ;' shows him 'how to direct each footstep of his course ;' appears 'in unpierced solitudes as amid a million of witnesses ;' declares that 'inquiry is ever apposite ;' and insists upon the fact, that, 'by whatever difficulties environed, to whatever legitimate consummation directed, he is solemnly bound to aspire after,' &c. When urging the believer to seek that 'holiness without which no man shall see the Lord,' he would enlarge on the 'sanctification of his converse,' assuring him (as though he doubted it) that 'streams from an unpolluted fountain are pure.' . . . He reminds us of a young lady making mantel-piece ornaments, and disposing them to the best advantage to the eye ; but, unfortunately, there is no fire below : the grate is either empty, or stuffed with coloured paper fantastically cut out with the scissors. The sole object is to catch the eye. But we are cold and without victuals, nor can food or warmth be obtained. . . . Snatches of poetry, numerous figures, theological speculations in patches and shreds, are profusely spread, and thrown about, on whatever occurs to the mind as pretty. . . . We should advise him to go carefully over his whole 'stock in trade,' and, instead of the embroidering needle, to take in hand the pruning-knife, and use it freely on the whole of his preparations for the pulpit."

It is doing injustice to no man, to affirm that but one owner could be found in all the Connexion for the subjoined sketch in crayons :—

"Gifted with the rich powers of enterprise, and persuasive, or, rather, overwhelming reason and eloquence, he is fitted for the highest offices of the Wesleyan body ; while education and genius render him capable of taking his stand among the more intellectual members of civil society. . . . He possesses the mathematical faculty in a high degree, and his sermons show that he delights himself with the higher researches of analysis. He takes large views of social and religious progress, and has all the energy of character of a Chalmers. His amazing power in the pictorial enables him to throw off a subject, to mental vision, with all the power, colouring, and boldness of a Wilkie to the bodily eye. He is brilliant, yet sound ; meteoric, yet practical ; one of those men whom, in another sphere, Plutarch would have honoured, and Milton and Cromwell would have loved. For brilliancy of imagination and splendour of imagery, we are now and then reminded of Burke and Jeremy Taylor, barring the extreme finish of the one, and the minutiae of the other ; now carrying his hearers to the third heavens, then flinging out great masses of thought, and these delightfully relieved by bold and beautiful figures. . . . It is not to be denied that he is sometimes rugged, which is heightened by his mannner ; but he displays a passionate energy which reduces every imperfection.

"Power, apart from other considerations, is the leading character of his ministry. When he starts, it gives us the idea of some mighty machinery put in motion : off goes the check—clank go the chains—round go the wheels : all is motion,—tremendous power. . . . From the occasional violence of his manner, it is doubtful whether some

occupations, in manual labour, are more laborious exercises than preaching. What must be the effects of one of his bursting volcanic sermons! With his heart deeply affected with the importance of the subject, what the effects of one of those whirlwinds of the soul!

"Though boisterous and vehement in some peculiar moods, yet it is not mere violence. There is real pathos with his strength; and though his hurried thoughts are sometimes like troops that have received marching orders, and have to do all by forced marchings, they pass on with regularity, and are properly supported and attired. The rapidity of his delivery is sometimes occasioned by intense feeling, but more generally by the astonishing flow of his ideas; and although there is an occasional struggle for utterance, that would lead a stranger to fear lest he should break the neck of his discourse over a word or thought, he is certain to come down from his heights, and to alight on his feet with the right thought, the proper expression, the entire sentence, in the exact place, and in regular succession. Away the preacher dashes, like a steam-engine along the line, driving everything out of sight that is likely to check its impetuous course.

"His intellectual gifts, which, though great, are not in the highest sense gigantic; and which are rather robust than purely elegant or strictly metaphysical, naturally influence his oratory; and though he does not affect argument in debate, so much as hard, knock-down blows, yet he is always effective.

"His power over his congregation is beyond that of any other man. On one occasion the clock struck twelve before he seemed to rise above his feelings and obtain the proper mastery over his subject, which led him to say, 'But I suppose I must conclude, as our time is nearly gone.' Instantly, one spontaneous burst from the congregation, which had been hanging upon his lips in a way of which he had not been sensible, was heard—'Go on, go on, go on.' It was like electricity: and he responded, 'I will go on, then, at your bidding.'

"If possible, he is still more effective on the platform than in the pulpit; and such was the effect of one of his speeches at a Bible Meeting, that Sir Robert Peel, at the close of the business, went up to him, and, cordially shaking him by the hand, said, 'I am happy to have the pleasure of making your acquaintance;' inquiring particularly of a friend afterwards where he regularly officiated.

"In debate, he is prompt, noble, fearless, independent, and always on the liberal side of the house. At his own risk, at his own cost, he will flee to the rescue of the helpless and the oppressed; and will wage everlasting war with everything inquisitorial in its character, or that bears the stamp of tyranny. Some of his more sententious remarks, on these occasions, are perfect gems, sparkling with light; ingots of gold, which might be hoarded up for their value. But he more frequently rolls with the thunder, and flashes with the lightning; especially when assailed under the influence of 'the platform.'"

The remaining "Taking" begins with the name of the gentleman for whom it is intended; but there would have been no difficulty in recognising the similitude without any such index:—

"William Griffith, jun., stands six feet; massive, Herculean, well proportioned,—a fine model of the athletic, open, bland, generous, fearless English character; the complexion flickering between the brown and the florid; regular, agreeable features; a dark grey eye, beaming with intelligence, and sending forth its occasional flashes of fire; with a thickly clustered head of auburn locks. The general expression of the countenance would seem to be that of the jocular, but in reality belongs to one who is under the influence of hearty, cheerful, kindly feeling. A terror to evil doers, and a praise to such as do well. Belongs to the people; lives, breathes, thinks, feels, speaks, writes, works for the people. Has no sympathy with the stoicism of those who live in a world of their own, where all is fancy—the mere imagery of something like Plato's republic; in which men can be unmoved at poverty,—be insensible of injuries, in-

gratitude—or the loss of estate, of friends, of civil and religious rights and privileges,—can live in the possession of a virtue which is a mere phantom, a firmness which is merely ideal,—can leave mankind in the possession of all their natural defects, without the exposure of a single vice, or a single foible. William Griffith lives in a world of realities, and is eminently practical. Abhors hypocrisy,—despises meanness,—drags abuse to the day,—assigns to men and things their proper names,—paints vice in all its frightful colours, and inspires an avoidance of it. Will never present men with a forged idea of perfection and heroism, of which they are incapable, or exhort them to visionary impossibilities. A little *ultra* in some of his views, but always on the side of humanity, liberty, truth, virtue, and religion. A powerful, instructive, useful, and therefore popular, preacher. A commanding eloquence, endless resources,—a vast amount of imagination,—strong reasoning powers,—a comprehensive range of subjects,—is highly impassioned,—and always intelligible. Never from home on the platform, when the full, free, commanding figure is revealed, whirling the right arm, putting it forth or stretching it upward, with the fore-finger pointing heavenward, like the spear of an ancient warrior, to which is an occasional clenching of the hand, when under strong emotion; the whole attitude and action reminding his classical hearers of the description given by Diomedes of the Trojan hero Æneas :—

“*Stetinus tela aspera contra,*

Contulimusque manus : experto credite, quantus

*In clipeum assurgat, quo turbine torqueat hastam.” **

Just the man for a hurricane; memory helping him fresh supplies under every emergency;—argument, sarcasm, wit, repartee,—sunshine, storm, thunder, lightning, all at hand when needed. Often bearing down upon an entire audience like a mountain torrent, carrying all before him, even at the close of a protracted meeting, when three and four hours have been occupied by preceding speakers, and nature has seemed to be sinking under oppressive heat, in densely-crowded buildings, such as Exeter-hall, the Great Hall at Birmingham, the Free-trade-hall in Manchester, the Athenæum in Liverpool, St. Andrew’s-hall in Norwich, in the principal Corn Exchanges, Assembly, and other public, rooms in the kingdom. A bold, rich, racy, and sometimes elevated and highly poetic style; with a voice reminding the auditor of the majestic roll of the thunder, which, when in full play, may be heard from afar. Sermons crowded with varied thought,—luxuriantly rich—but capable of improvement by condensation, provided the wealth within would admit of it. Not one of those orators described by Shenstone, who, without arguments, resemble stage-coachmen without arms, adorning their cause with rhetoric, as the others their vehicles with flowerpots. All is natural, all is genuine. Nothing stiff or formal; rather negligent than otherwise; action sitting easy upon him. Powerful both in body and mind. Happy the man who has such a one for a friend.”

We cannot dismiss this ingenious volume without observing, that, if it were lawful to indulge in a feeling of pride, the Wesleyan Connection might well feel proud to number among its members a writer who possesses all the best qualities of Gilfillan, with the addition of some in which that graphic painter of character is deficient.

* ÆNEID. XI. l. 282. Thus translated by Dryden :—

“We met in fight : I know him to my cost :

With what a whirling force his lance he tost !

Heavens ! what a spring was in his arm, to throw !

How high he held his shield, and rose at ev’ry blow !”

MORMONISM.*

THE founder of Mormonism was "Joe Smith," who was born on the 23d of December, 1805, at Palmyra, Illinois, in the United States of America. He and his father lived a vagrant life, having a superstitious hope of finding hidden treasures in the earth, and were known in the neighbourhood as "the money-diggers." Many holes are pointed out in which they dug secretly, vainly expecting to find precious metal. In process of time, Joe found a stone, which he pretended enabled him, as by enchantment, to discover where a gold or silver mine existed. He imposed upon the credulous, leading them about, and, with the stone in his hat, and his face hid looking towards it, declaring that gold was near. In some instances, while his poor dupes were hard at work digging, he prevailed upon them to give him compensation for his share beforehand, and then left them to find the gold as they best could. About this time there was a great excitement of religion in Palmyra, and the people were divided into various sects. Joe Smith joined none of them; but, instead of searching God's Word for the truth, pretended to expect a revelation direct from Heaven. Accordingly, on the night of the 21st of September, 1823, he had a vision,—an angel told him that the doctrines usually taught as the Christian Religion were all wrong. He was to go to a hill called Cumora, where, on digging, he would find "the Book of Mormon" written on plates of gold, in a strange language,—“Modern Egyptian;” but he would also find a huge pair of spectacles, the “Urim and Thummim,” by means of which he would be able to translate it. No one, be it observed, saw the vision but himself; so it must be received on his bare word, or not at all. This premised, let us follow his narration. In the place to which the angel directed him, he found a flat stone above the surface of the earth, and, on removing it, turned up a curious box containing the promised plates. No one went with him,—no one else saw the place,—no one else witnessed the discovery. He alone received the revelation,—he alone made the discovery. Two robbers, however, waylaid him, for the special purpose of taking the golden plates from him; but, of course, he overcame them, and kept possession of the marvellous records. Without too curiously inquiring how persons came to try to steal an

* *Mormonism*: An Exposure of the Impositions Adopted by the Sect called “the Latter-Day Saints.” By the Rev. F. B. ASHLEY, Vicar of Wooburn, Bucks. London: John Hatchard, Piccadilly.

article from Smith, of the existence of which no one on earth knew but himself, let us pursue his very evangelical history.

Having first discovered a silver mine, he managed to become acquainted with a Miss Hale, with whom, unknown to her father, who was a Presbyterian minister, he eloped. Being in want of money to pay the travelling expenses,—notwithstanding the golden plates and silver mine,—he persuaded one Stowell to believe that he had found a huge bar of gold in a cave, of which, if he gave him the sum he then wanted, he should have an adequate share. The trick, we are assured, succeeded. Joe went off with his bride to a town called Manchester, leaving his new dupe to look for the gold himself.

The next useful acquaintance Smith made was with Sidney Rigdon, an apostate Baptist minister, who was then in the office of a printer. He dubbed this fellow “the orator and oracle of the faith;” and they set up a business together, as “stewards” of “the consecrated property.” Under this title, they contrived to swindle a great number of silly people. Emboldened by success, they projected a “Safety Society Bank;” but, luckily for persons of easy faith, were refused a charter by Government. Nevertheless, some progress was made, and those who held notes became anxious to know how much precious metal was possessed by “the company.” The “prophet” had anticipated the question. Filling *one* box with 1,000 dollars, he procured two hundred others, of the same form and size, and filled them with heavy rubbish, marking each “1,000 dollars.” The one containing the dollars was readily taken down and opened when creditors applied. This trick answered for a time, “elders” and “priests” obtaining many thousands of dollars for their paper notes. At length the scheme exploded,—the “prophet” and his companions were accused of cheating. Smith took to flight, pursued by the officers of justice, but made good his escape across the boundary as an outlaw,—having before or subsequently, we don’t know which, applied to the Insolvent Debtors’ Court, to be released from liabilities amounting to 100,000 dollars.

In 1835, we find the “prophet” at the head of the “army of Zion,” a band of two hundred and fifty men, armed with “a sword, rifle, and brace of pistols, and provided with a bull-dog and four horses,” for the propagation of the faith. The authorities proclaimed them to be “in open and avowed defiance of the laws,” and as having “made war upon the people of the State.” Generals Lucas and Clark, in short, were sent against them, and took thirty of them prisoners, among whom was Smith himself. They were lodged in Richmond Gaol, “on the charges of treason against the State, murder, burglary, and larceny.” Smith and six others effected their escape, and retired to the State of Illinois. Here, nothing daunted, he proclaimed his inspiration by

God, and succeeded in drawing after him so many followers as sufficed to build the Temple of Nauvoo, on the banks of the Upper Mississippi. Numbers of deluded people came from England and other parts, attracted by his glowing descriptions. It is scarcely needful to state that they were all doomed to be disappointed; for, since then, the city has become a desert, and the temple, it is reported, has been sold for a mill! Now the poor creatures are trying their fortunes at a far distant place in the Great Salt Valley, named by them Deseret,—forgetting Nauvoo, and the prophecies of its greatness and their glory, in the new hopes with which they have been inspired.

But to return to Joe Smith. While Nauvoo was receiving poor deluded emigrants from every side, the Rev. Henry Caswell, M.A., Professor of Divinity, Kemper College, Missouri, visited it, for the purpose of testing the pretensions of the "prophet." He took with him a very ancient Greek Psalter, showing it to Smith, who professed to have "the gift of tongues," and manifested a great desire to possess it. The Professor asked him what it was? With unsuspecting confidence, he replied, "A dictionary of Egyptian hieroglyphics." "Does it not look like Greek?" "It ain't Greek at all," he answered, "except perhaps a few words. What ain't Greek is Egyptian, and what ain't Egyptian is Greek." Though he knew as much of Egyptian as of Greek, he saw clearly enough of what great value the volume would be to him in deceiving his ignorant disciples; but Mr. Caswell refused to part with it, and left him, fully persuaded that he was a vile impostor.

While at Nauvoo, Smith gave forth the following convenient prophecies:—"It is meet my servant J. S. should have a house built in which to live and translate." "If ye desire the mysteries of my kingdom, provide for J. S. food and raiment, and *whatsoever thing he needeth*." Again, "It is meet that my servant Sidney Rigdon should live *as seemeth him good!*"* "The blessings of Jacob," he alleged, "were granted him;" which meant that he had Divine authority for indulging in polygamy; and, in point of fact, he induced several American and English women, whose husbands or fathers he had sent away on distant missions, to become his spiritual wives, or "ladies of the white veil." On his attempting to add Rigdon's daughter to the number, Rigdon broke with him, and exposed him in the newspapers as "one polluted mass of corruption, iniquity, and fraud: a beast, and a false prophet."

In 1841, Smith prophesied that his enemy, the ex-Governor of Missouri, would die within a year, and Bennett, the Mayor of Nauvoo,

* "Millennial Star," p. 49.

affirms, that the "prophet" offered a reward of five hundred dollars to several of the "Danite band" to "fulfil the prophecy." The "Danites" were a set of desperate fellows, who undertook all sorts of dangerous service for "the cause." One of them departed on this enterprise, and, after being absent two months, returned. The next day the fulfilment of the prophecy was proclaimed, and "the assassin, who had previously been miserably poor, appeared in the streets of Nauvoo with his pockets full of money." The Governor of Missouri then demanded Smith, at the hands of the Governor of Illinois, for trial, on the charge of being accessory in an attempt to murder the ex-Governor of the former State. Smith was, in consequence, arrested, and, with some others, lodged in the gaol at Carthage. While awaiting trial, they conspired against the guard; one outside shot the sentinel, while Smith and his party, who had provided themselves with arms, fired on the guard within. In the confusion, Smith endeavoured to escape by the window; but he was shot and fell to the ground a corpse. Thus died this wretched impostor, who blasphemously proclaimed himself "a chosen servant of the Most High, and equal with the Saviour of the world!" He was an arrant deceiver, as well as a bold blasphemer, who led a life of loathsome profligacy; and he fell without one moment to cry for mercy, while acting in utter defiance of the laws both of God and of man.

With respect to the origin of "The Book of Mormon," the following incident is related on affidavit by Peter Ingersol, an intimate friend of Smith's. "One day Smith greeted me with a joyful countenance. Upon questioning him as to the cause, he replied:—'As I was passing the woods yesterday after the heavy rain, I found in a hollow some beautiful white sand. I took off my frock, and tied up several quarts of it, and went home. I found them all at dinner, and they eagerly asked the contents of my frock. At the moment, I was thinking of what I had heard of a history found in Canada, called the Golden Bible: so I gravely said it was the Golden Bible. To my surprise they were credulous enough to believe it. I then told them I had received a command to let no man see it; for, said I, no man can see it with the naked eye and live. However, I offered to take out the book and show it; but they, alarmed at what I had said, left the room. Now (said Joe) I have got the ——— fools fixed, and will carry out the fun.'"* Sidney Rigdon was Smith's amanuensis, and wrote the book while the impostor pretended to translate from the golden plates, from behind a blanket, hung up as a curtain under pretence of hiding the plates. Smith was unable to print the manuscript when it was pro-

* See "Mormons," by Daniel G. Kidder, New York.

duced ; but he fell in with one Martin Harris, a weak, superstitious man, who mortgaged his farm to furnish funds, and the first edition appeared in 1830. Though Harris at first was foolish enough to believe the book to be what it pretended to be, he afterwards saw through the trick, but was induced to forward the imposition, as affording him the only hope of getting back his money. The ignorant interpolations from the Bible, and the grammatical errors which mark the book, Smith was quite likely to place there ; but the story is put together in a manner far beyond his capacity. The real author, in fact, was a Mr. Spalding, of New Salem, Ohio, a graduate of Dartmouth College, who had retired from the ministry through bad health. At this period, some ancient mounds and dwellings were discovered which much interested him ; and, by way of occupying himself, he conceived the idea of drawing up a sketch of the supposed original inhabitants. He called it the "Manuscript Found," and composed it as though written by one of the former race, and now "recovered from the earth." This was in the year 1812. As he proceeded with successive portions, the neighbours used to be invited in to hear it read. Thus his brother, Mr. John Spalding, became, among others, well acquainted with the work. By and by, the family removed to Pittsburgh, and made the acquaintance of Mr. Patterson, who had a printing office, and employed the man Rigdon before spoken of. Mr. Patterson borrowed the manuscript, and wanted to publish it. Mr. Spalding would not accede, but he left it in Mr. Patterson's care. Rigdon possessed himself of it, and was thus prepared to aid Smith in carrying out the idea of his "Golden Bible." In 1816, Mr. Spalding died, and his widow, now Mrs. Davidson, has published a declaration, certified by two clergymen, the Revs. A. Austin and Dr. Ely, of Monson, Massachusetts, in which she gives a full and clear account of the writing of the manuscript. She also states, "that at a meeting of a new sect (Mormonites), at which Mr. J. Spalding was present, copious extracts were read from a book, the historical parts of which he and his friends present instantly recognised as her husband's composition. Mr. J. Spalding was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking." She adds : "I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work." The air of antiquity that was thrown over the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few religious expressions and extracts from the Sacred

Scriptures, has been construed into a new Bible, and palmed off upon poor deluded fanatics as Divine.

As to the golden plates, no one living has ever seen them, and no one knows where they are. Smith says, in "The Book of Mormon," that he might show them to three persons ; and three names are placed at the beginning of the book. But these chosen witnesses only say they "saw them with the eyes of faith, though at the time they were covered."* The names of these worthies are Oliver Cowdery, David Whitmer, and Martin Harris. They were all deeply interested in the success of the forgery ; and are, on other grounds, quite unworthy of credit. Smith himself had a revelation, declaring that it would not be wisdom in him to trust Cowdery with the commandments and moneys, except one went with him who would be true and faithful. Whitmer, in a document drawn up by Rigdon, and signed by eighty-four Mormons, is declared to be "united with a gang of counterfeiters, thieves, liars, and black-legs of the deepest dye." As to Harris, we have already seen that his object was to make money ; and he ultimately renounced Mormonism, disgusted with the hypocrisy of Smith, whom he declared to be "a complete wretch." This "Book of Mormon" pretends to give a history extending from the year B.C. 599, to A.D. 420. It is divided into two parts, one giving an account of the Nephites, of the tribe of Joseph ; the other, of the Jaredites, a people who went to America at the period of the building of the Tower of Babel. At the very outset, we find symptoms of its modern origin ; for the Nephites had a "compass" to steer by, an instrument unknown until a comparatively late date. Some of the stories the book contains are supremely ridiculous. The Jaredites, for example, needed a vessel to cross the ocean, and were commanded to build eight barges. These were "like unto dishes," air-tight, and yet with a hole at the top and a hole at the bottom. They could float upon the water, and dive under it, with equal ease. In each vessel were windows of molten stones, which "God touched, and they became transparent ;" "the Urim and Thummim," the large spectacles which Smith used in translating, were composed of two of these stones, which had been preserved. Wherever he interwove anything into Mr. Spalding's romance, he left the mark of his clumsy invention. In one instance, he unwittingly contradicts the Word of God. In Numbers iii. 10, and Deut. xxi. 5, we find God instituted a priesthood and a high priest. The priesthood was given to Aaron and his sons, until the Messiah should come ; and God jealously watched against any infringement of this institution, and punished any encroachment on the office.

* See Dr. G. Sexton's "Portraiture of Latter-day Saints."

But Smith, ignorant of this fundamental principle in the Mosaic dispensation, represents Lehi and his sons as of the tribe of Joseph, and (in opposition to the Bible) as consecrating themselves and their descendants priests to offer sacrifice and burnt-offerings ; and yet "as under the law of Moses," and "exhorting the people to keep it." Other examples, equally flagrant, might easily be given. He even commits the egregious absurdity of quoting the Epistle to the Romans in a narrative dating hundreds of years before Paul was born ! The doctrines broached in this spurious revelation, are too absurdly blasphemous for serious refutation.

Mormonism is baited with various pleasing topics, to attract certain classes. Emigration is one ; freedom is another. They talk of "the perfect law of liberty ;" and contrast it with what they call the "grinding laws" of the country, "whereby flogging is permitted (for petty larceny), and if a man acts as having 'perfect liberty' and leaves (deserts) his wife and children, the law comes down upon him." Mormonites pretend to various gifts—the power of working miracles, healing, speaking in tongues, &c. The list of miracles of healing, published by Orson Pratt, needs not be quoted ; for any one who has seen a list of the cures advertised in recommendation of certain quack medicines, has seen its counterpart.

Nevertheless, about three hundred thousand of our fellow-creatures have been carried away captive by this ridiculous and profane heresy. Their earnestness in propagating their views is worthy of a better cause. They have missions throughout Great Britain, as well as in France, Germany, Sweden, Denmark, Norway, Canada, the United States of America, and the isles of the Pacific. In the State of Utah, which they call Deseret, they have extended their settlements along the base of the mountains, northward, and facing the Great Salt Lake, ninety miles, nearly to Bear River ferry. They are fast taking up all the good land in the valley. They are a very industrious people, and their improvements are good and substantial. They are engaged building a railroad to the mountain, some seven or eight miles, on which to transport the materials for their great Temple. The city already covers a great deal of ground, and is probably the most rural in the world, each man being allowed one-and-a-quarter acres for his residence and garden. A late census, taken by themselves, makes the population of the city and the adjoining settlements, 18,000.

The practical lesson which others may deduce from this wretched imposture is this, to guard against accepting their religious creed at secondhand. All persons who allow their faith to be prescribed to them by their fellow-men, are in danger of falling into endless absur-

dities. Real faith must be founded upon personal conviction, and conviction must be founded upon the serious and independent study of the Word of God.

ROGERS ON THE REVELATION.*

No part of the Inspired Volume has received more attention than the Apocalypse of the "Beloved Disciple;" and respecting no part of the venerable book have commentators and Biblical critics uttered stranger things. We shall neither trouble ourselves nor our readers with an epitome of the apocalyptic disquisitions with which the world has been favoured during the last fifty years. The task, indeed, would neither be easy to perform, nor profitable when accomplished; but the latest writer on the subject, according to the canon of the learned Faber, ought to be the best. That canon is thus expressed: "In matters physical, new discoveries may perpetually be made. In matters mechanical, perhaps no limits can be assigned to the expansiveness of human ingenuity. In matters critical, new illustrations of ancient writings may frequently be brought out with considerable advantage. In matters prophetic, the latest commentator, as the sealed volume is gradually opened by the hand of time, *ought*, if he have really and soberly studied his subject, to be the most valuable. But in matters theologically doctrinal, novelty is the synonyme of falsehood. The very notion and nature of a Divine Revelation, as such, is absoluteness and perfection." This is but an amplification of Tertullian's maxim: "*Id esse verum, quodcunque primum: id esse adulterum, quodcunque posterius.*"† Assuming the logical soundness of this canon, we are entitled to expect in the work of Mr. Rogers, the fourth and last volume of which has just come from the press, the clearest, if not the most able exposition of the mystical book, that has yet seen the light. He is the "latest commentator," if we except his contemporary, the untiring Dr. Cumming. There is little, however, in common between the two men, *as writers*. Dr. Cumming is the avowed disciple of Elliott, and defends the peculiarities of that writer with characteristic ingenuity. Mr. Rogers hardly mentions the name of any writer, either ancient or modern, and never quotes a line,

* *Lectures on the Book of Revelation.* By the Rev. GEORGE ROGERS, Minister of Albany Chapel, Camberwell. London: John Snow, Paternoster-row.

† Whatever is first, is true; whatever is later, is adulterate.

except from ecclesiastical historians, in illustration of some given position or theory. This, however, is not the result of an affected superiority, but the necessary consequence of the plan with which he began his labours ; namely, to compare Scripture with Scripture, and to interpret the symbols of the Apocalypse, by the use already made of them in Old Testament prophecy. On one important point the writers are agreed ; both are millennialists ; though it is somewhat remarkable, and must be suggestive to thoughtful minds, that, whilst Dr. Cumming has long held this principle, and defends it by an appeal to the sure word of prophecy, Mr. Rogers, contrary to preconceptions, has been convinced, by a careful examination of the Apocalypse, that there will be a supernatural manifestation previous to the promised millennium.

We mention these things simply as facts, suggested by the idea of the *latest* expositor, without giving an opinion on the facts themselves. But to proceed with the work itself. Whether viewed in relation to the subject of exposition, the time at which it appears, the principles of interpretation which guide the author, or the mental qualities which he has brought to his self-imposed task, it deserves, and even seems to demand, a careful examination. A mere notice of such a work, as a piece of literary intelligence, would be unjust to the author and unsatisfactory to the public. The labour of years, if not an absolute and obvious failure, cannot be dismissed by a stroke of the reviewer's pen ; and, if we would secure the faith of our readers in the general correctness of our conclusions, we must support those conclusions by frequently allowing the author to speak for himself ; and this we the more readily do in the present instance, as, whatever may be thought of his theory, he has the happy art of so clearly expressing his meaning as to render unnecessary the labours of an interpreter. Indeed, we may take this opportunity of saying, that the author's style, though sometimes a little involved from the abundance of his thoughts, is remarkably clear, always beautiful, and frequently swells up into periods of uncommon eloquence. So far from being either dry or dull, there is a strange fascination about the work, which has repeatedly reminded us of D'Aubigné's "Romance of the Reformation," as some one happily terms that popular history. Nor is this all ; for, as these volumes consist of "Lectures," the opportunity is taken of frequently illustrating, at considerable length, the related doctrines of Christianity, and of comparing and contrasting the ecclesiastical polity of the New Testament with those forms of church-government which have obtained, not only under the Roman despotism, but also in connection with systems professing to hold a pure creed, and to grant greater liberty to the laity. These disquisitions will be

found very valuable to a large class of persons who are bewildered on the general subject of church constitutions. One extract will show our meaning, and, perhaps, suggest profitable trains of thought to some of our readers :—

“ The address to the Church at Thyatira has become a part of the Sacred Writings, and of this book in particular, to confirm, by its resemblance to the churches with which it is associated, the constitution of the Primitive Church ; and from its negligence, in a certain point, to illustrate more fully one of its primary laws. The confirmation of the general structure of the Christian Church stands out in that sentence, ‘ I will put upon you none other burden ; ’ and the illustration of a fundamental law in the words, ‘ Thou sufferest that woman to teach.’

“ The first of these is a remarkable declaration from the Great Head of the Church, to the effect that he had no other doctrine to communicate, no other ordinance to institute, and no change to make in the laws and government of His Church, through the whole of the present dispensation, or until his second coming. In none of these addresses do we find him denouncing a new doctrine or giving a new law. He had revealed all that was needful to his apostles, and they had faithfully instructed and modelled the church according to the directions they had received. He is now walking in the midst of the seven golden candlesticks, not to make any alteration in their disposition or structure, but to revive their flame. He commends what is conformable to the plan upon which they were first founded, and censures every deviation from it. Having, with ‘ eyes like a flame of fire,’ seen one irregularity in the proceedings of the Christians at Thyatira ; having reproved them for it, and commanded them to return to their former course, he says it is all that he requires ; that he has no intention of laying any new injunction upon them ; and recommends them only to hold fast what they had already, and keep his works unto the end. ‘ I will put upon you,’ he says, ‘ none other burden.’ You have all the truths I wish you to embrace, and all the laws I mean to impose. It is not my will that you should be burdened with Jewish ceremonies, or Gentile superstitions, or anything beyond the simple institutions of the Gospel. I have given you a form of doctrine sufficiently single and comprehensive for your illumination, your conviction, your guidance, your prosperity, and your consolation, without burdening your minds with scholastic distinctions and incomprehensible mysteries. I have framed my ordinances with a studious regard to your convenience and comfort, without burdening you with ceremonies that are an oppression to the mind, and a weariness to the flesh. The duties I enjoin are not grievous, but essential to happiness and peace. ‘ My yoke is easy, and my burden is light.’ It is not my intention to increase or diminish the service I require. I shall not add a single new sentiment or law until I come. Other doctrines may be proposed, and other duties enjoined, but not by me. New and more burdensome ceremonies of fasts, penances, humiliations, seclusions, and self-mortifications will be introduced ; but, remember, I have not imposed them. They are self-imposed, and contrary to my express injunction. Every addition, from this time, will be of man, and in opposition to my will. ‘ I will put upon you none other burden.’ Others may enslave you, but I have left you free. Study my Word. Here you will find all that I require, even to the end. Stand fast in the liberty wherewith I have made you free, and be not entangled again with the yoke of bondage.

“ What a plain and convincing evidence have we here, that innovations of every kind, both in doctrine and church ordinances, since the Apostolic age, are without authority from Christ, and are in direct opposition to his will ! What becomes of the traditions of fathers, the decrees of councils, and ecclesiastical canons, before this single declaration of the Son of God ? They are driven away as the down of the thistle before the mountain breeze.

“ The address to the church in Thyatira throws light upon a primary element of its original constitution, and one which recent circumstances have invested with peculiar

interest. We refer to the right of a church to choose its own teachers. The only cause for reproof, which Christ sees in this church, is, that it suffered a woman, who called herself a prophetess, to teach. It is not for permitting a *woman* to teach that it is reprimanded, for, though the general law is laid down by Paul, 'I suffer not a woman to teach,' yet a prophetess seems to have been occasionally inspired to assist the faith of the church at that period. It is for suffering a woman to teach erroneous doctrines, that this church is censured. How could it be blamed for the character of its teachers, and the tendency of their doctrines, if it possessed not the right of choosing its own teachers, and deciding upon the profitableness of what they taught? This reflection is obvious. The inference is irresistible. Let it be supposed that the minister of this church had possessed the whole direction of its affairs in his own hand, how could the church be blamed for the doctrines and conduct of one of its teachers, over whom it had really no control?"—Vol. i., pp. 274—277.

The principles of interpretation which Mr. Rogers has adopted, are at once simple and comprehensive. They are briefly these :—

1. A careful examination of the Sacred Text.
2. A comparison of its idioms and imagery, with their symbolical meaning, when they occur in Old Testament prophecies.
3. A constant attention to the principal facts recorded in church history.
4. The order of the prophecies has been considered, as indicative of consecutive events. And
5. Prayerful dependence upon Divine teaching.

Under the second of these rules, the author has two or three very valuable remarks, to which he has attended as to laws, throughout the whole of his exposition.

"Scripture prophecy," he says, "has a language of its own. The same symbols have the same signification, but not necessarily the same application. An assemblage of the same figures, or an amplification of a single symbol, must be regarded as descriptive of the same events. The leading features of a prophecy, in the Apocalypse, often points out its undoubted place in the Old Testament. The more, in fact, this book is studied, the more it will be found to identify itself with the former prophecies. The same events are predicted, and the same language is employed. The new revelation is not intended to supersede, but to illustrate and authenticate, the old. The Revelation of John is the exposition of the prophecies, as the Gospel histories and epistles are of the types, and doctrines, and moral law, of the ancient Scriptures."—Vol. i., p. 9.

Under the third rule ; viz., "a constant attention to the principal facts recorded in Church history," there are some thoughts worthy of special notice at the present time ; as, for example : "Prophecies and facts are mutually illustrative of each other. Both require to be in the mind at the same time. Leading events, by which the well-being of the Church would be affected, alone are supposed to be recorded. Events may be important in themselves, but not in conjunction with much greater, with which they occur. The Church only is the theme of prophecy. Whatever would affect its welfare upon a large scale, and become a prominent cause of an increase or diminution of happiness, or of suffering, arising from natural, political,

or moral causes, might be deemed worthy of notice. Of Paganism and Mahometanism, we look for no other delineation than in those partial instances in which they come in contact with the Church ; but of Popery, rising, extending, and falling, in the midst of the Church, we naturally look for an extensive description. It is only by comparing these prophecies with the leading facts in Church history, that we can expect to arrive at anything like certainty in their interpretation. By this means those prophecies were interpreted which had their fulfilment in the advent of the Messiah ; in the revolutions of Tyre and Babylon, and the miseries and dispersion of the Jews. This rule, carefully and accurately applied, will bring us to the point between fulfilled and unfulfilled prophecy ; which, assuredly, it is most desirable to ascertain, that we may have understanding of the times, to know what Israel ought to do." We cannot avoid expressing our conviction, that Mr. Rogers has been eminently successful in the application of this excellent, but difficult rule. By no fancied coincidences, but by stern historical fact, he has succeeded in throwing upon many obscure parts of the Apocalypse a clear flood of light. Happily free from the encumbering influence of any preconceived theory, and having no object to serve but the elucidation of the truth, he has made prophecy and fact mutually to illustrate each other, to an extent which, while it will gratify the merely curious, will convince the thoughtful, that history is nothing more than prophecy in the course of accomplishment. Had he done nothing more than this, we should have deemed his volumes a valuable contribution to theological literature. But this is only a subordinate item in its value.

His analysis of the contents of the Book of Revelation comprise four heads :—

I. The preface and addresses to the Seven Churches, embracing the first three chapters.

II. The opposition of Paganism to Christianity, extending over the six following chapters.

III. The rise and fall of Romanism. This is the subject of nine chapters, and is considered the "most important part of the whole volume."

IV. The final triumph of Christianity is viewed as the theme of the last four chapters.

Respecting the important question of the Millennium, the author has the following judicious statements :—

"Upon this interesting topic, it would be injudicious to do more in the present stage of inquiry, than observe, that the evidences are strong in favour of the following positions :—That the millennium will be immediately preceded by the annihilation of Romanism, Mahometanism, idolatry, and all opposition to the spread of Christianity ;

which is signified by Satan being bound. That the period of its commencement will be the beginning of the seventh chiliad, or thousand years of the world's duration, which corresponds with the next thousand years that is near at hand ; the evidence of which depends, partly upon a computation of times mentioned by Daniel and John, and partly upon the course and aspect of affairs compared with the signs that are to usher in this thousand years' Sabbatism of the world. That its duration of a thousand years is to be literally understood, as it is specified no less than four times, in plain terms, without any intimation of any other period being intended ; and if taken for a thousand years of years, would be at variance with the manner in which the Scripture speaks of the Gospel dispensation in connection with the latter days. That the commencement of this period will be characterised by the return of the Jews to their native land, and the rapid extension of Christianity over the whole earth. That the nations of the redeemed will be united into one government, in which civil and ecclesiastical authority will be blended ; the facilities of intercourse and the union of the most distant territories being, even in comparison of modern improvements, as life from the dead. That the principal seat of this government will be in Palestine, at the centre of the largest portion of the land, near which was the first Paradise, and the spot from whence the families of men spread over the earth ; in which was Canaan, the type of the Sabbatism of the world ; where was the scene of the Saviour's humiliation and triumph ; and which, though now desolate and disgraced, in unfulfilled prophecy is radiant with glory, the admiration and praise of the whole earth. That of this universal monarchy of the earth, Christ himself will be the Head ; and in a way, in this imperfect state unknown, will manifest himself, and hold his court upon Mount Zion, making the scene of his suffering the scene of the glory that shall follow. And, finally, that martyrs, and all who have not counted their lives dear to themselves for his sake, if not the whole company of those that have died in the Lord, shall, at the commencement of the millennium, be raised from their graves, and in their spiritualised and glorified forms, become the attendants upon the Lord Christ, and the swift messengers of his will, in his peaceful and glorious reign over the whole earth. The evidences of these several propositions are sustained by the many prophecies of this period in the Psalms, in the writings of Isaiah, and particularly of Daniel ; in which language and imagery had been already exhausted upon the theme, and required only a brief confirmation, and a few additional particulars from New Testament prophecy."—Vol. i., pp. 46, 47.

It is due to the author to add, that each of these points is handled, in its appropriate place, with becoming care and reverence ; and, though the rejecters of the millennarian scheme will demur to his conclusions, yet it is impossible to charge him with either want of caution or deficiency in the logical faculty. We think he has met objections as fairly and fully as the present state of our light on these momentous topics will allow ; and it is obvious, throughout these elaborate volumes, that his single aim has been to ascertain the precise meaning of Scripture. An honest commentator is not to be held responsible for the real or imaginary consequences of his deductions. The whole question is, Are they warranted by the inspired premises ? On this question the author appears willing to rest the whole hypothesis. It is altogether a great subject ; and, on account of the interests of truth, the position of Protestant Churches in relation to each other and the Papacy, the tone of pulpit ministrations, and the state of Missionary Societies to the heathen, we heartily wish it were looked at and discussed with the earnestness which it unquestionably demands.

The Church of Rome is represented under the double form of *Romanism* and the *Papacy*. By *Romanism* is meant the connection of the church with secular government ; and, by *Papacy*, the union of both in the person of the Pope. This distinction is rendered available in the exposition. The number of the beast, upon which so many curious speculations have been propounded, is considered indicative of years. "The secular government of the church had existed from Constantine, which makes the 1260 years of the first beast ; and the Papacy, from soon after the destruction of the exarchate of Ravenna, when the Pope became an independent monarch, which makes the 666 years of the second beast." The "two witnesses" are supposed—and the opinion is supported by weighty reasons—to represent the doctrines of justification by the blood, and sanctification by the Spirit, of Christ, which "stood upon their feet" at the time of that Reformation. *Ecclesiastical* Rome is identified with the fourth monarchy of Daniel. The arguments in support of this view are ingenious and elaborate. Our space compels us to close. Altogether the work is valuable beyond many modern publications, and will be studied by theologians with interest. We regret exceedingly that there is no index to these volumes. It is an unpardonable omission in such a work. Let the author supply it in his next edition, which we hope will soon see the light.

THE LATE REV. J. J. FREEMAN'S TOUR IN SOUTH AFRICA.*

A MELANCHOLY interest attaches to this book. The Preface bears date July 14, 1851 ; and, on the 8th of September, the author died. To human seeming, the prolonged existence of one so well informed respecting South African affairs, and who had but just returned to this country after a complete tour through that region, seemed absolutely necessary for the guidance of the Government and Legislature, and, especially, for the vindication of the cause of justice and humanity. By the All-wise, however, it was otherwise ordained ; and yet, Mr. Freeman was permitted to write and carry through the press, an interesting narrative of his travels on the African Continent,

* *A Tour in South Africa, with Notices of Natal, Mauritius, Madagascar, Ceylon, Egypt, and Palestine.* By J. J. FREEMAN, Home Secretary of the London Missionary Society. Snow : London.

with a copious statement of the results of his observations, as to the relations between the native tribes and the British Government. Thus, in no unimportant sense of the expression, "he being dead, yet speaketh;" and, unless the Colonial affairs of this great country be suffered, for some inscrutable reason, to remain in hands fitted only to make confusion more confounded, we cannot doubt that Mr. Freeman's book will prove a valuable legacy, alike to the British Colonists and to the aboriginal races.

In the autumn of 1848, Mr. Freeman was requested, by the Directors of the London Missionary Society, to proceed to the Cape of Good Hope, for the purpose of visiting their numerous mission stations in that part of the world; and thence to Mauritius, to investigate the state of the mission in that island; and, also, to obtain what information he could respecting the persecuted native Christians in Madagascar, and the prospects of that afflicted country. Having, in due time, accomplished these objects, he sailed from Port Louis for Ceylon, of which he gives a brief account; and, embarking for Suez, made a sojourn in Egypt; paid a visit to Palestine; and left Beyrout for England, *viâ* Alexandria and Malta. Of all these places, there are slight notices; but the bulk of the volume is, of course, occupied with the special objects of the author's mission.

A more suitable representative of the London Missionary Society could not have been found. He was not only acquainted, from long official connection, with the views of the Directors; but, having formerly been a missionary in Madagascar, and having, on his enforced retirement from that sphere of labour, already visited the missions in South Africa, and made the acquaintance of the now venerable men who labour there, he was peculiarly well qualified to give judicious effect to those views, and to bring home valuable information and give good advice on his return. It has been remarked, and with great probability of truth, that no individual officially connected with the London Missionary Society ever commanded more entirely, at once the confidence of its managers and the esteem of its agents; and as, in addition to his experience in Madagascar and his knowledge of the Cape, he had personally visited the Society's stations in the West Indies, it may readily be conceived that his lamented decease is felt to be a great, if not an irreparable, loss.

In this volume, then, we have the most recent and, upon the whole, the best account extant of the state and prospects of Christian missions in South Africa, including those of our own Society, the Moravians, and the French, but especially of the missions connected with the Society in Blomfield-street. To this the author steadily keeps as his main purpose, though frequently throwing in interesting descriptions

of natural scenery and personal adventure, and devoting, as might be expected, a large space to the political condition of the native tribes, and the unhappy state of the relations of most of them to the Colony and to the British authorities. Although the book contains much matter of an historical character, yet in its structure it has preserved the form of a continuous narrative; everything being related in the order in which it fell under the author's notice, and what concerns the wrongs and the claims of the various tribes being presented as the country of each passes in review, and not in one complete case. While, therefore, the reader who takes it up for the purpose of informing himself on this subject, will have to collect and arrange the information in his own mind, the general reader, to whom it is as essential to be interested as to be enlightened, will find the volume much pleasanter than it would have been had the subjects handled been more strictly classified.

It is not compatible with either the limits or the character of this Review, to follow Mr. Freeman through his sad tale of South African oppression. We content ourselves with deliberately expressing the opinion, that he has thrown upon the Colonial Government the entire onus of the present disastrous, if not ruinous, war. Had the mild policy so honourably associated with the name of Lord Glenelg been persevered in, instead of a return to the execrable D'Urban system, not only might the existing hostilities have been avoided, but most probably our relations with the powerful tribes on the frontier would have been by this time permanently pacific and mutually beneficial. It is not to be wondered at, that the Christian Missionary should advocate the cause of the outraged Caffre and the oppressed Hottentot. The very Gospel which he carries out to them, leaves him no choice but to take up their cause; while, on the other hand, it is manifestly in vain that he strives to raise them, by the only effective means, in the scale of civilisation, when the whole policy of the Government, though calling itself Christian, tends either to trample them under foot, or to chase them from their native soil. It is quite impossible for a man of rightly-constituted mind to read Mr. Freeman's accounts of the Hottentots of the Kat River, the Caffres generally, the Griquas, the Basutos, and, in short, all the border tribes, without feeling that in the manner in which the British Government has, with rare and short-lived exceptions, been carried on in South Africa, there is exceedingly little room left us for twitting our French neighbours with their conduct in Algeria or in Tahiti. Why should it not be far otherwise?

"My firm conviction," says Mr. Freeman, "is, if our relations with these coloured tribes were only conducted on the broad and honourable principles of Christianity, there would be little to apprehend as to any fatal collision

between the white and coloured races. There is not a line in Revelation to justify the assumption that the coloured races are doomed to perish in the presence of the white races, and to make room for them. It is utterly incompatible with the benevolent ordinations of Providence, so far as they are known, to suppose that any such dire necessity exists. Those men proceed from the same original stock of the human family as ourselves, and are made of "one blood." Ten thousand instances can be adduced of their capability of receiving instruction and civilisation. There wants only the noble and generous determination to do them no wrong in our treatment of them and our dealings with them. Our superior knowledge should not unworthily be employed in taking any unfair advantage of them, but righteously employed in devising the means of their welfare in conjunction with our own. This were a noble service for Great Britain to attempt! It may involve difficult problems; but Great Britain has lofty minds that can solve difficult problems, and noble hearts that can aid in the solution of great questions, where a nation's honour, a nation's morality, and a nation's Christianity, are all involved."

We dismiss this subject by giving Mr. Freeman's account of his interview with the Governor, after having sent his views of the colony to England :—

"During my stay, I had an interview with his Excellency two or three times. I waited on him, in the first instance, that I might bring personally under his notice the case of the Griquas and Basutos, as already described in this volume. I found him rather more formal and reserved than usual; which, however, could not in the least alter my views as to the facts under review.

"He expressed his wish that I had communicated my views to him, respecting any matters that might have occurred to me requiring observation. And I found, on asking the question, that he was alluding to a letter which I had written to Dr. Campbell, and which appeared in the *Banner*, and part of which had been extracted and commented upon in the *Graham's Town Journal*, which paper was then lying before his Excellency. He read to me the passage to which his attention was directed, and in which I had remarked that, 'as like causes produce like effects, there was ground to apprehend that the present system would work out injurious results;' the meaning of which, of course, was, that the existing system of coercion would bring about another Caffre war.

"Our conversation took place in June (1850); the present disastrous Caffre war broke out in December of that year. I think I am entitled now, June, 1851, to ask whether my views, intimations, and surmisings, were correct, or founded in error?

"I had no hesitation in acknowledging the letter to be my communication. His Excellency thought, 'with all due respect for me and my office, that these were matters on which I was not competent to form an opinion.' I assured him, that as these remarks related to matters open to every one's observation, it required only common sense to judge of them, and we thought, though Missionaries, we possessed that common sense as well as others. I added, that what I had written referred to matters of fact, and on which I could speak from personal observation. I referred to the dissatisfaction felt by the Border tribes—Griquas and Basutos—and not to the case of the Caffres alone. I told him I had seen and conversed with the chief Moshesh, Adam Kok, and others; that Moshesh had been deprived of a large portion of his territory, and the Griquas were forced to surrender theirs. He expressed 'his surprise that Moshesh should be dissatisfied. It was the first time he had heard of it.' And as to Adam

Kok, he, the Governor, 'had been his best friend ; that, but for his interference, the Boers, who emigrated from the colony, would have absorbed his country, and reduced him and his people to slavery,—a thing which it appeared to him they aimed at, and he feared, in some cases, they still aimed at.' I explained to him, that while I thought the general measure of the 'sovereignty' and the supremacy of British rule had been a blessing to the country and the native tribes, by preventing their mutual destruction, they were yet attended with much injustice towards individuals, and involved the sacrifice of many rights, which he himself would not have committed, had he taken more time in forming his decisions.

"He thanked me for having called and held this conversation with him. We shook hands and parted. However, I thought it right to communicate my views to Earl Grey, Secretary of State for the Colonies ; my letters to his lordship have already appeared in a former part of this volume.

"The great thing which I then believed and still believe to be essential, is—strict, impartial, and patient inquiry—inquiry from home, instituted by her Majesty at the recommendation of Parliament ; inquiry conducted on the spot, and where the aggrieved parties might be fully heard in stating their own case. Such inquiry, I apprehend, should embrace all the facts relating to Caffre affairs with the colony for the last seventeen years at least ; the causes of the failure of the 'Glenelg' system—if a failure there were, as affirmed by some ; the expenses and management of the war of 1846-7, under Sir P. Maitland, Sir H. Pottinger, and Sir H. Smith ; the dissatisfaction existing among Caffres, Tambookies, Griquas, Basutos, and Hottentots ; and how individual cases of hardship may be rectified, so that the friendship of the native tribes may be secured, instead of their sullen hatred."

Having made these brief observations in justice to the lamented author and his dusky clients, we proceed to the more agreeable task of exemplifying the various interest of his book by means of a few extracts.

We begin with a kindly notice of the Rev. J. Appleyard, the Wesleyan Missionary at King William's Town :—

"I called on the Rev. J. Appleyard, Wesleyan Missionary at King William's Town, and had great pleasure in accompanying him over the Society's printing establishment, under his effective superintendence. It is on a large and highly respectable scale. Its whole appearance and management appeared to me to do great credit to the zeal, ability, and business-like habits of Mr. Appleyard. I found several natives employed in its various departments, as compositors and pressmen. No small step this, in the progress of civilisation ; instead of the assagai, the type—instead of the club, the roller. A Missionary printing establishment in the midst of a heathen population is a fountain of life, whose waters carry purity and salvation wherever they flow. This establishment in Caffraria, the London Society's at Kuruman, for the Bechuanas, the Paris Society's in the Bassuto country, the American Society's at Natal, and another at Beyrout, were to me scenes of indescribable and imperishable interest, such as I would not have relinquished for all the charms of the scenery which I enjoyed during my whole tour.

"At the time of my visit to Mr. Appleyard's establishment he was carrying his 'Caffre Grammar' through the press. This he has since completed. It is published in a handsome volume, and reflects much honour on Mr. Appleyard's attainments as a scholar, and his extensive acquaintance with the Caffre language. It constitutes a valuable addition to the literary labours connected with modern Protestant Missions."

The pleasure which would otherwise be felt in reading the following account of the Kat River Hottentots, is dashed by the consideration that the spot described is now, probably, a scene of desolation :—

"The valleys are under cultivation ; the eye feasts here not only on the sublime scenery of the mountain, with its forests, ravines, and cataracts, but on the soft undulating surface of the lower grounds, and the large portion of land smiling with verdure. The orchards, well stocked with the peach, nectarine, apricot, and apple, remind one of portions of Herefordshire, and the neighbourhood of the Malvern hills. At the time of my visit the corn was springing up luxuriantly over acre after acre, and the humble cottages of the natives indicated the improved and still advancing condition of the people. All this spoke volumes in favour of the industrious Hottentot, that so soon after the late Caffre war, in which he had suffered so severely, he had returned to his allotment, commenced rebuilding his house, ploughing his land, and leading out the water-courses. These natives, too, are all dressed in European clothing, and appear far more comfortable than many of our mechanics or agricultural farmers in England. They have not only sheep and goats, but their teams of horses, oxen, and waggons. Prior to the war, they had about three thousand draught oxen in the settlement, —poultry and pigs abounded. All these perished during the war, and the people are only just now again beginning to attend to these matters."

"I certainly felt that no unprejudiced man would have said, 'The Kat River settlement is a failure,' as Mr. Biddulph did in his report to Sir Henry Pottinger ; and I certainly felt that Sir Harry Smith, the present Governor, said only what did credit to his judgment and honesty, when, in reference to Mr. Biddulph's remarks, he exclaimed, 'This a failure ? then the whole world is a failure,—everything is a failure !'

"The grand thing is, that the people require equitable treatment and kind encouragement. They have suffered, as already intimated, from repeated Caffre wars, in which they have been called to the defence of the colony. They have suffered, besides, occasional visitations of other scourges. They should have been rewarded by the Government for their services, and the magistrates placed over them should have been such as would insure their respect for impartiality, and their confidence for their sympathy. No reason should be given them to complain of neglect, harsh treatment, and ungenerous, not to say unjust measures, on the part of their rulers. Were all this secured, there would be no suspicions of disaffection, no indications of disloyalty. And not only would there be no ground to complain of disloyalty ; there would be the strongest grounds for confidence in the unshaken allegiance of this people. Our claims on them would be augmented, and they would gratefully respond to them. They are in a condition to be led onward. They are ready to make efforts to assist themselves. I feel assured that, if only peace could be preserved, and the seasons should prove tolerably favourable, so that the people might reap the fruit of their labours, they would improve their resources, and would cheerfully employ a fair proportion of them in the payment of teachers for their children, the erection of schools, the working the press, and all that pertains to their social advancement."

Mr. Freeman, of course, visited the Missionary, Moffat, of whose station he gives a pleasing description :—

"We reached the Mission village of Kuruman about midday, and found Mr. and Mrs. Moffat ready to give us a cordial welcome. They had only one member of their family at home, who has since become Mrs. Fredoux, of Motito. Mr. Fredoux is a Missionary from the Paris Missionary

Society. We found that Mr. Helmore, of Lekatlong, a man of much excellence and amiability, had arrived, but that neither of the other Missionaries was expected. Dr. Livingstone was too far distant, and had lately been much from home. His cattle also were all exhausted with the journey to the Lake. Messrs. Edwards and Inglis did not come, and Mr. Ross was unable to leave home. The members of the Mission Committee present, were, therefore, Messrs. Moffat, Hamilton, and Ashton, all of Kuruman, with Messrs. Helmore, Solomon, and Hughes.

"The village has a very pleasing appearance. The Mission premises, with the walled gardens opposite to them, form a wide and long street. The chapel is an excellent stone building, and does the Missionaries great credit. It will last many years to come. Mr. Moffat's house is near it, on one side; a pleasant residence, such as I could wish every Missionary enjoyed—not destitute of comforts, nor adorned for show. Mr. Hamilton's residence, on the other side of the chapel, is now occupied by Mr. Ashton; and Mr. Hamilton, who is extremely feeble, occupies a small cottage on Mr. Moffat's premises, and finds, in the maternal care of Mrs. Moffat, a solace in his declining days. I found him in a calm and happy state of mind. He regards his work as done, and he is 'waiting, with his loins girded,' for the summons that shall call him to his rest.

"The gardens are well stocked with fruit trees,—apricots, peaches, pomegranates, apples, vines, &c., and with various kinds of vegetables. These require a large supply of water, and the fountain yields that supply. Thus some few comforts are obtained by the Mission families, not a little needed in these distant regions of South Africa.

"On the Sunday which I spent there, the weather was most delightful. Soon after sunrise, a bell rang for an early service. We breakfasted at seven. At half-past eight the schools commenced. The infant school, under Miss Moffat's care, met in the infant school-house, and several classes met in groups in the open air, round the chapel and school, and others within those buildings. All were busily engaged for above an hour, when public service commenced. The chapel is spacious, lofty, and airy. Many of the people were decently and comfortably dressed, and the whole aspect of the congregation was encouraging; a striking proof of the practical value of continued Christian effort among a people. School was again held, and public service at half-past two; the congregations were good throughout the day.

"On one side of the chapel, and near the door, sat a man,—a stout, elderly, and intelligent-looking man,—who, with a few attendants, had come a long distance, say two hundred miles east of Lekatlong, on a visit to Mr. Moffat, and to state the difficult circumstances in which the people of his district were being placed. He related, that, some time since, a party of armed Boers came and demanded of the chief the orphans who might be there. The people affirmed that they had none who were friendless and destitute, since all orphans were taken care of by some of the friends and relatives of the deceased parents. After much altercation, and the steady refusal of the chief to give up the orphans, the Boers demanded the children of the people. The mothers ran to hide their children; the Boers began to seize them, and put them in their waggons; the men interfered; the Boers fired, and, in the result, most of the men were killed in defending their families, and the waggons were loaded with the children, and driven off as booty! Against such outrages there seems no relief. The natives cannot withstand the power and fire-arms of the Boers; and the latter are too far away, too numerous, and too scattered, to respect the remonstrances of the British Government, even supposing the latter in earnest in checking such unjust and cruel proceedings. But by such proceedings, many of the aboriginal tribes of South Africa, in all these

extensive regions which have been taken forcible possession of by the Boers, are diminishing, being, in the first instance, reduced to slavery, and must ultimately perish, unless timely aid be afforded. The natives become hemmed in; they are surrounded by Boers; their lands get occupied by strangers; they are compelled to submit to new and oppressive laws; aggressions are made, retaliations arise, and at last the natives are cut off. It is often impossible to define the exact limits within which such things are done, or the parties by whom they are committed. But the territory is large,—very large; and the tribes are numerous, where these melancholy events are transpiring. It might be worth the exercise of all the wisdom and humanity of the British Parliament to find some remedy. But at present it appears to me, that the prospects of the coloured races of South Africa, taken on the broadest scale, are such as Christian philanthropy may weep over. I see no prospect of their preservation for any very lengthened period. The struggle may last for a considerable time. Missionary effort may not only save many of the souls of men, but help to defer the evil day of annihilation, as to many of the aboriginal tribes; but that annihilation is steadily advancing, and nothing can arrest it without an entire change in the system of Government, wherever British subjects come in contact with the native tribes. To act in all cases on the broad principles of justice, 'to do unto others as we would they should do unto us,' might save them from ruin. But that supposes not only law in their favour, but men everywhere appointed to execute law, who will courageously 'defend the right,' and seek out the cause of the 'poor and fatherless,' and 'save the souls of the needy.'

"I visited, of course, the printing and bookbinding establishment at Kuruman. The printing-office is an excellent and appropriate building, and in good condition, and it appeared to me to be well managed. Mr. Moffat has had much to do, till lately, in printing all that has issued from the press. For the future, Mr. Ashton will take the superintendence of it, and Mr. Moffat devote his time and energy to the translation and revision of the Scriptures.

"A second Sunday which I spent in this neighbourhood, I passed at the village of Hamhana, usually described in the Society's Report as an out-station among the Batlaros, about two miles from Kuruman.

"A large number of the villagers had assembled near the chapel, many of them evidently in their heathen state, and making no profession of Christianity. I supposed that these would constitute the congregation, and that they were only waiting for our arrival; but, to my surprise and gratification, on entering the chapel, I found it already full, and the native teacher holding some catechetical exercises. There must have been at least two hundred to two hundred and fifty natives present. Many of the rest from the outside squeezed in, and found room where there seemed no vacant space; others remained about the doors, and listened to the Word of Truth. It seems that not fewer than one hundred of the members of the Church at Kuruman reside here. Before I left, one of the principal people, and who acts as a native teacher, came, and expressed their desire to have a Missionary settled among them, and a better place of worship built. This latter point I had pressed on them in my address. My impression certainly was, that there were materials enough for the labour of a Missionary; and that, if one could be stationed there, the prospect of extensive usefulness was cheering; and that, without such a plan, there could be no great improvement effected, as the Missionaries at the Kuruman can do little for them, beyond a Sabbath-morning service, and an occasional visit, and the people require the constant presence, influence, and efforts, of a resident missionary.

"During my visit to Kuruman we met frequently in committee, and amply discussed all the various points of business that came suitably under our consideration. These I need not relate here; they formed the basis of my communications with the directors of the Missionary Society, and will tend, I think, to the comfort of the missionaries, and the progress of the great work which they have in hand. One regulation was adopted, which, I think, will be beneficial,—namely, the separation of the committee into two divisions, one embracing the missionaries identified with the Bechuanas, and the other those identified with the Griquas. This will simplify the objects of their attention respectively, and save much undesirable expenditure of time in travelling, and the absence of the missionaries from their stations.

"Thus closed my visit to Kuruman. The congregation was rather smaller than on some other stations, but the field is important. It is the recognised home and centre of many families of Christian Bechuanas; it is an appropriate sphere altogether for Mr. Moffat, especially in relation to his department of translation—the translation of the Scriptures, with which a more extensive pastorate would be incompatible, even though he had the aid of other brother Missionaries. Kuruman is the high road to the interior, and is a source of influence in numerous directions. It must, therefore, I think, be encouraged and vigorously maintained. Mr. Ashton and Mr. Moffat co-operate cordially as fellow-labourers. In the course of five or seven years, it is likely that another Missionary will be required for the station. Mr. Hamilton is already past labour, and Mr. Ashton will be required for the local services, including the printing. Mr. Moffat's time may be most advantageously directed to translation, and he should be exempted from the service of itinerating, which involves a great outlay of time. Constant effort must also be expended in training youths, with the hope that some of them may become native teachers. Of this latter class there are scarcely any at present, such as would meet the wishes, views, and expectations of the churches and directors at home; few of general intelligence, combined with Scriptural knowledge, possessing the art of reading well, and having the power and skill to communicate spiritual knowledge to others. I fear there is little prospect, at present, of theological students being found. There are no young men in the churches to whom this description can apply. There are young men in the churches, but they are for the most part married, and busy with their secular interests, and unwilling to give up these for the work of teaching. They are neither intellectually, socially, nor spiritually qualified to become students, with the view of becoming native teachers and evangelists. It appears to me that the whole work of such preparation must be commenced and carried on, with that view, from the very beginning. Intelligent lads must be secured, if practicable, and trained up in general and religious knowledge from childhood, under the immediate care and guidance of the Missionary. The Mission premises must be their home; they must be secluded not only from the heathen portion of the community, but from their home, habits, customs, and occupations, even though the parents may be Christians, lest they imbibe that love of a life amidst flocks and herds, by which all the natives seem animated. It may be important also to consider, as a means of aiding the evangelisation of South Africa by native effort, whether some considerable native assistance may not be found among the senior members of the Churches,—men whose piety is tried and found steadfast, whose general intelligence and character may justify their being so employed, and on whom the missionary may successfully employ some special effort, still further to qualify them for the service, although it may be impracticable to bring them under a regular course of tuition, such as might be contemplated for students. Such men have been sent forth by the Churches in the South Sea Islands;

such have been found in India ; such are a few I have met with here in South Africa, and such an one was our martyred friend Paul, in Madagascar. These men may experience difficulty in learning to read, if their conversion takes place in adult age, and if they have then to commence the art of reading. But, however imperfectly they may succeed, it may still be worth while to secure their services, and to employ them as far as they can be made available. Teachers in the schools, or senior scholars in the schools, may read for them, where they fail themselves in doing it. Their visits, their conversations, and their addresses, may all be extensively useful, even although unable to read fluently themselves. Their experience, their deportment, their piety, their simple statements, may all render great service in the cause, and they may prepare the way for others ; just as in the islands of the South Seas, of which Mangaia forms so striking an illustration of the value and efficiency of these labourers.

"The next stage of my journey was to Kolobeng, the station occupied by Dr. Livingstone, and at present the most northern of our stations in South Africa. I had received letters from Dr. Livingstone, pressing on me not to consider my visit completed, till I reached as far as Kolobeng ; and, having resolved on proceeding thither, arrangements were made for the purpose. I was glad I succeeded in prevailing on Mr. Moffat to accompany me. I knew that his doing so would render my journey not only the more agreeable, on account of his companionable qualities, but the more useful, from his familiar acquaintance with the people, and the value of his extensive influence. And happily, while he himself was nothing loath to meet my wishes,—though involving an absence of some three months from his home,—his excellent wife cheerfully assented to the arrangement, and admirably provided for our comfort with bread and meal, and preserved fruits, such as do not fall to the lot of every African traveller. Their daughter Ann was to accompany her father in his waggon, and though South Africa is not the most inviting country in the world for ladies to travel in, their society and their services are not the less acceptable to those of the harder sex who happen to be favoured with them.

"We outspanned the first evening about seventeen miles from Kuruman, at Makkwarrin, and finished the rest of the journey to Motito the next day, being a stage of twenty-three miles further. This is a station in connection with the Paris Missionary Society. There were formerly two of their Missionaries stationed here, Messrs. Lemue and Lauga. These have removed to Carmel, in the Basuto country. The chapel holds about two hundred. About one hundred persons assembled at an early hour, to hear an address from us. I pressed on them the necessity of guarding against their restless habit of emigrating from place to place in quest of new localities. They get tired of a place without any specific reason, just as men get tired of objects they are familiar with. They then 'trek,' set out on a journey, taking their families, flocks, and herds with them, and wander about to great distances. In this way the village of Motito was almost abandoned. Four small kraals, or villages, constitute its range of population. Mr. Fredoux was expecting that the people who had emigrated from Motito would return, not finding the new and unoccupied country which they anticipated. The Boers are before them, and the land is occupied. This immense emigration of the Boers, far beyond the colonial boundary, is evidently working out a great change in all the interior of South Africa ; and it bears very gravely on the question of Missions among the native tribes. It places every measure in perplexity and difficulty, in connection with the prosecution of Missions there. Tribe after tribe is swept away, and the labour of the Missionary is lost. By the time the Missionary may have succeeded in bringing the people under the influence of instruction, they are hemmed in by the Boers, their country

and resources become more and more limited, they are driven to desperation, and then either emigrate, scatter themselves from one another, and are lost, or they quarrel with their invaders in self-defence, and are then attacked and vanquished by the superior arms and skill of the white man. Of this fatal process many instances are now occurring; and I again say, I fear there is great difficulty, and greater unwillingness, on the part of Great Britain, though really responsible for these things, in attempting anything like adequate interference.

"With regard to Motito, my impression certainly was, that if it continued to have only its present scanty population, it would scarcely be worth while to maintain it as a principal station.

"At the distance of about six days' journey from Motito, there are some populous settlements of natives, such as Sitlagole, of which Mochuana is chief. The people are Barolongs. Mr. Lemue was in the habit of itinerating there. But to visit them requires an absence of three weeks, two of which are expended in travelling there and back again, and one in remaining with them. At a station like Motito, where there is but one Missionary, this scheme cannot be effected without the neglect of the principal station. My visit to Motito strongly confirmed my idea that a Missionary planted alone among the heathen, especially an unmarried man, could do but little for the improvement of the population. He may teach a few children, and he may preach on the Sabbath, but the entire machinery of a resident Christian family is wanted, with all its social influences. The Missionary wife is required, for the sake of her influence, and example, and instruction, for the native women, among whom an unmarried Missionary can have no influence. I should suggest, that wherever a station is not sufficiently important to justify a Society in placing there two Missionaries, and at any rate one of them a married man, it should not be maintained, except as an out-station connected with some more important sphere.

"From Motito we travelled forward to Sitlagole, in the country of the Barolongs. Nearly all the people wear the native kaross. A few have some articles of European clothing; the children have so little of either, that they could not have less. Mr. Moffat addressed them in open air, from beneath, not a broad spreading English beach or oak, but a large mimosa, in an enclosure surrounded by a fence of dry thorns. About two hundred of the natives collected around, and sat on the ground and listened attentively. Their countenances are good, and indicate a capacity for intelligence. Some few of the villagers had learned to read the New Testament, and to use the hymn book in the Sichuana language. The Barolongs are a tribe of the Bechuana nation, and of course use the Sichuana language. The village occupies a considerable space of ground. Each family has its own enclosure, a circular fence of thorn sticks, and within that the hut, round and low, made of reeds, with a roof projecting some little distance beyond the props that support it. The natives seem rich in cattle, and cultivate, I understand, a good quantity of Indian corn. Their supply of water, which comes up through a bed of sandstone, is sufficient for domestic uses, but not for the irrigation of land. The name of the chief is Mochuana. I called, with Mr. Moffat, to see him. He is aged, blind, and very deaf. He is much respected, and has been a man of peace; and although not embracing Christianity himself, he has always respected and encouraged the Missionaries. He and his people are extremely superstitious on the subject of rain-making. But without adequate instruction, how can it be otherwise? How can they hear except there be a preacher? How can truth reach them unless from without? They cannot deliver their own soul, nor say, 'Is there not a lie in my right hand.' What glorious enterprises of humanity and mercy may the Christian Church enter on, if in earnest!

"An anecdote is related here, in illustration of the superstition of the people, in all matters pertaining to rain. It occurred some time ago, while the Rev. Mr. Lemue was residing there, that a horse died at the village, at a time when rain was much wanted. Mr. Lemue very properly had the carcase of the animal dragged away to a great distance, to avoid the evils arising from its putrefaction in so hot a climate. This act became a matter of great consultation, and it was decided in some way, that this dragging to a distance the remains of a dead horse, prevented the rain coming; and the chief above-named actually sent men, with leathern cords, to drag it again to the village, and there it was placed, at no great distance from Mr. Lemue's house, and left to decay! After that, I presume rain came; but how soon, the deponent said not. The chieftain, I think, as a man of common sense, must have been a little ashamed of it; for he sent a message to Mr. Moffat, some time after, to assure him it was not his doing, but that of the people.

"Several of the people in this part of the country, the women especially, have their hair dressed, or rather bedaubed and bespattered, with the glittering material, a kind of plumbago mixed with grease, of which Campbell, Moffat, and other travellers, have given an account. Of course it is fashion, and purely a matter of taste. For me it has no charms, neither fragrance nor beauty; but to them, I presume, it has many. It struck me as being about as admirable a custom as that which till lately prevailed in polished England itself, the custom of dressing the hair with 'powder and pomatum;' the white powder would seem appropriate to a white population, and the black powder to a swarthy population,—at any rate more so than the reverse in each case would be.

"During a portion of the journey, we found nothing worthy of notice for a whole day; we passed no villages, fountains, streams, nor cultivated lands; no huts, gardens, flowers, nor fruits; neither man, nor bird, nor beast. There were a few shrubs, and some stunted tufts of grass. A more indescribable, desolate, dreary, and uninteresting spot, cannot be well imagined,—utterly devoid of materials for the poet, and little for the philosopher—*ex nihilo nihil fit*.

"After halting for the night, we again started on our journey. Heavy rains had fallen during the night, and the morning was fresh and cool. Our cattle found rain water to quench their thirst, in small natural hollows on the surface of the granite rock over which we were passing. This seems to be all a granitic country. Usually the rock is slightly covered with a small quantity of soil, a kind of reddish sand, but, for a large extent, it is the bare rock that forms the surface. We passed a fine block of syenite, about fourteen feet high and four feet in thickness. Felspar predominates here. Much of the granite consists entirely of felspar and quartz. There is also micaceous schist.

"We observed immense quantities of locusts at a little distance from us, and large flights of the locust-bird also, by which incredible numbers of these destructive insects are consumed.

We found all this immense tract of country,—this seemingly interminable plain,—absolutely and literally unoccupied. Here is space enough for thousands, provided water could be found. In many places the soil is rich, in others it is shallow and poor; but, if some stream or canal could be led out from the Vaal, thousands of acres of corn might be cultivated, and thousands of an impoverished population find subsistence. The Vaal River flows at about five days' journey on the right of the line of road I was now passing over. On our left there were no inhabitants. We were met there by the great Kallaharri desert, and, in that dry and thirsty land, no inhabitants are found. Our direction from the Kuruman had all along

been north-east. We travelled about twenty miles daily, occupying eight hours in that limited transit!

"It has sometimes struck me, whether it might not be a great benefit to Africa, if England would purchase Delagoa Bay from the Portuguese, and their whole line of coast on the east of Africa, including Mosambique. It might also be made of great service to England. We should thus at once open a friendly communication with all the tribes in the interior of Eastern, Central, and Southern Africa. This communication might be extended to the Great Lake, lately discovered, and the tribes bordering on it. It would enable the British Government also to exercise its influence and control over the emigrant Boers, who are now spreading themselves so widely over these regions, and destroying so many native tribes. A vast field would thus be opened to enterprise, commerce, humanity, emigration, and direct missionary effort.

"We now crossed the Málópó, and halted for the night at about ten miles' distance of Raputse. We saw the landmarks (baken) set up by the Boers, north-east of the Málópó, as a sign of their claiming all the land within the limit,—one step in the process of dispossessing the aborigines of their territory.

"Next day Mr. Moffat and I separated for a short time. He proceeded direct to Kolobeng, and I arranged to take Matebe and Mabotsa on my way.

"About three miles beyond the point where we left each other, I came to a hill, crossed the summit, and finding the descent of it sharp, stony, and difficult, I halted there for the night, and knew, from the barking of the village watch-dogs, I could be at no great distance from Matebe. Next morning Mr. Inglis, our Missionary, came up to our encampment, and I accompanied him back to his cottage. The village consists of about three hundred huts. It has been but lately constructed, and is similar in character to that of Stilagole. Moiloi is the chieftain, a friendly, sensible, kind-hearted man. The population of the village is about fifteen hundred; namely, three hundred men, six hundred women, and six hundred children. Not more than about twenty children attend the school. It does not appear that Christianity has yet obtained any influence here. The chief, however, and many of his people attend the public worship on the Sunday. There is a small class of young men, Hottentots and Bastaards, who can read the Dutch Testament, and a few native women read the Sichuana Testament, with some facility.

"During the public services, I observed a few only of the people wearing European clothing. Nearly all were clad in the native costumes; abundance of charms and ornaments round the neck, beads, necklaces, armlets, and anklets; old skins, shaggy, ragged and torn, over their shoulders; the hair plaited, twisted, greased, and sprinkled with the black glittering powder of which they seem so fond; many from head to foot rubbed over with red ochre; none washed; women with large fur caps or bonnets, and all handling jackal tails as fans, to scatter the flies, so tempted and lured by the grease of their adorning.

"They listened attentively, and that is a point of importance gained. Not long since they were all noisy and loquacious. And still many of their habits require not a little correction, and a preacher must not be troubled with too much refinement of scent, or he may be greatly annoyed and incommoded. We must bear patiently with human infirmities.

"Moiloi is the chieftain residing here. He called on me immediately after my arrival, and I had opportunities of lengthened conversation with him. He accompanied Mr. Inglis and myself to the summit of the adjoining hill. We went to obtain a view of the surrounding country, and especially the range of hills on which Mr. Campbell found the town called

Kurrecheene, which was the extreme point of his journey northward. That town has disappeared. The people were attacked and routed by the tribes of the Mantatees. They then settled near the Mosega, and were again driven from thence to their present residence by Matzilikatze, who, for a long period, spread devastation throughout all this region. His power was subsequently broken by the attack of other tribes from various quarters, and still further by the Boers, on whom he himself had previously made attacks. His present condition, as to numerical strength, I could not ascertain. He was still believed to be powerful, but not sufficiently so to enable him to attack successfully the tribes around him. The Boers claim this country as theirs, including the Mosega, on the ground of having driven out the powerful and tyrannical Matzilikatze. But, even admitting that driving out a common enemy gives a right of occupation, the Boers cannot fairly claim it for themselves, to the exclusion of native tribes, who have had their full share in resisting, and ultimately overcoming, this great scourge of South Africa. The African aboriginal tribes have long been in a state of perpetual warfare,—an inter-tribal and most destructive warfare. The stronger have made successful wars on the weaker, and, instead of the cultivation of the land, and the gradual advancement of the people in civilisation, their soil has been saturated with human blood; their occupation has been rapine, devastation, and murder; thousands of women have been made widows, and their children orphans; property has been pillaged and towns destroyed. Within the last thirty or forty years, the great warriors have been Chaka and Dingaan, among the Zooloos; Mantatee, Queen of the Mantatees; Matzilikatse, of the Matabeles; Makkaba, of the Wankeets; to say nothing of the inferior warriors and petty tribes, or the wars in the south among the Caffres. These wars, among the tribes themselves, have been terminated for some time past, by the Boers coming in, and occupying the territory. Yet in this circumstance, again, there has been inflicted immense injustice and oppression on the one hand, with suffering, loss, and ruin, on the other. What the amount of actual suffering has been, no one can ascertain. No one is fully acquainted with the numbers and condition of the tribes that occupy the large extent of territory now possessed by the Boers. No one can ascertain how many of these have utterly perished, how many have migrated elsewhere, how many remain among the Boers, and voluntarily serve them, or how many have been reduced to slavery. It is, perhaps, questionable whether the reports respecting the ravages said to have been committed by the Boers, have not been exaggerated; yet it cannot be doubted that they have committed very serious aggressions on the aborigines, have inflicted harsh and arbitrary punishments, and have taken not only immense quantities of cattle, but also large numbers of children, to be used as slaves in fact, though not so called. It is confidently reported that they have sold them to one another, at about one pound per head, and, in default of cash, an equivalent has been given, a horse, a cow, or a few sheep. Possibly there may be some exaggeration in the account published three years ago in the letter of a 'Traveller,' in the *Commercial Advertiser*, in which the Boers are said to have attacked a native tribe and cut off 4,000 of the people, and burnt to death in a cave some who had escaped there, by means of dry fuel collected for the purpose, and with which the mouth of the cave was filled up. This report, it is thought, may have been exaggerated as to numbers, since no large tribe has lately existed that could have offered so many victims. But I have been assured, on most credible testimony, that there is no ground to doubt the general truth of the statement: so that, granting it to be rather over-coloured, enough remains to awaken in us horror at such enormous cruelties. One shudders at the very thought, that baptised men, bearing the Christian name, could so transform themselves into demons

and monsters, as to perpetrate such enormities. There is a God in heaven to avenge such abominations ; but is there no human arm that can interpose to arrest them ? Has Great Britain neither the power nor the right to interpose and restrain her own subjects from such deeds of violence ? or, by crossing a boundary line, do men lose their responsibility and the Government its authority ?”

“Mr. Moffat had been my companion now for nearly ten weeks ; and I cannot bring myself to close this notice of our journeyings together, without adding a few observations. I found him, wherever we went, possessing a large amount of influence over the native mind. The chiefs and head men almost everywhere know him either personally or by report ; and either they, or their fathers, or uncles, had had much to do with him. His ready knowledge of the language, and extremely facile address, are great advantages. He speaks *Sichuana* more readily than even English, and his Dutch was highly approved. I found him always ready for every good word and work,—ready to take his part in every service, however brief the notice. His mind appeared to me much imbued with a sense of the brevity and fleetness of human life and of the vast importance of seeking to fill up diligently its remaining portion for the noblest purposes. His heart is set on the translation of the Scriptures into *Sichuana*. He sees the importance of its being got into early and extensive circulation. His mind is constantly occupied with collecting and comparing words and phrases for the translation, and this becomes with him a topic of frequent and earnest conversation whenever the opportunity occurs of adding anything to his philological stores. In years, he is not aged ; in health, though he is yet vigorous, there may be detected some few signs of an approaching and insidious diminution of wonted strength.”

We cannot find room for Mr. Freeman’s account of Natal, of which he speaks in terms decidedly favourable :—

“A remark,” he observes, “which I have heard made in reference to emigrants, is, I think, just,—that ‘there are few who, within the first few months of their residence, do not wish to return ; and but very few who do wish it, or who would be willing to do it, after a three years’ residence.’”

And again :—

“Most contradictory reports respecting it have been circulated, which it is not my business to reconcile and harmonise. I can state only what I saw and what I heard on the spot. I saw much beautiful land, rich soil, numerous streams, and extensive forests. I found the air salubrious and pleasant, and I witnessed the rising prospects of many families. I often said to myself as I passed through the colony, ‘Were I now proposing to emigrate, I would select Natal as the sphere of my enterprise.’”

The following is the author’s description of the famous large caverns in the district of George :—

“They are said, by those who have seen the Caves of *Flora* and *Elephanta*, to be far superior to them, both in extent and grandeur. They are wholly natural, and are among the stupendous wonders of creation.

“The road along which we had to proceed forms the ‘*Poort*,’ or ‘*Pass*,’ of the River *Grobbelaar* ; it is a gorge, or defile, between the two ranges of lofty and precipitous mountains. The river winds most coquettishly along the bottom ; now gentle, placid and inviting, then abruptly dashing aside, frowning, threatening, and concealing its course amidst the dense umbrage of the jungle. In rainy seasons, when the torrents are immensely swollen, the stream becomes dangerous and impassable. At the time of my visit, it was most obligingly shallow, seldom exceeding two feet in depth. With

due caution we crossed it, without difficulty or accident. But, from its extremely serpentine course, we had to cross it thirty times. The scenery is magnificent. The convulsions have been fearful. Many of the rocks are thrown up perpendicularly. Many are broken into wild and awful forms. They are, for the most part, covered with vegetation. Along the course we took, the principal trees are mimosas, with their long and sharp thorns; where an equestrian, with a closely-buttoned leather jacket, has far less danger of interruption and laceration, than one clad in the flowing costume of an oriental. These mimosas are interspersed with thousands of beautiful crimson geraniums, large and splendid plants of palma Christi, and a kind of strong-scented lilac. After proceeding about five miles through the George, we came to an open space, and presently reached the residence of Mr. Botha, a farmer, who has lately purchased the property, including the Caverns. It was advanced in the afternoon when we arrived, and the farmer expressed a little reluctance at our going in so late; but, as my time was precious, we pressed it, and, having taken a cup of tea, which the hostess soon provided, we mounted our horses, and, at a mile's distance, came to the entrance of the Caverns, on the side of a lofty limestone mountain. The entrance is vast and imposing, exceedingly lofty and spacious, —a porch befitting these subterranean and 'crystal' palaces. A fire was kindled, and we were provided with long bamboo canes, spiked, not with daggers, but with candles. On entering the caverns we descended into a dark and gloomy passage, implicitly following our guides, whose lighted candles, however, were all we could distinguish. We were now soon arrested, by reaching the brink of a yawning precipice, and 'darkness visible' beyond it. Down we descended, by means of a ladder placed there for the purpose, and which is drawn up again every time it has been used. With due precaution, holding the steps of the ladder with one hand, and our friendly candle with the other, we safely reached the lower regions, say thirty feet from the top of the descent; and we then commenced our subterranean pilgrimage, and proceeded to inspect one spacious apartment after another, all the while filled with awe, wonder, and admiration. Many of the rooms are very lofty—thirty, forty, fifty, sixty feet high. Their extent cannot be seen at one view, nor indeed of any of them, unless, perhaps, an immense number of torches were placed in the room. Even then, I suspect, only the lights would be seen in the distance, and not the objects themselves. Many rooms are filled with millions of stalactites, descending in all forms from the ceiling, and meeting their kindred *stalagma* on the ground. Many of them retain only the grandeur of their forms; they are vast, magnificent, and exceedingly diversified. Others retain beauty, as well as colossal dimensions, consisting of fluted columns, towering to amazing heights, and resembling, at some distance, immense cathedral-organs. In other instances, they stand like primeval trees, such as I have seen in the quarries of Portland. Some of the specimens were of a remarkably white and glittering character, and some perfectly transparent. Here were niches, columns, cornices, fretted-work roofs in all variety of form and of beauty, far beyond verbal description. The detail would be insufferably tedious, but the impression of it as a whole is most effective. You feel at once transported into a region where you stand amidst the silent work of untold ages, perhaps thousands of ages. You have nothing in nature above ground to compare with it, and nothing of the work of man that can compete with it. The process of crystallisation is still going forward, but not in all places. The crystal palace advances, though without the magic hand of Paxton. The stalactite is still gradually forming in innumerable places; in others it has ceased, and the slow progress of decay and disintegration is going forward. It seems an established law, that it must live and increase; or else, in becoming quiescent and stationary, it decays. The exterior becomes

first moist and clammy, then the crystals are destroyed, the adhesion ceases, and they crumble to powder. One room, called the "Sand-room," is strewn with fine sand,—I presume, the decayed crystals of decomposed stalactites. Part of this is beautifully white, and part beautifully red ; the colour of the latter is occasioned, no doubt, by the presence of iron, which may be found in the vicinity of the limestone rock, through which the water had oozed, carrying an oxide in solution with the lime."

The notices of Madagascar are painfully interesting. Mr. Freeman waited upon Sir William Anderson, the Governor of Mauritius, with whom he had much conversation on the subject :—

"There is not any plan or arrangement at present on foot that awakens the hope of friendly relations being again established with the Government of that country. He informed me that he had been in correspondence with the Malagasy Government, and had expressed the wish to be again on friendly terms, for the purpose of trade ; and the answer which he had received was couched in friendly terms—more so, in the opinion of Captain Dick, late secretary, than the Malagasy communications had been for some time past. The Governor had suggested to Lord Grey the propriety of sending a present to the Queen and her officers, as one means of resuming friendly relations. His lordship had not approved of the plan, but thought that ere long the Malagasy themselves, feeling the want of trade and commerce as the only means of improving their resources, would be induced to seek, of their own accord, some friendly relations with the British Government. This is a mistake, arising from the want of a more accurate knowledge of Madagascar. The Queen obtains all she wishes, by pressure on the people. The officers obtain booty, and a share in all confiscations ; the people become abject, impoverished, and dispirited. This is no cause of anxious concern or generous regret with the native Government, whose policy is selfishness.

"There are several natives of Madagascar residing in Port Louis. They have, for the most part, lived in Mauritius many years, and were formerly in slavery. I discovered this while inquiring of them if they had families. There were seven or eight women present. They replied, that they had not ; that they had had families formerly, but their children were taken from them when young, and distributed or sold they knew not whither ; in fact, they had no means of knowing whether they were still living or not !—one of the horrid, inhuman results of slavery. Many of these people are members of Mr. Le Brun's congregation ; some of them are communicants. They retain the native custom of bringing a present on coming to pay a stranger a visit. On calling to salute me on my arrival, they brought pigeons, fruit, and eggs."

"I had a long conversation with Paoly, a native of Madagascar, from Manahary, north of Tamatave, a Betsimisaraka, employed as an evangelist among his countrymen. He appears an excellent man. He is a mason by trade, and, in part, supports himself by his labour. He receives also £1 a month from our Society. He speaks of there being about fifty natives of Madagascar, resident in Port Louis, who are, so far as he can judge, genuine Christians. There are others also at Moka, and other parts of the island ; but he thinks there are scarcely 100 altogether who can read well. He estimates about 300 or 400 who connect themselves with the Christian congregations. Very many more would attend, if they had places to meet in contiguous to their residence.

"There appeared no hope for Madagascar, but in the succession to the crown. The young prince, advancing to supreme power, would, no doubt, alter the whole policy, and he may possibly attain that power ere long, by the

Queen resigning her authority into his hands, or by her removal by death, in which event he would succeed as a matter of course. My impression is, that the Queen would prefer to see him established on the throne herself, and may, therefore, ere long, resign in his favour ; and by this means may be terminated the disagreement between the Malagasy and the British Government, and the affair of Captain Kelly at Tamatave pass over."

"Since my return to England, intelligence has been received respecting the state of the Christians in Madagascar. It appears, that in consequence of the oppressions under which the people generally are labouring in that country, many of them try, from time to time, to effect their escape into some of the provinces, at a distance from the capital, the seat of Government. In doing this, some have been apprehended by the Queen's troops, who are stationed at various outposts, and who act as guards and patrols. As a punishment for attempting to run away, they have been sold as slaves to Arab merchants on the western coast, and some of them taken to Mohilla. There they have been ransomed by the friendly chief, a daughter of the late Ramanetaka, cousin to the late Radama. From these natives information has been obtained as to the condition of Madagascar, and the sufferings of the Christians. In May, 1850, it was ascertained by the Government, that many of the people were still, in defiance of the law, assembling for Christian worship. Officers were accordingly sent to apprehend them, and on reaching the spot, many miles distant from Antananarivo, they themselves were astonished to find so many assembled in the act of worship, and having, moreover, a chapel, which they had built for themselves. They were in number upwards of one thousand. The first step was to ascertain who were the leaders of the party, and who had built the chapel, and then to discriminate between those who had been already convicted on previous occasions, and warned against committing the same offence again, and those who had recently united with them. An immense assembly of the people was convened to be present at their trial, or rather at those proceedings which, though called a trial, amount to nothing more than the delivery of a message from the sovereign, and the final sentence regarding the punishments to be inflicted. Time was allowed for parties to become their own accusers. Voluntary confession usually exempts from the severe or capital punishment that is inflicted, where convictions are obtained through the evidence of others. Four of the Christians, nobles of the land by birth, were condemned to death at the stake. These were Andriantsiamba, Ramitrahah, Andriampaniry, and his wife. Fourteen of the Christians were also put to death, by being thrown over the steep and precipitous rock, Ampahamarinana. They were bound with cords, and suspended for a time over this dreadful precipice, and asked if they would take the oath preferred to them, implying that they would never transgress in this matter again ; and, on their steady refusal, the cords were let go, and they were dashed to pieces,—hurled from the rocks, their cry went up to Heaven, and their spirits joined the glorious company of the martyrs.

"Penalties and punishments have been imposed on all the rest, whose total number, it afterwards appeared, amounted to upwards of sixteen hundred !"

We cordially recommend this valuable and interesting volume to all our readers.

WOMAN'S MORAL INFLUENCE.*

WOMAN has a host of "rights," in every land where the religion of the Bible has shed its pure, elevating influence. It has ever been her "right," in Christian countries, to perform deeds of mercy and kindness ; to speak the soft language of hope and encouragement to the despairing ; to bathe the burning brow of the sufferer, and moisten the fever-parched lips of the dying ; and, when the film is gathering over the once bright eye, and the hand no more returns the pressure of affection, and the pulses of life are being stilled for ever, to point the tried spirit upward—upward—upward ! It is Woman's "right" to pour the oil of consolation into the bruised hearts of earth's pilgrims ; to teach infant lips that petition which opens heaven, and which has been the last from many a young spirit, ere it plumed its wings for the "better land"—"Our Father." Yes ; it is her "right" to strive to lead the souls committed to her charge "to drink of Siloam's cool fountains, flowing hard by the throne of the Eternal." What greater privilege would we claim—what more glorious right, than the right to engrave our will upon the great moral map of the community, and make it one glorious record of gentleness, and goodness, and purity ?

Woman's physical powers, in the aggregate, may be weak. The frail form, the pallid brow, the sunken eye, and the nervous tremor, may indicate muscle almost powerless, and a capability of enduring severe and protracted labour and hardship far inferior to that possessed by the other sex : and this is right ; for to man was the command, "Till ye the earth," given by Him who spoke, and this vast domain rose from chaos, and the worlds of light began their harmonious motions.

In the sum of mental power, adding up from every land the amount of intellect, woman may be less—

"Her foot-prints few in the realms of mind ;"

for, as yet, a comparatively small number of the nations of the earth have taken the position, that, as mind is immaterial, there is no sex in mind ; and, as naturally as effect follows cause, the cultivation and ornament of the intellectual is deemed less important than the physical. From this established fact in the education of the sexes, the mathematical problems of La Place may be solved by a Somerville only once

**An Address to the Young Ladies of the Wesleyan Female College, Cincinnati delivered by Mrs. C. Wilber.*

in a hundred years ; and when you have gathered all the volumes bearing upon their title-pages woman's name, perchance they will savour more of the affections than the intellect.

But when you come to the power of the heart, when you take into consideration all of earth that goes to make up the elements of moral power, woman is in the ascendant. Her impressions are visible in all the moral strata away back in the remote ages ; and, as you upheave layer after layer, all along you find her prints, even in the great primeval, foundation rock—in the beautiful garden,

“ Where the bright flowers bloomed,
And the crystal streams flowed
Clear, in their Eden home.”

Woman can shade the sunlight, and dim the pure silver of Luna, and put out the shining stars, and hang the moral heavens in sack-cloth ; or she may deck the arched vault with curtains of azure blue, tinted with golden hues, and embroidered with white clouds, clear as crystal, and over all spread a mantle of glorious light. She can make earth's moral surface lovely, with its yellow harvests waving in the summer breeze, and rich with its delicious fruits amid the green foliage ; or the whole destitute of tree, or shrub, and bright-eyed flower, and springing grass ; a desert—no, not merely a desert of sand, comparatively innoxious, but a vast plain of rank, poisonous weeds, the perfume of which is—death. There are considerations, ladies, to encourage you in the path of duty, of truth, and excellence, high as heaven, deep as the unfathomable abyss of woe, extended as the universe of God, reaching through all space and all eternity to come. In the language of another, “It may be yours so to rivet principle, that it will retain its integrity beneath the cloud and under the sea.”

Why is it that the name of Him, “who holdeth the heavens in his right hand, who dwelleth in light unapproachable,” is so often profaned—so often on unhallowed lips ? Why the cruel jest, eating into the very heart, consuming there, as a coal of living fire, while consciousness exists, so frequently performing its unholy office ? Why words of bitterness outgoing from the lips of poor, dying mortality, from morn till morn again, ever darkening the records of feeling and recollection ? Why all this, when Woman has the moral power to hush the oath upon the thoughtless lip ; still the jest that bites like the serpent of the Pampas ; and silence those cutting words that scathe the soul for ever ? You have not done it. As long as you smile upon the brother or friend when he takes the name of his Creator in vain, as long as the unmeaning by-word passes the lips of educated women, so long will come up from the hamlet in the wild wood and the mansion on the cleared plain, from the dark, damp

cellar in the narrow lane, and the palace in the broad street of the city full, all species of profanity, calling down, as it were, the vengeance of a long-suffering but righteous Judge.

Why is it, that, from so vast a number of households in our land, there comes the low, but fearfully-distinct whisper,—“Lost ! lost ! and lost for ever !” and that terrible sentence,—terrible in its meaning here, more terrible in its import in eternity ? Why, from grey-haired, trembling mothers ; pale, sorrowing wives ; anxious, mortified, hard-toiling sisters ; ay, from little children, whose cheeks crimson and whose eyes fill with tears, and whose thin pale lips quiver, as they hear the unfeeling taunts of their more favoured associates, telling them of intemperance at their firesides ? Why are the streams of temporal and eternal death flowing on,—on,—on,—rising every hour ? here a streamlet, there a river, anon a torrent, all joining their waters together, and all leading to the gulf of hopeless misery ? Woman has the moral power to close every drinking establishment, dash the cup of poison—gilded as it is, wreathed as it is with quivering serpents—from every lip, and cause ten thousand of sad hearts to rejoice. You give the drink of death to your gentlemen friends, with the compliments of the new year ; murmur not, then, if, by and by, those dear to you as your own life lie down in shame and anguish, brought there by the “wine that is red.” Offer the juice of the vine to the friend at the social party, and then remember, in after years, when, as a drunkard’s wife, you are pale, and cold, and hungry, and desolate, that you lighted that burning flame, and fanned it, and now it will burn for ever. Intellectual women, gifted women, fashionable women, sip the cordial that bringeth woe to the heart and home, and give it to their acquaintances ; while the poor, fainting sister, away there in the dark alley,—stitching, stitching, through the long, weary night-hours, toiling ever for bread, with the aching in her soul which no human sympathy can reach,—may plead in vain to save the companion of her youth, may pray in anguish, such as mothers only feel, till her locks are wet with the dew of the morning, for that beloved son going to the deep, dark ravine, into which no ray of light ever comes. If you place the stimulating draught, in culinary preparations, to the lips of the loved ones, forget not, when the dark hour of sorrow comes, that you put out the clear, beautiful sunlight of Temperance in that loved one’s soul ; and press comfort from that reflection, if you can bring honey pure from the bitter herbs of the salt sea. Your moral power may redeem, or your moral power may cast a mildew which destroys for ever.

Why are cruelties, harrowing to every sensitive mind,—why excesses, carrying thought back to Nero’s days,—beginning to be prac-

tised in our land? Why are codes of honour lauded, demanding life, with all its hoarded mass of feeling and dependencies, to be sacrificed to false ideas of dignity; and a thoughtless word, which kindness might wash out, put in the scale here with existence which no human power can restore? Why are there so many duellists yet encouraged in the community, and the bereaved mourning in unavailing sorrow? Why so many devotees of pleasure, to whom reputation is nothing,—the crushed heart nothing,—life nothing, when put in collision with the basest feelings of human nature? And why are all these preying upon society at present, and sowing the seeds of future evil and agony in the hearts of all the young with whom they may have intercourse? Woman has, in this generation, the moral power to turn back this increasing tide of human woe and suffering, and make vice, and cruelty, and heartless deception so revolting, as to be, indeed, a rare spectacle.

Why have the churches of our land unfilled seats? Why is the holy Rest-day, given us by our Father in Heaven, so desecrated? Have we a Sabbath here? Truly, the “beautiful places seem desolate,”—truly, the “gold, yea, the fine gold,” of moral feeling has become dim. Can you expect the sanctuary to be filled with the crowds of young men who throng the corners of the streets,—who frequent the coffee-houses to take the “fire-water” into their hearts, where ’tis but a step to the ante-chambers of physical and moral destruction? Can you expect those who are far away from their childhood’s homes,—from the green graves of their parents,—from their gentle sisters’ sway,—from all the redeeming influences which cluster around the household hearth, to list to the words of wisdom in the house of God, if they find not women worshipping there? Who, beside, shall enlist “their associations and affections in the cause of virtue,” by placing before them a high and holy example? If you are thoughtless,

“The mighty debt runs on,
The dread account proceeds;
And your not doing is set down
Among your darkest deeds.”

If you enter with levity the house of prayer, you may write upon the spirits of those younger a record of profanity, which the “recording angel will find there” when he gathers up the heart’s history, and, perchance, lead a soul to infidelity—a soul that will appear with you at the great day when the “books are opened.” Why are the saloons and pleasure-gardens, in the very centre of a professedly religious city, open during the Sabbath, and crowded with the votaries of pleasure? Why so many proclaiming, in effect, as did the terrorists of France—“No Sabbath, no accountability hereafter?” Why so many filling up

the hours given for meditation and preparation for the great future with materials for despairing memories—for unavailing lamentations? Shall I tell you? Fair women—well-dressed women—influential women may be seen in these “salons de plaisir,” during the holy Sabbath evening hours, smiling upon their moral victims, and, by precept and example, saying to the mass of humanity around them,

“Ede, bibe, lude; post mortem, nulla voluptas.”

Truly, if you bring the labours or the pleasures of the week into the day set apart for worship and praise, by the Framer of days, your influence will be felt—you cannot shake off the responsibility. We are so constituted as to be affected by example; and the destroyer of the immortal spirit cannot be deemed less guilty than the destroyer of the material frame, which returns to dust. Oh! in all the relations of life in which you may be placed, as the lights of home circles, or as “strangers in a strange land,” keep this law ever written upon your hearts, “Remember the Sabbath-day to keep it holy.”

Why are theatres filled from “pit to dome” with every grade, every condition of humanity? There the half-clad child of poverty, with her thin, meagre face, and beseeching look, peers down, in crime and misery, upon those personating oftentimes the most unholy passions, delineating scenes which pollute the moral feelings, and leave a scar upon the heart no scalpel can ever remove. There the man of wealth looks complacently upon the tinsel and show, the man of unsanctified intellect approves, and the refined woman gazes with interest upon views and hears language which would deepen the blush upon her cheek to crimson, if uttered within the precincts of her own cherished home. Why all this deepening of the darkness in our moral horizon—this poisoning the whole moral atmosphere? If there were no females engaged in histrionic performances; if no women of reputation ever entered the theatre, or listened to theatrical recitals, few men, comparatively, would have the moral hardihood to frequent them; and soon the drama would be numbered with the things of the past. Ay, let the moral power of women be exerted for the right, and every theatre, every circus, every low concert, and every performance calculated to allure the young from the paths of rectitude, and destroy them here and hereafter, would be effectually closed.

Why is it that the number of gaming-houses has increased in such an alarming ratio, that even officers of justice, long used to the harrowing scenes of degradation and reckless despair which mar the face of society in our large cities, have been appalled by the events transpiring there? Why is it that from the faro table and the billiard saloon, thousands are annually yielding up all of honour, all of virtuous feeling, all of respect for human or Divine laws; and, finally, becoming

dread outcasts, withering, blasting all within the circle of their power? As long as respected women, as long as agreeable women handle the cards; as long as games of chess are the entertainment of the social evening, brought forward by fair hands; yea, as long as the open face of childhood looks upon those who should be exemplars in the home circle, and observes them in the feverish excitement attendant upon the game of chance, even though it be "merely for amusement;" so long will the wail of the ruined, of the scathed of soul eternally, come up nightly from the sumptuous halls of desolation—from the halls where the footfall is light on the velvet carpeting, and the ottomans inviting in their softness, but yet, where the unhallowed passion of play leads to deeds such as we would suppose only demon spirits from their dark abodes could perform. Oh, young ladies, reflect seriously how many does the term "amusement," from woman's lips, ruin for ever, leading them to that pit "where the worm dieth not, and the fire is not quenched!"

Why, in this day of intellectual light, of scientific discovery, of mechanical inventions and Bible privileges, are there so many infidel associations? Why does it seem as if unbelief, with its drapery of darkness, was so increasing in the moral heavens? Where are the ancient landmarks? Why are there so many atheistical works perused, which are death to the immortal spirit? Why is our land overspread with the licentious novels of the intellectual, but unbelieving, which you can no more receive into your hearts, and live morally, than you can drink of the cup of hemlock which Socrates drank, and live physically? How, in bitterness of soul, do we feel that Woman has the moral power to write upon every young spirit the law of kindness and love; in the language of another, "to wear, as a signet-ring ever, in all the temptations of life, the soul, the soul;" and so train and guide it, that it will ever, in faith and hope, cling to the Cross, and finally pass in triumph to the "better land;" and yet has not used that power aright! How vast the number of those going the broad road, who by example, and oftentimes precept, lead those there who were given them to train for a joyful immortality! If our sex, united, would but use the "rights" in possession, and actively fulfil their glorious home-mission upon earth, influencing the hearts here to everything pure and lovely, placing all their attainments, all the results of their labours, upon the altar of pure, undefiled religion, how soon would the day-dawn of millennial glory be ushered in with the songs of the redeemed! There is a narrow space, growing narrower every hour, between action here, accounts rendered and consequences experienced there. May each one of you meet them in the full fruition of eternal joy!

This is no ideal picture of Woman's moral power. From the beautiful groves of Eden there comes a voice to every human soul; and all through the buried ages past, in every era, every clime, where enlightened judgment or barbarian passion ruled, there are witnesses innumerable.

There are noble examples for your emulation. Not the daughters of mere fashion and display, who pass the precious hours of life in pleasure's gilded saloons, forgetful of life's realities, and whose "image and superscription" is, beauty, and enjoyment merely selfish; but that band of true-hearted heroines, who, conscious of their responsibility to a higher than earthly tribunal, feel existence a reality—those who labour to make the fountains pure, assured, that then the streams issuing therefrom will be clear and refreshing, making home and its influences, train for a *home* of bliss across the deep-rolling stream separating time from eternity.

Not a Mrs. Siddons, with her power over heart and intellect, over wealth and royalty, with all her wonderful fascinations; but a Harriet Newell, who, in the holy devotion of a sanctified spirit, went forth a pioneer missionary heroine, to find a grave in the Isle of France, a triumphant martyr.

Not a Madame Roland, with her strength of mind, and integrity of character, and firm patriotism, yet not looking beyond the narrow resting-place in the low valley; but a Hannah More, changing, as it were, the destiny of the whole English commonwealth by her little tracts, bearing words of peace and holiness, of Christian faith and experience.

Not a mere *danseuse*, though monarchs bow from their thrones of purple, and velvet, and gold, and cast their jewelled crowns in worship, and proud men and fair women applaud and smile in pleasure; but a Mrs. Judson, with her ornaments—a meek and quiet spirit. Her remains rest 'neath the hopia tree, and she has received her crown of reward—an inheritance "where the inhabitants never say I am sick," where disease and death have no power.

Not a *novelist*, however intellectual, with her glowing but destructive delineations of character; but a Mary E. Van Lennep, who left home and its endearments, to carry the glad tidings of salvation by faith in a risen Saviour to a far-off land. She sleeps by the Bosphorus:—

"By labour brief has blest the world,
And early won her diadem."

Not a Jenny Lind even, with her wondrous power of song, with her soft melody, causing the earthly to bow to her in adoration; but a Mrs. Fry, who, by her life of self-denial and deeds of love, induced

many to strive to gain a mansion in the bright world above, and trained a host to sing, in far sweeter notes than the Swedish Nightingale ever attained, the song of the saved—in Heaven.

Not a Harriet Martineau, intellectual, gifted, educated, but casting aside humanity's "Magna Charta," and willing to believe in a "sleep for evermore;" but our own Fanny Forrester, the true woman, talented, learned, pure-hearted—in her sweet words,

" Letting the light upon her being's cloud,
Cast over other hearts its cheering ray."

Not even the noble minstrel women of years past or the present, grown strong in suffering, perchance; whose souls, ever reaching outward and upward for the pure and beautiful beyond, learn to look coldly on this preparation state;

" And, when the morn comes on
With all its dewy freshness, hold
Converse with the op'ning buds and
Full-blown flow'rets smiling
In the glorious sunlight;
Then, at the holy hour of eve,
When, one by one, the stars come out,
And earth seems hushed to listen
To their music, as in creation's prime
They sang together, thought goes
Upward, and time seems lost
In the future, beyond the stream
Of mortal life."

Better far to leave these beautiful scenes of fancy, which the gifted love to call up and linger over; for, when the spirit returns to earth, with all its toil, and care, and coldness, and bereavement, there is a crushing bitterness experienced, unknown to those who, in the calm, even tenor of hopeful labour, walk our earth as ministering angels, to lead the weary wanderer to a rest—in Heaven.

Not the merely intellectual, clear, cold, and shining as the ice-mount, seemingly clothed with brilliants; but those with hearts trained in the school of Him who went about relieving human suffering, "ready for every good word and work."

Let such be your ensamples; and in all coming years, whether your path be with sunlight and rejoicings, or if the deep, dark shadows come, and hope deferred, and pain, and unkindness, and misrepresentation are yours, so that in the future of life here there is no light, ever remember your moral power, and that, to make it effectual as a blessing, your hearts must be right. Choose the "strait and narrow way," which, though it leads through suffering and self-denial here, ends in the glories of Heaven; in the hearing the songs of angel and archangel and redeemed spirits; and, in the sight of Him, "fairer

than ten thousand," before whom seraphim and cherubim veil their faces. Ever keep in remembrance, that those "who touch the strings that rule the soul," will be responsible for the music of that harp which performs but its prelude here, and which reserves its full strain for the eternal world.

Miscellany.

THE COPTIC CHRISTIANS.

THE Copts of the present day have entirely lost their ancient learning, and are, both intellectually and socially, degraded, though still retaining a proud recollection of their ancestors. After having been thinned by ages of persecution and apostacy, they still amount to some one hundred and fifty thousand persons, nearly ten thousand of whom reside in Cairo, in a quarter specially assigned to them. Great numbers live in the district called the "Faoom;" and the remainder are scattered up and down in the cities and towns, where, for the most part, they fill the offices of secretaries and accountants. Their language is radically the same with the old Egyptian, but with many foreign admixtures and additions. It is not spoken, but is still used in their sacred books and public services; and it now furnishes a valuable key to the study of the hieroglyphics. From the numerous monasteries in the East, so many manuscripts in the Coptic and Sahidic dialects have been discovered by the Venerable Archdeacon Tattam and others, that a complete copy of the Sacred Scriptures has been recently printed in their language. The Coptic tenets are, in the main, orthodox; but the people are divided into various sects, Jacobites, Eutychians, Monophysites, and Monothelites. Some of their practices are peculiar. They use both circumcision and baptism. The former is not deemed essential; but they consider that a child dying unbaptised will be blind in the future life. Pilgrimages they highly esteem, especially to Jerusalem, where they have a convent; and, like the Jews and Mahomedans, they abstain as well from pork as from things strangled, and from blood. Their religious orders consist of a patriarch, bishops, arch-priests, priests, deacons, monks, and nuns. The patriarch is always unmarried; the bishops are usually so, or widowers; the priests are allowed to marry, but only to virgins; the deacons have the same privilege, but they are often mere boys. Monks and nuns take a vow of celibacy, and in some religious establishments they reside together; and, generally speaking, marriage is sanctioned only among members of their own body. In the ceremonies of marriages and burials, and in their general habits, they differ but little from the Mahomedans. Their costume, however, is usually confined to grey or gloomy colours. Their feelings are not, of course, friendly towards their Moslem oppressors; but are less hostile to them, than to Christians of the Greek Church,—an antipathy which they appear to have derived from their ancestors of the Seventh century, and to which may be chiefly attributed the success of the Mahomedan invasion. The Abyssinian Church is an offshoot from the Coptic, and is supposed to have been founded about the middle of the fourth century. It holds the same doctrines and rites; and its chief "Aboona," or metropolitan, is nominated by the Coptic patriarch.

INFINITE WISDOM EMPLOYED FOR US.

WHEN we are told to cast all our care upon God, for he careth for us, we are told that God employs his mind for us, and takes up our burden of care, and bears it himself, that we may spare our solitudes and anxious stretch of mind, because God's mind has come to bear more effectually upon that which makes us anxious. If it be needful things that awake our solitudes, we need not be anxious, for our

Heavenly Father knoweth that we have need of these things. He knows it, and that is enough. He has anticipated our wants, and will not be slow to meet them. A man of large wealth and many cares sometimes employs a steward to bear the cares of his master's house, and relieve him of the burden. But here the Master of the house assumes the care of the servants. Sitting in the store-house of his boundless wealth, he looks out upon us, and before our need is known to ourselves, his messenger is on foot to bring the supply.

Often, when in perplexities and straits, we are made to realise how short-sighted we are. Evils are impending which we know not how to escape; and we say, Oh! that I had the wisdom of God, to foresee and forelay events for this occasion! But that is just the thing promised in that word, "He careth for you." He who has said, "All things shall work together for good to them that love God," has, in that saying, pledged all his own skill to direct the working of all things for the good of them that love him. This promise opens a field on which we see all things and events set forth in a train, as so many of God's workmen; each doing his work under the direction of God's hand, and, therefore, working effectually for the good of them that love God. This is nothing more nor less than Infinite Wisdom working for us—caring for us. For the occasion, Infinite Wisdom becomes ours as effectually securing our good, as if it were an attribute of our own minds. It is as well to have God employ his wisdom in caring for us, as it would be, if he could, to give his wisdom to us, and let us employ it for ourselves. If we have unerring wisdom, planning and directing events for us, that may extinguish every care.

The like may be said of God's power pledged to work for us. We are often called to breast the strength of a current of events seemingly adverse, and to feel how weak and helpless we are, and to sigh for a power like God's, to turn aside or over-rule the adverse events. It is then that we have need to know that Infinite Power is pledged, and is working for us—that there is one caring for us who can and does order events just as he will. If disasters happen to the children of God, it is not because he could not prevent, nor because he did not care, but because he saw that they would be for good, and that the trial of their faith was more precious than that of gold. The disasters are not the results of a stronger power working against us, but of a power working for us, that is able to bring good out of evil, and a power that nothing can resist.

"He careth for you." He gives you the use of his infinite wisdom and power to control events for you, and bring all to an issue, as happy for yourself as if it cared for you alone. He gives you infinite wisdom, not to be used by yourself, not subject to your wills, but exercised according to the good pleasure of his own will, and thus he secures for you its best and most perfect use. He does not place the mighty enginery of Infinite Providence in your own hand, but he appropriates to you both the enginery and the services of the engineer. "He careth for you." Are you in deep distress, and at your wits' end? You may know that God is pursuing a plan that embraces all needful provision for you, and that by him all the complexity and darkness of present events will have a solution satisfactory to yourself. Are you, in obedience to his call, engaged in enterprises too great for your own skill and strength, and have you the burden of the cares of a seemingly hopeless work? Remember that he careth for you, and brings his own skill and power to the task. In a conflict for Christ, do you wrestle with principalities and powers, ye may go forth clad in God's armour, and in the use of God's strength.

THE SNOWY MOUNTAINS OF INDIA.

The people who inhabit the hilly region which lies between the snowy Himalaya Mountains and the Plains of India, are divided into numerous small states, under their own chiefs; and, as they have been under the protection of the British power for several years, they are usually called "The Protected Hill States." The snowy mountains, in clear weather, are seen with distinct view from nearly all the higher parts of these Protected Hill States. They may also be seen very distinctly from many places in the plains of Upper India, when the atmosphere is clear, and especially after there has been rain. There is a remarkably fine distant view of them from Loodiana, although that city cannot be less than from one hundred to one hundred and fifty miles distant from the mountains. From Simla the nearer ranges

of snow-covered mountains are not distant in a direct line more than thirty or forty miles.

The view of these mountains, as seen from several places in these Hill States, is extremely good. I have looked at them for hours from the summit of Hatu, and also of Kupa; the former ten thousand six hundred feet high, the latter eleven thousand feet. These mountains, themselves covered with snow during several months of the year, are not distant probably more than fifteen or twenty miles from the regions of perpetual snow; so that, in a clear day, the view is perfectly well defined, and beyond description imposing. The peaks and ridges, viewed from this side, seem to have nearly all of them a slight inclination to the north-east. They appear much less varied in form than one may suppose they would appear if deprived of their snowy covering. The snow, no doubt, conceals many an irregular projection, and many a frightful chasm, and gives an air of uniformity to the outline of the whole. The valleys are generally much filled with snow, which sometimes rises almost to the summits of the ridges, and must be of immense depth. In so near a view, the snow which fills the valleys can often be distinguished from that which rests on the ridges and peaks, by its inclination, and by its more settled or dense appearance. But most of the peaks and ridges are themselves quite covered with snow. They are very irregular; some are formed into long ranges; others shoot up in separate elevations of almost every shape, looking sometimes like immense battlements and towers, and sometimes like lofty piles of vast dilapidated buildings. At a distant view in the afternoon, they look not unlike great masses or embankments of white clouds, brilliantly reflecting the rays of the sun. Sometimes a dark rugged peak projects above the snow, being probably too vertical to admit of the snow resting upon it, and affords a striking contrast to the pure and peaceful appearance of the snow around it. The difference of their appearance before and after the rains is considerable, as much of the snow becomes melted, leaving the summits, especially of the nearer and lower ranges, more naked and dark. The heights of a number of the most elevated peaks have been carefully ascertained. Not less than seven are upward of twenty-two thousand feet high; one of which, Dewalagiri, is about twenty-seven thousand feet, and three others about twenty-five thousand feet. These loftiest parts of our globe, though distinctly higher than other parts of the Himalaya ranges, are yet not very prominently so.

The snowy mountains may sometimes be traced at one view from north-west toward the south-east for probably two hundred miles. There is something adapted to awaken deeply serious feelings in one's mind, to look at peak after peak stretching away in the distance, and then to invest each successive elevation with the well-defined but cold majesty which seems to repose on the nearer mountains. These snow-covered mountains awaken feelings quite different from any I have ever been conscious of when looking at other mountains. These seem too pure for earth; too unchanging for time. A person is ready to look on them as if they were regions commencing another world. They are certainly adapted to elevate the thoughts and feelings to a higher world. They bear their solemn testimony to God's unchanging greatness, with a force that mere words could never impress on the mind. The Christian's mind is rendered deeply reverential. It is filled with thoughts and feelings like those of the Psalmist when surveying the heavens: "Lord, what is man, that thou art mindful of him?"—*Rev. J. C. Lowrie.*

A PLACE TO BEGIN: A REVIVAL ANECDOTE.

THE church at Springfield, Illinois, will long remember the visitation of mercy granted in the month of January, 1841. The Legislature of the State was then in session at that place; and many of the senators and members of the House, being religious men, were regularly present, from evening to evening, in the assemblies of the church. The power of the Holy Spirit was present on the souls of the people, and many were asking the question, "What must I do to be saved?" On a very solemn evening, the services had closed, and I was standing near the pulpit while the crowded congregation slowly retired,—a senator came up and addressed me thus: "You are often called on to give counsel to the inquiring. I wish to rehearse to you a paragraph in my own history; it may aid you in giving directions to others. I was brought up in Berkshire county, Massachusetts. I was

instructed from childhood in the duties of religion. From early life I had a deep, unwavering conviction of the Divinity of the Gospel, and the necessity of Gospel obedience, in order to the salvation of the soul ; but, somehow, I never could find a place to begin. It was my settled purpose, at some period, I would engage in the duties of the Christian life. I was often troubled to find that time was going,—that opportunities were going,—and yet not one step taken in the way of salvation. In this manner, more than forty years of my life passed away. Often did I sorrow, and sorrow deeply, that I was living and alien from God. But, when the question came up, 'How shall I act the wiser part?' I could never find a place to begin.

"A solemn meeting was, at length, held near my residence. I attended. At the close of the sermon, the congregation were asked to unite in singing the hymn, 'Alas ! and did my Saviour bleed?' &c. The attention of the assembly was particularly directed to the dedication expressed in the last stanza, 'Here, Lord, I give myself away.' 'When we come to sing this last stanza,' said the minister, 'all of you who can adopt the sentiment of consecration therein expressed, are invited to rise. Many of you have long been professors of religion ; if you would like, at this time, to renew your dedication, you will signify it by rising while we sing these beautiful lines. Many of you are not professors, and have never taken any public step in religion ; nevertheless, if now you are willing to adopt the sentiment, 'Here, Lord, I give myself away,' when Christians rise, do you rise also ; and may the Lord help you, and be gracious.'

"Now," continued the Senator, "I had lived more than forty years. I had never, in all my life, moved a hand or foot in order to express the determination to engage at once in the service of God. But when this proposition was made, quite a number of Christian professors were sitting near me in the assembly. When the singing of that beautiful verse was commenced, they began to rise, and I sprang to my feet too. It was the first act I had ever attempted, designing to declare that 'I will endeavour to serve God, and begin now.' Well, I had scarcely reached my feet, until my heart rejoiced that I had made even that attempt, small and unimportant as it may appear in the view of others ; and then and there I resolved not to tarry any longer in the tents of sin, but, relying on Divine aid, to escape with all my might to the city of God, for refuge from the storm of wrath."

Now, be it remembered, this interview took place in January, 1841. Some two years afterwards I was invited by this same Senator to go to Pittsfield, Pike county, Illinois, to the dedication of a new church, which he had built wholly at his own expense, and now wished to dedicate a thank-offering to God, who had granted to his soul the hope of eternal life through Jesus Christ our Lord.

At the appointed time I attended. The new church was a beautiful building. It had cost between four and five thousand dollars. Few plain western villages have so commodious a house of worship. I stood and looked at it, and ran over in my mind the history of its erection. What results are connected with the decision of a moment ! Had not that senator risen in that little meeting, this house had not been built ; nor, in all likelihood, would he have been blessed with hope of salvation. He who refuses to take the first step in the way of Gospel obedience, will never take the second. Repeatedly, in succeeding years, have I called on this brother. I have spent the day, and spent the night at his house. And as often as I have had the privilege of repeating my visit, my heart has been made glad to find him and his family abiding still under the shadow of the Almighty.—*The Rev. James Gallagher.*

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ELECTRICAL PSYCHOLOGY.*

THE substance of these Lectures was delivered by Dr. Dods, in the Hall of Representatives, at Washington, in pursuance of an invitation, to which the names of Henry Clay, Daniel Webster, Thomas Rusk, and other American notabilities, were attached :—

“I stand here,” says the grandiloquent Doctor, “by the invitation of those distinguished orators, statesmen, and generals, whose eloquence, in defence of LIBERTY, has been felt by thrones ; whose wisdom has given laws that are respected by all nations on earth, and make millions of freemen happy ; and whose heroism has breasted the battle-storm in defence of human rights.”

We make no apology, therefore, for directing the attention of our readers, briefly, to a production which can boast of such an inspiring origin. Startling as are the statements which the disciples of the new science advance, we hold it to be both timorous and unwise to shrink from a fair and respectful consideration of every principle which is stated to have its foundation in nature. Men cannot make or unmake phenomena at pleasure ; and, if it be a fact that the eye can, under certain circumstances, see into opaque bodies, or that thought may be poured from one mind into another without any conduct of words, philosophers may kick and plunge as they choose ; their protestations will have no more effect upon the eye, or the mind, than Pyrrho's scepticism would have upon the mountains and streams, whose absolute existence he considered unproved.

At present, however, we must content ourselves with a short statement of some of the more prominent views which are contained in these Lectures :—

“Twenty years ago,” says the author, “I discovered Electricity to be the connecting link between mind and inert matter ; and, on this discovery, the philosophy of the present science is based. Ever since 1830, I have contended that Electricity is not

* *The Philosophy of Electrical Psychology, in a Course of Twelve Lectures.* By JOHN BOVEE DODS. New York : Fowlers and Wells. 1851.

only the connecting link between MIND and *inert* MATTER, but is the grand agent employed by the Creator to move and govern the universe. By means of this singular agent, one human being can obtain and exercise a power over another, so as to perfectly control his voluntary motions and muscular force; and also produce various impressions on his mind, however extravagant, ludicrous, or wild; and that, too, while he is in a perfectly wakeful state."

The Doctor quotes the following description of his own performances, which it will be seen agrees, in many respects, with the feats since exhibited in this country by various Professors of Electro-Biology:—

"He professes to be able to perform the most startling and cunning experiments upon persons fully awake, and in the most perfect possession of all their faculties. Controlling their motions,—standing up, they find it impossible to sit down; if in a sitting posture, they are unable to rise till the operator allows them to do so. He claims to have the power to take away the powers of hearing, speech, sight, and the memory, &c., whenever he pleases, and to return again these faculties instantly; that he can change the personal identity of certain individuals, making them imagine, for the time being, that they are persons of colour, that they belong to the opposite sex, or that they are some renowned general, orator, statesman, or what not. He professes to be able to change the appearance and taste of water in rapid succession to that of lemonade, honey, vinegar, molasses, wormwood, coffee, milk, brandy; the latter producing all the effects of alcohol. He brings before his subjects the threatening thunder cloud. They see the lightning flash, and hear the thunder roll; the storm bursts over their heads, and they flee to a place of shelter, under a table, couch, or anything that offers protection. All this while the individuals experimented upon are perfectly awake and in possession of their reasoning faculties."

The principal characteristic of this science, however, according to the Lecturer, is, that it supplies one of the most powerful remedial agents with which disease and suffering have yet been assailed. It is, in fact, the Great Medicine. We are told that, in fifty minutes, one Lucy Ann Allen, who had not walked a yard for eighteen years, who had not even been able to sit upright in bed for fourteen years, was fully restored to the use of her limbs! A lady from Massachusetts called upon the Doctor. She could not talk; she could not see. In twenty minutes she could do both! For particulars, apply to "General Wood, the gentlemanly proprietor of the Western Exchange." "Do the dumb speak and the deaf hear?" asks an Auburn paper, and the reply is:—

"In Auburn, in October, 1849, they do. This forenoon two girls went to the City-hall, neither of whom could hear a conversation in any ordinary tone. They were operated upon some five or six minutes each upon the principles of Electrical Psychology, as taught by Dr. Dods; and, when they left, one of them could distinctly hear an ordinary conversation, and the other could distinctly hear a whisper."

We need scarcely say, that, in explaining the *cause* of disease, the Doctor ascribes everything to the disturbance of the electrical equilibrium. As a theorist, however, we cannot compliment him. His logic is too rapid to admit even of panting pursuit. He reasons like a flash of lightning. His conclusions travel with the velocity of his

own favourite fluid. To our great surprise, we frequently discover that the worthy lecturer has "clearly and irresistibly" established his point, whilst the audience were doubtless girding themselves up for his main propositions. There is but one grand source of disease, he asserts, which is the "electricity of the system thrown out of balance." The result may be produced either by physical impressions, or by mental impressions. Suppose, for instance, that a man should lose half his fortune. The electricity forsakes the extremities and approaches the brain, dragging at its heels a proportionate quantity of blood. Great excitement ensues, and the man becomes half-mad. Suddenly he is told that the other moiety of his fortune is destroyed. More electricity flows to the brain,—more blood follows: he becomes entirely insane. This, according to the Doctor, is the rationale of the sufferer's irrationality. The cure is equally magical. "Do you not perceive, that, if these forces are dispersed from the brain, and the circulation equalised, his reason will be restored?" But suppose, again, that the brain, which in this case has given way before the calamity, had been strong and vigorous,—the electro-nervous force, on being disturbed by the tidings, starts for that organ anew, but is repelled. The intellect is too strong to submit, and the invading element must, therefore, look out for a weaker spot where it may expend its mischievous tendency. The lungs, perhaps, happen to be feeble. Thither, then, it troops; the blood follows; inflammation commences; tubercles form; consumption is announced, and death ensues. Say, however, that the lungs are healthy, but the stomach is disordered. The troubled element marches down to the digestive organs, and dyspepsia results. Or, if these should be sufficiently vigorous, the electro-nervous force establishes its head-quarters in the spine, the liver, or the kidneys, and forthwith originates the peculiar disease to which the favoured locality is exposed. It is in the same way that all diseases which arise from *physical* impressions may be explained. By whatever cause unsettled, the fluid retires inward from the surface or the extremities of the body, and fastens upon the weakest portion of the system. Should the whole of the electricity at the disposal of the mind be called in and collected upon any given organ, its destruction must speedily ensue. Should a portion only be summoned or disturbed, then pain, inflammation, or other varieties of suffering, may result.

We do not pretend to discuss the merits of this philosophy of disease; but it possesses one great advantage: it points out a system of cure which looks remarkably encouraging upon paper:—

"It is, therefore, immaterial from what source a disease may arise, or what kind of a disease it may be,—the mind can, by its impressions, cause the nervous fluid to cure

it, or at least to produce, upon it a salutary influence. If exposure to heat or cold, dampness or dryness, or to any of the changing elements, should call the nervous fluid to the lungs, and disturb the circulation of the blood, so as to produce inflammation, the mind could disperse and equalise it; and thus effect a cure as readily as though this inflammation of the lungs had been brought on by melancholy and grief, or by any other mental distress. Or, if these exposures had caused any other disease or pain in the system, the mind could have had the same power to remove it, although it had been caused by mental distress."

Not, indeed, that a cure can be thus accomplished if there be any *organic* destruction of the parts diseased. This the Doctor carefully denies. Nor does he assert that mental impressions alone will always suffice. Medicines may be required to assist the process; though, let it be observed, drugs can never of themselves heal any malady. The sanative principle is the invisible electro-nervous fluid. This principle is in man, not in the apothecary's shop. An emetic does not make you vomit; "the vomiting principle is in the brain."

But how does the fluid heal? To answer this question, we must first refer to the Doctor's theory, that all things have been made *out* of Electricity! This invisible and imponderable substance is the primeval matter. It contains the elementary principles of all things. "If there is gold in the globe, then there is gold in Electricity, out of which it was made." The human body is an epitome of the universe; and if, therefore, there are one hundred elements in nature, there are one hundred in the composition of man. When food is taken, each substance required for the sustenance of the frame finds its electrical parallel, as it were, in the brain; and the action of the positive and negative forces produces digestion. We know that this must be profoundly unintelligible; but would observe in mitigation, we hope, of the mystery, that, if the body has occasion for a particle of phosphate of lime, for example, which it will find in its food, another particle of phosphate of lime contained, not in the food, but in the electrical fluid already collected in the brain, rushes to meet it; and these, being in opposite states—the solid being positive, the imponderable negative,—combine, so as to effect the purposes of digestion. We presume that the Doctor perfectly understands the process, though we confess our inability to perceive how the ultimate operation, the conversion of the raw material into new flesh, is materially expedited by his explanation. But, as the curative movement is conducted upon similar principles, it is important to form some opinion upon this subject, however obscurely revealed:—

"If," says the Lecturer, "all things were made out of Electricity, then it is certain that Electricity contains all the elementary principles; and, therefore, all the healing properties of all things in being. All the balms, oils, and minerals, in existence, are contained in Electricity, and in their most skilfully combined proportions. This Electricity is inspired with the air into the lungs, and passed through the blood into the nerves of the brain, and becomes the electro-nervous fluid. It is the positive,

moving power, in all its one hundred elements, and meets the same one hundred kindred elements that compose the body, and are the negative power. And the positive and negative forces coming together, and the one hundred elements in Electricity meeting the one hundred of the same kind in the body, each tending to its own, produce the *healing result*, on the same principle that they produce digestion, repair the system, and equalise circulation."

All diseases being either of a positive or negative character, must be cured by the positive or negative Electricities, or by the use of such substances as contain them. Mental impressions ought first to be tried; but, if these be unsuccessful, physical remedies must be applied. For positive diseases—that is, diseases "occasioned by the positive electricity of the system being thrown out of balance"—the positive force is required; for negative diseases, the negative fluid must be called in to minister to the patient's relief. Quaint are some of the expedients which the Doctor recommends! Let the invalid expose himself in a state of nudity to the direct rays of the sun; then bury himself,—excepting his head, of course,—for half an hour or more; and afterwards wash and dry himself thoroughly in the sun! Or, let him follow the ploughman, and breathe the vapour which arises from the upturned earth; a practice which, by the bye, Lord Bacon has not forgotten to note down amongst the curiosities of fact and fiction his inquisitive genius had led him to collect.

One chapter is devoted to an explanation of the "secret" by which the biologist affects his patient. The science having been brought into disrepute by the proceedings of incompetent professors, the Doctor considers it his duty to instruct the public at large in the true method of manipulation. To establish a psychological connection, take the individual by the hand, as though you were giving him a shake of recognition; press the thumb with moderate force upon the ulnar nerve, which spreads its branches to the ring and little finger of the hand.

"Lay the ball of the thumb flat and partially crosswise, so as to cover the minute branches of this nerve of motion and sensation. The pressure, though firm, should not be so great as to produce pain, or the least uneasiness to the subject. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he may see every emotion of your mind expressed in the countenance. Continue this position, and also the pressure upon the cubital nerve, for half a minute or more. Then request him to close his eyes, and, with your fingers, gently brush downward several times over the eyelids, as though fastening them firmly together. Throughout the whole process, feel within yourself a fixed determination to close them, so as to express that determination fully in your countenance and manner. Having done this, place your hand on the top of his head, and press your thumb firmly on the organ of Individuality, bearing partially downward, and, with the other thumb still pressing the ulnar nerve, tell him, 'You cannot open your eyes.' Remember that your manner, your expression of countenance, your motions and language, must all be of the most positive character. If he succeed in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that you cannot close his eyes nor see any effect produced

upon them, you should cease making any further efforts, because you have now fairly tested that his mind and body both stand in a positive relation to yours as it regards the doctrine of impressions."

Other modes of communication are described, the Doctor preferring the Median nerve as the one best fitted for controlling the mind. Here, however, we must take leave of him, with an expression of regret that, instead of a close and philosophical inquiry into the principles of this curious branch of science, we should find so much counterfeit reasoning and such fantastic speculation. Addressing a "Jury," as he says, which had been empannelled to try the merits of the new system of Psychology, he would have done that science much greater service by producing his facts in ready file, and backing them by obvious and legitimate conclusions. That an American production should exhibit some magniloquence of style, is unfortunately a thing of too frequent occurrence to excite much astonishment; but Dr. Dods indulges in a licence, in this particular, which is more than usually exorbitant. What shall we say to such passages as the following, when delivered in presence of an audience which contained "the congregated talent and wisdom of his country?"—

"Newton lives in the brightest blaze of Fame; for his name is written in starry coronals on the deep bosom of night, and from thence is reflected to the centre of the globe; while the opposers of his magnificent discovery are sunk to the shades of unremembered nothingness. The clouds and mists of their own evanescent fame have become their winding-sheet! . . . He (Henry Clay) commenced, and was soon on the wing,—soaring and uniting the language of earth and heaven in his defence, till every period seemed to shake the universe!"

STATE OF SOCIETY AT THE BIRTH OF CHRIST.

IN all matters relating to the ancient moral and religious history of mankind, the condition of the Jews takes precedence. "Theirs were the fathers, and of them as concerning the flesh Christ came, who is over all, God blessed for ever." To them "pertained the adoption of their nation as the peculiar inheritance of the Most High, out of all the families of the earth," as it is written: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his heart upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your

fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt."—Deut. vii. 6—8. To them, also, pertained "the glory," or the symbol of the Divine Presence, which conducted their fathers through the wilderness, and finally rested over the ark in the first temple: "And the covenant, and the giving of the law, and the service of God, and the promises."—Rom. ix. 4, 5. To the question, then, "What advantage hath the Jew?" we answer, with St. Paul, "Much every way, chiefly," or principally, "because that unto them were committed the oracles of God." This gave them supremacy, in a moral and religious view, over all the other nations of the world. In consequence of this remarkable privilege, they occupied a position immeasurably higher than that of any of the Gentile kingdoms. A succession of inspired prophets appeared among them, and proclaimed, in their own language, the living truths of Jehovah. Their commonwealth was formed and consolidated by laws of Divine origin. They had not to grope in the dark, nor to gather, from a tedious experience, the best principles for the regulation of human conduct. Everything relating to personal, domestic, social, civil, and sacred duty, was declared by infallible authority. Jehovah was their King, their Judge, and their Lawgiver. In all matters pertaining to religious worship, they were unerringly directed; the spirit, the form, the plan, the ceremony, were all Divinely prescribed. In cases of doubt or difficulty, they could "inquire of the Lord," and,—the disposition to walk by his direction assumed,—reckon upon an answer. Surprising privilege! favoured people! How different from the condition of the Gentiles who had recourse to false oracles,—whose equivocal responses were but a miserable imitation of Divine utterances! No wonder that Moses should exclaim, "Happy thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29. Or, that David, their illustrious King, should say, "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods?"—2 Sam. vii. 23. Or, that a spectator of their privileged state should involuntarily utter his sentiments thus: "How goodly are thy tents, O Jacob, and and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters. He shall

pour the water out of his buckets, and his seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt ; he hath, as it were, the strength of the unicorn : he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and a great lion ; who shall stir him up ? Blessed is he that blesseth thee, and cursed is he that curseth thee !"—Num. xxiv. 5—9.

The richest privileges, however, do not, of themselves, secure to a people the spiritual blessings of which they are significant. If the people rest in the external form, and are contented with the mere ceremony, the life and the power, of which these are but the symbols, will not be felt. And thus the great design of religion, namely, the salvation of the soul and the glory of God, will be lost sight of ; while formalism, and hypocrisy will take the place of devotion and sincere piety. At the time of Our Saviour's birth, these facts had but too striking an illustration in the general condition of the Jewish Church. There were many who looked for salvation in Israel, and expected the speedy advent of the Meßsiah ; but there were also many—and the evidence is strong that they were the majority of the nation—who were satisfied with attention to the ceremonial institutes, without inquiring devoutly into their religious import. Nor did they stop here ; but, falling into the common error of all formalists, they added numerous additions to the inspired writings,—their teachers, especially those of the powerful sect of the Pharisees, alleging that the former were equally binding with the latter. They introduced customs, and rites, and ceremonies, for which they had no authority from their illustrious law-giver, Moses ; and imposed upon the people, in the name of religion, a circle of burdensome services, which had the effect of alienating them still further from the spiritual realities of the dispensation under which they lived. In addition to all this, the secular glory of the nation had departed. Imperial Rome, everywhere triumphant, had taken possession of the Holy Land, and placed a vassal King upon the throne of David. Vision and prophecy were sealed up ; and, whilst the faithful minority, who feared the Lord, "spake often one to another" in the language of mutual encouragement, and looked earnestly for the advent of the promised Messiah,—the people groaned, on the one hand, under the vexatious procedure of the hypocritical Pharisees ; and, on the other, their hearts sank within them in view of the evidence everywhere afforded that the descendants of Abraham were no longer a free and independent nation. "The Jewish nation," says Dr. Wright, "was, at this time, groaning under the tyranny of Herod the Great ; who, though an old man, declining

in his health, and just bordering on the grave, had so little thought of his latter end, that he reigned with such cruelty and tyranny, as justly rendered him the abhorrence of his subjects. A late writer has asserted that the Jews were, at this time, grievously oppressed by the Roman power; but, as Herod was, for the most part, in favour with the Emperor Augustus, and had liberty from him to rule as he pleased, and even, on slight grounds of complaint, to put his own sons, Alexander and Christobolus, to death,—it must certainly be the oppression of Herod, and not of Augustus, who was a prince of a contrary character, which the Jews groaned under. Herod was a prince of Idumean descent, whose ancestors had been proselytes to the Jewish religion. He had no right to the legal authority, but was imposed on the Jews by the Roman power, when there was a contest between Hyreanus and Aristobolus, two brothers of the Asmonian family, for the royal dignity. The Romans took the advantage of this, and Herod was declared King of the Jews by the Senate, and, three years after, assisted the Roman army in the taking Jerusalem; and from that time he reigned over the Jewish nation, in subjection to the Romans, about thirty-five years. Herod was a prince of a martial disposition; but, as he knew he had no legal right to the crown, he was guilty of the highest injustice and cruelty to keep possession of that dignity which he had by unlawful means obtained; and ceased not, until he had procured the death of every prince who had any claim to it. Having thus erected his throne on murder, treachery, and all kinds of wickedness, his reign was such as might be expected from such a beginning. For, though he rose to great opulence and power; though he was possessed of all that his ambition aspired to, yet he was constantly disturbed by domestic divisions, and troubles of various kinds, which rendered him most deplorably unhappy in the midst of prosperity. Though he was successful in his wars, and constantly augmenting his dominions; though in the sumptuous buildings he erected, and in his grandeur and magnificence, in all respects he exceeded his predecessors, Solomon only excepted; yet his reign was one series of plots, jealousies, cruelties, murder, and everything that is shocking to human nature." Thus, what with political oppression and religious defection, the people of Israel were in a truly lamentable state. The nation was sore at heart. The Scribes and the Pharisees sat in Moses' seat, but their conduct was an outrage upon their profession. Their real character in the sight of God was brought out with tremendous distinctness by Our Lord. The indictment uttered against them by the "Faithful Witness," in the twenty-third chapter of St. Matthew's Gospel, is of the most fearful nature. It is impossible to read it carefully without feeling that we have to do with One who searches the heart

and tries the reins. It is a picture of men fearlessly corrupt and criminal, at the very time when they were loud in their profession of superior sanctity. "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse that first which is within the cup and the platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which, indeed, appear beautiful outwards, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The Jews were at this time divided into three great sects. Besides

the Pharisees, already mentioned, there were the Sadducees and the Essenes. Some smaller sects are also mentioned in the New Testament, as well as by the historian Josephus, such as the Herodians, probably political adherents of Herod; the Galileans, a branch of the Pharisees; and the Therapeutæ, who held substantially the doctrines of the Essenes, but were converts from the Greeks. The Sadducees, of whom alone it is necessary to say anything in this place, are generally supposed to have taken their name from Sadok, a pupil of Antigorus Sochæus, President of the Sanhedrim, or great council of the nation. Sochæus had taught that it is the duty of men to serve God disinterestedly, without the hope of future reward or the fear of future punishment. Sadok, misunderstanding the doctrine of his master, drew the inference that there was no future state of rewards and punishments; and on this belief he founded the sect whose adherents held that there is no resurrection, neither angel, nor spirit. "The Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both."—Acts xxiii. 8. They did not deny the rationality of the human soul, but held that it is mortal, perishing with the body.

But God is a gracious sovereign; and, in the exercise of his Divine prerogatives, often overrules evil for good. It was so at this time; for, in the midst of these fearful practical errors and doctrinal heresies, he stirred up the minds of his few faithful people to greater diligence in the study of the inspired prophets. Those who were looking for redemption in Israel, became increasingly devout. They drew an argument from the pride of the Pharisees for deeper personal humility, and from the heresy of the Sadducees, for stronger faith in the "sure word of prophecy." The hope of Israel became increasingly precious to their minds, and the expectation of the speedy advent of the Messiah cheered them amidst the pervading gloom which had settled on their church and nation. By faith they saw through the dark cloud, and felt assured that the oft-repeated promise would be fulfilled in due time. Their faith was tried, but not disappointed. They wept in secret places for the abominations that were done in Jerusalem, and those tears were not forgotten. Their sigh was not in vain; their cry came up for a memorial before God; but then, as now, the doctrine was true, "The just shall live by faith." These saints of God were his witnesses in the midst of a crooked and perverse generation. They were like a few beautiful flowers in the midst of a parched field, or a green spot in the centre of an arid desert; or a cultivated garden in a waste howling wilderness. They knew that Jehovah would have respect unto his covenant; that he who had promised to raise up a righteous king, and to

send a great Deliverer, would vindicate his own cause, and verify his faithful word. What though everything around them was stormy and melancholy, it was their duty and privilege to use the language of one of their own loved prophets: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation."—Hab. iii. 17, 18. What though the blind led the blind, and the leaders of the people caused them to err, they could not forget that the most glorious deliverances of their ancestors had been in close proximity to their most distressing circumstances; that the mornings of their song had burst suddenly upon their nights of gloom; and the brightest passages in their history were interwoven with the darkest. What though their magnificent temple was occupied, and its imposing services performed, by men whose pride and selfishness were proverbial, had they not the promise to rely upon and to plead, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings;" and, "The Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts." What though the second temple was greatly inferior in magnificence and grandeur to that which had been erected by Solomon, God had said by Haggai, "The glory of this latter house shall be greater than of the former; and I will shake all nations; and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." What though it wanted the ark of the covenant, the Urim and Thummim, the holy fire upon the altar, and the spirit of prophecy, had not the last of their prophets wound up his message with these ever-memorable words: "Remember ye the law of Moses, my servant, which I commended unto him in Horeb, for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. iv. 4—6. Would they not, therefore, hope that the time was at hand for the Lord to make bare his holy arm for the salvation of his people; to arise upon Mount Zion, in the glory so long predicted; and to fulfil the promises made unto the fathers by the prophets? Would not the voice of prayer, and the sacred songs of Zion, arise from faithful hearts at such a time as this? It is at such periods that true piety shines most brightly. Faith in the Divine promises becomes purified and strong, in proportion to the

decay of those external circumstances upon which men are too often tempted to lean; and those ancient saints, seeing nothing *around* but increasing evidences of decay and calamity, fixed their undivided attention *above*. They felt that everything was ominous of a crisis to their church and nation; and their hope and prayer were, that, as it was the time of Jacob's trouble, so it might be the time of his deliverance; the blessed period so frequently celebrated in their Divine song: "Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time is come."

And it was so; though, in all probability, few, if any, of those faithful men understood the precise character of the deliverance in reserve for them; or the true nature of that blessed dispensation which was about to displace the ceremonies of Judaism for ever.

Beyond the pale of the Israelitish commonwealth, the historian finds little else than universal idolatry. The nations of the Gentiles were sunk amidst its pollution, and groped amidst its darkness. Gods many and lords many had dominion over them. They worshipped the works of their own hands, sought deliverance from stocks and stones, and offered sacrifice to devils. The schools of philosophy, though chiefly occupied in questions concerning the gods, were of no spiritual value to the world. The world, by wisdom, could not find out God. The doctrine of the Divine Unity had, indeed, been taught by Socrates and Plato; yet, in the absence of revelation from that Spirit who alone knows "the things of God," their sentiments were obscure and confined,—scarcely known at all to the vulgar, and very feeble in their influence upon the learned. Philosophy was not "a guide of the blind," for she herself was confessedly lost in the mazes of doubt and uncertainty. Her voice was many-tongued; her directions were contradictory; her theories were guesses; her facts hypothetical. Her labour was in the fires, and the light she yielded, whilst discoloured and unsteady, was affected only to the extent of making darkness visible. But, even had it been otherwise,—had philosophy really arrived at certainty respecting the questions which she pretended to solve, still there was one of infinite moment to a sinful world, with which she could not grapple, and to which she could return no answer,—the great question, compared with which all others are light as vanity; namely, How shall a sinful man be pardoned and accepted by an infinitely holy God?—this lay far beyond the range of the greatest uninspired mind. That knowledge which should fully comprehend the character and necessities of man as a sinful being, and furnish a certain remedy for his moral woes, was too high for human philosophy,—she could not reach it. But the Gospel, the wisdom of God in a mystery, does. Here man discovers what he was, what he is, and

what, by faith in Christ, he is destined to become. His original happiness, and its cause,—his present wretchedness, and its cause,—the mode by which he can be delivered from this wretchedness, and the glorious source of his redemption,—are all clearly announced. There is no flattering,—no doubt ; every statement is a fact, every declaration a certainty, every purpose immutable. There is no experiment ; for the whole system is the result of Infinite Wisdom, proceeding in harmony with infinite mercy and justice. It is revelation, not human theory ; it is God speaking to the nations, declaring the riches of his infinite love, and calling upon every child of man to “behold the Lamb of God who taketh away the sins of the world !” It is to proclaim this wonderful truth, that the servants of Christ go forth over the kingdoms of the earth ; and, whilst doing so, they find overwhelming evidence of the utter impotence of philosophy to elevate man from the degradation into which sin has plunged him. They find that the disgusting and revolting practices, and the enormous crimes, charged against the heathen by the Apostle of the Gentiles, in the first chapter of his Epistle to the Romans, are still common amongst idolaters. The vilest deeds of which the depraved heart is capable, are inseparable from idolatry. The Gospel of Christ alone can purify and ennoble the human spirit ; and the missionaries of the Cross, consequently, are the best friends of mankind, in every nation where their feet have travelled with the message of redemption. In the discharge of their Divine commission, they utter truths as much superior to the doctrines of philosophy, as the light of the sun is to that of the glow-worm ; whilst the effect of those truths, received into the mind by faith, is to raise the degraded worshipper of demons into hallowed fellowship with the saints and the household of God, to purify the unclean, to enlighten the ignorant, to bring the prodigal home to his Father, to pardon the transgressor, and to make the alien “an heir of God, and a joint-heir with Christ.” They find that now, as in the days of the Apostles, the nations are sunk amidst debasing superstitions, gross darkness, and all uncleanness. The tendency of idolatry, in all its forms, has ever been, what our missionaries now find it, to degrade and brutalise man, and to enslave nations. It makes room for the full development of human depravity on the one hand, and for that of despotism on the other. It offers no guarantee to nations that they shall be free, or to individuals that they shall be enlightened. It puts forth no meliorating influence to cheer suffering and groaning humanity, inspires no heart with hope, and offers no evidence for the faith of its votaries. Darkness is its element, mystery its creed, cruelty its practice, despair its issue. Thus it was, is, and ever will be, until the God of love and mercy fulfil his own glorious

promise: "And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they make each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—Isaiah ii. 18—21.

Moreover, the missionary of Christ finds, that, whatever changes the progress of time may have introduced into the policy or geography of nations during the past eighteen centuries, the general characteristics, moral and spiritual, of the people of these nations, are similar to those of which history speaks as belonging to them at the time of Our Lord's advent. Among these characteristics, there were then, and there are now, wherever the Gospel of Jesus Christ has not poured its light and produced its Divine results, superstitious fear of the gods, a blind attachment to ancestral creeds, and, incongruous as it may appear, a longing and yearning of the heart after something higher and better, more solid and satisfactory, than the ordinary experience had yielded. Of course, traditional influences and local circumstances have always caused some minor varieties in nations, in the social habits of their respective inhabitants, and in the strength or weakness of the domesticities—the marriage relation, the parental and filial affections, and the morality of home; but these were the leading general characteristics of the Gentile nations at the time of Our Redeemer's birth; and it will be auxiliary to the general design of this paper to look at them briefly, in order.

First: Superstitious fear of the gods was characteristic of all heathendom at the time of which we write. There was a constant fear of incurring their displeasure, an excessive dread of their anger. The minds of men were under a perpetual yoke of bondage. They feared to give offence by look, or gesture, or action. The power of their deities, whilst it was sometimes believed to be exerted amicably, with a view to the protection, or prosperity, or success in war, of their devotees, was generally understood to be wielded with a malevolent energy against offenders. Hence, the sacrifices of the people were rather deprecatory than grateful; they sought to turn aside the anger, rather than to celebrate the benignity, of the gods. Costly offerings were laid upon the altars of the monster deities that were believed to hold destiny and fate in their hands. He who gave most, who stripped himself of his earthly possessions, and reduced his family and dependants to beggary, at the behest of the covetous priesthood who were

supposed to be the interpreters of the cruel will of the idols of the Gentiles, was considered the most conspicuous in religion, and therefore the most likely, if not to secure their approbation, at least to escape their vengeance. Under this impression, and with this view, terrible sacrifices were made. The most tender ties of nature, which the great Creator has implanted in the human heart for the comfort and preservation of the race, were ruthlessly severed; the love between husband and wife, which Christianity uniformly purifies and strengthens, idolatry arrested in its course, whenever the act promised an increase to its venal treasures. The tenderness and strength—a strength caused by its very tenderness—of a mother's affection for the child of her bosom, cannot be surpassed, except by the love of God to his Church (Isaiah lx. 15); yet idolatry has demanded in ten thousand instances the surrender of the children of its votaries for the perpetuating of its sanguinary rites; and, superstition triumphing over the dictates of ardent affection, mothers have complied with the horrid demand. The babe has been placed upon the streaming altar, or yielded to the burning embrace of the demon god, by the arms that recently pressed it to a mother's breast. Virginity, whose preservation from the destroyer is taught by conscience, by the dictates of nature, by the morality of nations, and by the authority of God, has been compelled to minister to the abominable orgies of the temples of idolatry; and the weltering flood of licentiousness which has issued thence, has sapped and polluted the very foundations of society. 'How fearfully true are the words of inspired men respecting the corruptions and cruelty of polytheism: "The dark places of the earth are full of the habitations of cruelty."—Psalm lxxiv. 20. "They were mingled among the heathen and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions."—Psalm cvi. 35—39. "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God also gave them up to uncleanness through the lusts of their own hearts to dishonour their bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."—Rom. i. 22—25. "The things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils."—

1 Cor. 10—20. But is there nothing analogous to all this in Africa and Asia at the present day? Does the rising sun look down upon the eastern hemisphere, where all nature is fertile and beautiful, and “only man is vile,” and see nothing similar to this? Alas! the cause is there at the present hour with all its sad concomitants and fearful consequences. Idolatry is unchanged and unchangeable. It must be destroyed, for it cannot be improved. And the Divine decree has been declared regarding its destruction:—“Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.”—Jeremiah x. 11.

Second: Blind attachment to ancestral creeds. We call their attachment blind because it was unreasoning. It was not the offspring of light, or intelligence, or evidence. The introduction of any new form of idolatry, though at first, of course, a novelty, yet if it was patronised by any names held in repute by the people, gradually spread itself, and, in process of time, its origin was lost in the mists of antiquity, which very circumstance gave it a firm hold upon a superstitious people who had no popular literature, and no means of testing the authority of the system which claimed their faith and homage. It was enough for them that their fathers believed in the oracle; and the priests, conversant as they were with human nature, failed not to instil into the minds of the populace that to depart from the faith of their ancestors was highly reprehensible. The fear of the anger of the gods, acting upon the superstitious groundwork already noticed, produced the desired result. The advantage taken of this feeling at the present day in India and China, has been noticed by all Christian travellers. Marvellous stories, reaching back into an impossible antiquity, are told in their sacred books, and related to the awe-struck multitude. Christian missionaries find this popular reverence for the obscurities of the past, this tenacious adherence to the opinions of progenitors, and this unintelligent veneration for what has become grey with age, among the most formidable barriers which they have to throw down, to make way for the glorious chariot of the Redeemer. So it was in the olden time in Greece and Rome, and so it is in the lands of false gods now. “Our fathers worshipped in this mountain,” is but the type of a sentiment which has to be encountered by every messenger of the true God in heathen nations. The idolater feels that to embrace Christianity is to cast reproach upon the memory of his ancestors through many generations, to censure their wisdom and their piety, and, by implication, to doubt their salvation. It is easy to perceive the way in which this feeling will operate on minds that have not felt the power of that Divine truth which commands

all men to search the Scriptures, and to turn to the law and to the testimony.

Third : But with all this there is frequently associated a longing of the heart for something better than idolatry furnishes. The ceremony may be performed, the rite attended to, the prescribed duty discharged, and the required sacrifice offered, yet the worshipper feels ill at ease. This was remarkably the case at the time of Messiah's advent. The universal peace which characterises that period, gave opportunity for the discussion of questions relating to morals, philosophy, and religion, such as had not, perhaps, ever been given before in the history of the world. In places of public resort men assembled, "either to tell or to hear some new thing." Among the topics thus discussed, there is abundant evidence that the predicted birth of a great King, who was to arise among the Jews, and to reign over the whole world, held no secondary place. It was the universal opinion that this illustrious Prince would appear about that time; an opinion, whilst perfectly correct, unquestionably derived, directly or indirectly, from the prophecies of the Old Testament Scriptures. But it was something more than mere curiosity that led to the frequent examination of this current rumour. For, whilst "a nation does not change its gods," there had been awakened, especially in the minds of the more intelligent, a strong desire to solve the grand question of the philosophers, "What is truth?" and the more this desire was indulged, the more deeply was that yearning of the heart felt to which we have just alluded. To abandon the gods whom their fathers worshipped, was out of the question; but what if the "Unknown God" should reveal himself, and grant the desired explanation? In harmony with this feeling of restlessness and unsatisfied desire, is that of myriads at this hour in many nations of the world. It is a time of travail and of pain. It is a period of great inquiry and anxiety, a season of transition, predicting a momentous crisis in the history of our world. God's eternal purpose towards the inhabitants of the earth in these latter days, appears to be on the eve of manifestation; and as, at the birth of Christ, the nations were looking for some extraordinary occurrence, so, at the present time, they are evidently preparing to listen to some hitherto unheard announcement, and to enter amidst scenes which shall shake the temples of idolatry into the dust, and change the whole aspect of society; whilst the hoary fabrics of superstition shall perish from the earth, to rise no more for ever.

THE GREAT EXHIBITION : ITS PROBABLE EFFECTS.

THERE are in many men's history moments of deep inspiration, in which, if they would but yield to its inner power, they might fill the world with their name and deeds. The idea of whatever is great, or magnificent, or challenges a wider attention, has its origin in some individual mind ; and that one mind becomes the centre around which thousands of other minds are made to revolve, and in obedience to which they move. It is only by degrees that they become penetrated and pervaded with the one grand conception of the one master spirit with whom they are associated. Nor is it to be expected that they should take it all up into themselves. In them it is not original, but derived ; and whatever is derived can never come up to its original. It is only from the central mind that the idea can be fully developed ; and, when the development is complete, it matters not how many may have been employed in carrying out the process,—our thoughts still recur to the man with whom the idea originated which has given birth to so much grandeur,—to results which have challenged the homage of the whole civilised world.

These remarks apply with peculiar force to the Great Exhibition, which has so recently closed, and to that illustrious Prince, in whose enlightened and capacious mind the whole thing took its rise. It is a happy thing for our England, that her Queen,—herself the pattern of every private, domestic, and social virtue,—is wedded to such a man ; truly a noble man in every sense of the word. It is an example worthy of the imitation of all princes, to see him withdrawing from the stormy arena of political strife, and giving himself to the higher pursuits of civilisation and science ; of letters and philosophy ; of industrial skill and the improvement of the fine arts. He has stimulated the most learned and the most advanced among us ; he has given to mind a new and powerful impulse, and has opened a still wider and more inviting field for the play and the force of the human intellect. In that palace of wonders with which his name is now inseparably connected, he has enthroned science and art, and brought all nations to bow before them. Never, in this world's history, was there a grander or more perfect illustration of the mastery of mind over matter. Never did the application and the fruits of human intellect appear to more advantage. Never before was witnessed such a combination of genius,—such a concentration of skill,—such a mingling of the beautiful with the useful,—of the elegant and the

artificial with the common and the practical. As is the case with all others, we know not whether more to admire, such a rare and accumulated store of the world's treasures, or the mental application and manual dexterity which wrought those treasures into so many thousand shapes and forms.

We might speak of the building itself as one of the noblest triumphs of inventive genius and of mechanical skill ; of its internal divisions and arrangements ; of the classification and disposition of its manifold contents ; of the number and variety of its objects, and every one so exhibited as to demand a greater or less degree of attention ; of its being consecrated by religious worship, and opened with a royal ceremonial ; of its being made the theatre in which all nations should meet and mingle ; of its doors being thrown back to receive all classes of the community, so as to allow the extremes of society to touch the one upon the other,—the Sovereign and the subject,—the prince and the peasant,—the noble and his dependant,—all occupying one common ground, and all claiming a common interest in the wondrous scheme ; of its having been visited by some millions of thinking men and women, while among these millions theft and crime have scarcely been known ; of its invaluable contents being committed to the keeping of a common police force, and that force exercising all its authority under a case of glass ; of its internal order and peace having been preserved inviolate, and its countless spectators made to vie with each other in the urbanities and courtesies of life ; of its having brought myriads on myriads of our rural population within the circle of that higher civilisation and refinement which necessarily belong to the metropolis of a great and enlightened nation ; of its having proved the school of a more perfect education to the mechanic, the artist, and the man of science ; of its having verified the fact that mechanical skill, and scientific knowledge, and commanding genius, and lofty intelligence, are the common property of all nations ; of its having proclaimed, with an emphasis never heard nor understood since the day that the spirits of light pronounced it on Judah's sacred plains, the doctrine of "peace on earth, and good-will among men ;" of its having created a bond of union and friendship for the people of every kindred and every tongue ; of its having survived the predictions of the foolish and the fears of the timid, and of its having been closed with a silence and a quietude which left the exhibitors surrounded with the glory of their own creation, and allowed the voice of the millions to melt away into the subdued and sanctified tone of praise to God, who had so signally crowned the undertaking with his favour ;—on all this we might dwell at large ; but we must narrow our ground, and confine ourselves to what may be conceived will be the more probable effects

of this grand device in the history of nations and the history of man. There is a glorious race for humanity still to run, and a sun-like future is coming up for our world.

Whatever view we may take of this subject, it will be greatly modified by the fact, that only some seventy-thousand foreigners visited our shores, to witness the world's grandest spectacle, of whom four thousand came from the other side of the Atlantic. Altogether, these constitute a mere fraction of the population of the globe, and would be all but lost in the aggregate. Their influence is necessarily limited, and their power to act on society can only be in proportion to the circle in which they move. There may be those who have caught the inspiration of the Royal Man with whom the Exhibition originated; and, in their minds, there may be the germ-thought of some future development which will strike the nations with equal surprise and wonder. We hope it is so. But these are the exceptions. The majority have gone back to their respective countries, it may be, impressed, instructed, delighted; more deeply in love with England, and more firmly believing in the brotherhood of man; but how is their influence to be felt? Are they qualified to be the organs of communicating fresh life and energy to the nations from which they came? We confess that we look for no great results in this direction. It is not by individualising the nations, and telling up the respective numbers from each, that took up a temporary abode among us, during the existence of the world's wonder, that we shall come to a just conclusion. We must look at the thing as a whole. The Exhibition was but a centre, with its ever-multiplying and ever-widening circles of life and influence, each communicating with the other, and the remotest, not less than the nearest, partaking the power and vitality of the centre. Though England was chosen as the theatre for the great spectacle, it was not England which constituted the Exhibition. It was not any one individual nation, but all nations combined. And it is to the influence arising out of this combination, that we must look for those results which are to make our common world purer and better, and happier, and to link the children of our common race in the bond of one great brotherhood. It will not be the influence of England nor of France, of America nor of India, of which the national mind of these various countries will be conscious, but the united influence of all the nations represented in the world's great rendezvous. Nor is it so much the bearing of one country upon another, as every one receiving individually the impression given forth by the whole in their union and combined action.

Keeping these facts before us, we shall be better able to determine the probable effects of this grand convocation of the world's family,

each branch of which brought with it its industrial products, and among all the members of which there was a free interchange of thought and sentiment. Were not all nations there represented? And does not such a convention of the nations point to the law of a common brotherhood? Since God has made of one blood all the nations that dwell on all the face of the earth, there is a Divinely-established relation between man and man, and out of this relation arise certain imperative and unchangeable obligations. Every individual man has claims upon his fellow-man, and from those claims no one can release himself. To love our neighbour as ourselves, is the law of all intelligent and moral beings, and it is to the violation of this one law that we trace all the oppression, and wrong, and cruelty; all the divisions, and feuds, and wars, which have afflicted humanity from the morning of time. Nor can these evils be otherwise remedied than by again enthroning this law in the heart of man, and demanding obedience to it in all the relations and intercourse of life. To love a man, is to know him; and to know him, we must be brought into contact and fellowship. This the Exhibition effected. It brought together men of every clime and complexion, of every political school, and of every religious creed; nor can we doubt that the people of each nation have gone away with a better and more friendly opinion of the people of every other nation, and with the impression deeply fixed in their mind, that everything is to be gained to the world and to humanity by the cultivation and exercise of universal good-will. The Prince Consort of England has done more to destroy that feeling of national animosity which has so often been cherished up to the point of war, and to prevent the future flow of human blood on the field of battle, than all the treaties and alliances which have been framed and ratified by the Powers of Europe or the Governments of the world. War, as a game, is at an end. We mean not to say that the field will never again be taken. A fearful retribution awaits some of our modern States, and that retribution may sweep over them in the form of wasting and destructive warfare; but, from this day, an appeal to arms will be the *dernier ressort* of the civilised world. In the Crystal Hall of Peace, the assembled nations have entered their most solemn protest against war. Is the man born—is there such an abortion to be found on God's earth, that would take these trophies of a pacific and improving industry, gathered from every region of the globe, and strew them on the battle-field, to be stained with the blood of the very men who wrought, and reaped, and gathered them? Let the earth rather open her mouth and swallow him up. This lower sphere has been too long distracted and made unhappy by the conflict of hostile elements. There is a higher bond

of union and friendship among the nations than the soil which gave them birth, or the language which they speak in common, or the institutions under whose genius they have been nurtured and instructed. There is the brotherhood of man. A relationship this which takes the precedence of country, and colour, and language, and every outward institution. For six bright and sunny months, and in the very heart of the world's civilisation, and intelligence, and enterprise, has this fact been recognised, and received, and published. Henceforth, the nations will seek not for points of separation and estrangement, but rather for the common grounds of association and friendly intercourse. If Kings and Governments will proclaim war to gratify their feelings of pride and ambition, the voice and the will of the people will raise an insurmountable barrier to their advance. It is from the subjects rather than from the sovereigns of the respective states that we must look for the vindication and the triumph of the principles of peace. The people are generally in advance of their rulers. And if good-will obtain among the nations ; if they become cemented by friendly intercourse, founded on the rivalry of inventive genius, and mechanical skill, and pacific industry, the knell of war shall be sounded, and the reign of love shall be wide as the world.

It is now a fact in history, that, for the last thirty years, the surplus power which was obtained from the cessation of national hostilities and the pursuits of war, has been chiefly employed in mental culture, and scientific research, and social improvement. Never did the nations exhibit a higher form of intellectual life and activity. Never were the powers of the human mind invited to enter on a more glorious race, and never was there set before them a mightier prize. The Exhibition has given to millions on millions the opportunity of judging of the achievements of science and of art. Other and nobler achievements are still to be won. Science is but in its infancy. In every branch and department of art, whether more refined or more practical, there is room for indefinite progression and improvement. And the nations are now invited to fresh competition. Each may have learned something from the other in the great School of Design just closed, and there is something still to learn. The lessons there given, and the knowledge there acquired, cannot be lost. Mind has been quickened into higher life and energy ; and we may look for the fruits of this higher vitality and application, in scientific discovery, and mechanical skill, and æsthetic perfection. The world will be converted into one grand workshop, for the employment of genius and labour. Nations and people will no longer be backward to acknowledge their mutual dependence and indebtedness ; neither will they refuse each other's products from the narrow feeling of national pride

and jealousy, or under the impression that a home-made article, though inferior and less valuable, is better than a foreign-made article of the same description. In some departments of science and industry, one nation will take the precedence of another. There are influences and causes which render it impossible that all should reach the same point of perfection. And in this we see the beneficent arrangement of that Providence whose tender mercies are over all. It is no part of Heaven's plan that nations, any more than the individual being, should live in a state of isolation and independence. The law of humanity is the law of relation and mutual obligation ; and never was this law more clearly revealed than in the Exhibition of 1851. Notwithstanding that the different nations were systematically partitioned off the one from the other, and their products so arranged as to preserve their separateness and isolation, no one could fail to observe, as he walked through the world's mart, how these nations unconsciously flowed the one into the other, and how their separate productions were all indispensable to make up one perfect whole. With this fact before us, it needs no prophetic eye to foresee, and no prophetic revelation to believe, that, while the several nations will concede to each other whatever superiority can be claimed in any particular department of science or of art, the future effort of them all will be to learn from every source, and to compete with universal intelligence and skill.

From the first we have maintained, that, in no other country but our own, and at no other period in the great calendar of years, could such a scheme have been carried into effect. In this there is something pregnant with meaning. In coming to our shores, and mingling with our people, foreigners have had every possible opportunity of forming a more correct estimate of our private virtue, and domestic purity, and social happiness ; of the freedom of the press, and of the freedom of speech, as these obtain in our midst ; of the respect which is paid to order and authority ; of the healthful working of all our institutions, whether political or religious ; of the beautiful scale on which society is graduated, and according to which all orders are treated ; of the intelligence, and skill, and activity, which distinguish our working and industrious classes ; of the influence which is going up from the humbler and more retired walks of life, and giving its impression to every degree of rank and station up to the first and most august personage in the realm ; and, above all, of the moral and Christian element which has conserved England, amid the shock of nations and the fall of thrones ; nor can they have left our shores without carrying with them the great lesson, that what has lifted England into her present proud position, must be good for every other nation on the face of the earth. We forget not that we are enjoying

the fruits of a long-continued growth ; that it took manifold ages to perfect our institutions, and to draw around us the light, and intelligence, and virtue, in the midst of which we are now living and moving. Nor can we expect that other nations will pass over, at once, into the same pure and lofty region. We are satisfied that these nations are now in a transition state, and that the present is a period of glorious preparation for the future regeneration and liberty of man. The reign of despotism is doomed. The principles of government must everywhere be relaxed and modified. Man's free thoughts can no longer be immolated at the shrine of ghostly superstition, nor the soul be enslaved to any human power. Institutions must exist and be worked for the good of the people. Social virtue and social happiness must be placed on a surer foundation. The whole frame-work of society must be taken down, and re-adjusted after another form. England is the model-nation of the world ; and, for centuries past, her Constitution has been the object of envy and admiration among all the civilised States of Europe. Of the genius of that Constitution they are no longer ignorant. And we cannot but hope and believe, that, henceforth, the nations will take on more of our freedom and independence, and moral virtue, till the rod of oppression is everywhere broken ; the law of eternal justice is everywhere enthroned ; the freedom of the press is everywhere asserted and insured ; the social system is everywhere purified and consolidated ; the manhood of humanity is everywhere proclaimed and acknowledged ; the rights of the governed are everywhere held as sacred and inviolable as the rights of those who govern ; and the last link of the chain which frets the spirit of man doth of itself fall off. Glorious prospect, and yet more glorious reality ! To our eye the future is all bright. The light which is now fringing the horizon will go up to meridian height and fulness. Freedom is the goal to which the nations are now pressing ; and with the triumph of liberty, will come all that is essential to perfect social life and national greatness.

It is among the arrangements of Infinite Wisdom, that to England and America, as the two most purely Protestant and Christian nations, has been committed the sublime enterprise of subjugating the world to God. Both nations speak one common language—a language which, by emigration and by study, is rapidly spreading over the entire surface of the globe, and is likely to be all but universal. Besides this, England is daily becoming richer and richer in a noble and varied literature ; and, since a knowledge of her language will be found the easiest key by which to unlock and gain possession of these accumulating treasures of thought, it is but reasonable to expect that its acquisition will become an object of earnest pursuit. An acquaintance with our

language and our literature, will lead to an acquaintance with our institutions ; and, in proportion as the nations assimilate to the spirit and genius of those institutions, the freer and the more unreserved will be their intercourse the one with the other. It is true that the Christian missionary does not go to the heathen to teach them English. It is an embassy of mercy. He is sent to instruct the people in the sublime doctrines of Christianity, and is the organ of communicating to them that spiritual and divine life by which they may rise up into fellowship with their Redeemer and their God. It is a well-known fact, however, that, in almost all the educational establishments connected with our Protestant Missions, the English language is taught as a branch of study, and thus the outer and farther off circles of civilisation and knowledge are brought into connection with the inner and more interior. The influence of England is felt and acknowledged at our very antipodes ; and the most distant nations can communicate with the very centre of the world's life and civilisation, Christianity, through her language, literature, commerce, and missions.

Nor is this all. A language almost universally known and spoken, affords unspeakable facilities for the freer intercourse of all nations. We are not so insapient as to imagine that there shall be such a fusion of tongues as that they will all melt and flow into one, and that one be the tongue of the English. Such a thing might be advanced in Bedlam, and received with approbation ; but can never be imposed on men of sober mind. We may differ from many of the most eminent men ; but we shall not be thought to be beside ourselves when we affirm, that no language promises to be so generally known and spoken, and that chiefly through this medium will mind communicate with mind in the future progress and development of humanity. If the confusion of tongues was one of those violent effects which followed the moral disorganisation, or moral derangement, of our nature, is it a thing incredible, that, in proportion as the harmony of our nature is restored, or in proportion as its great disturbing force is overcome and removed, the nations should seek for one more common medium of thought and expression ? We believe in this as one of the signs of the times ; and whatever goes to connect and compact the different nations of the earth, renders this the more necessary, and the more likely. In the Exhibition all these nations met, and it was intensely interesting to observe how anxious the foreigner was to express himself, however imperfectly, in the language of our country : while from the Exhibition he has received a new and powerful impulse to its future study and acquisition. Let us not be mistaken. It is not on the mere diffusion or universality of the English language

that we would fix attention. It is rather on the fact, that, as the language of the two most powerful and most Christian nations on the face of the earth, and as the adopted language of all nations, it is the channel through which is to flow that vital and healthful influence which is to quicken, and purify, and bless humanity.

That England is indebted for her pre-eminence and her glory to a simple Protestant Christianity, cannot be denied ; and of the healthful workings of this Christianity, in our social, civil, and religious institutions, all foreigners who have visited our shores, have had ample means of judging. This lesson cannot be lost. If the older States of Europe are ever to regain their liberty, their independence, and their glory, they must become not only more Christian, but more Protestant ; or, rather, they must become more Protestant, by becoming more Christian. Perfect religious freedom is essential to any nation putting forth its own internal resources, whether physical or intellectual, political or commercial, moral or spiritual. A religion which would fetter mind, and persecute science, and arrest the march of industrial skill, must be essentially anti-Christian ; and whatever is anti-Christian, is fatal to the progress of humanity and to the salvation of the world. In the Exhibition Christianity had an altar ; and a man, and a minister of God, was there to offer Christian worship. And from the Exhibition it has gone forth, as the voice of Heaven's oracle, that, for the nations of Europe to be great, they must be free ; that, to be free and great, they must be Christian ; and that, till they are Christian, in the most unlimited sense, they can never become the organs of communicating life to a dead world.

All nations are in a transition state. That which is old is ready to vanish away, so as to give place to what is new, and better, and more enduring. Nothing could indicate more clearly, than the Exhibition so recently closed, that the regeneration of life and science is at hand. Nor need we any outward sign. The lamp of prophecy sheds its clearest light on the future. The period cannot be remote ; everything in the empire of mind, and of morals, points to its approach ; when this earth shall be enlightened and transformed, and become as chaste in principle as it is now impure ; and when a brighter light than that which invested the rising world of waters, as that world, at the voice of God, emerged from darkness and from chaos, shall clothe this our lower creation, and, in its sun-like effulgence, reflect the purity and the happiness of Heaven !

POSITION AND PROSPECTS OF WESLEYAN REFORM.

AT each review of Methodist affairs since the first symptoms of change, we see fresh reason to thank God and take courage. Not that to behold the energies of a great body paralysed by dissensions, or at best divided in the maintenance of the *status quo* on the one side, and in contending for a great reform on the other, furnishes, in itself considered, a cause for congratulation. On the contrary, it is for a grief and a lamentation, that the efforts of our whole Connexion should, by any means, be diverted from the legitimate work of saving their own souls and the souls of others. Our consolation is, that the interruption will be only for a time, and that, when the storm has blown over, it will be followed by a great calm. There are two reasons which ought to make us patient under this visitation. It has come to us in the order of a wise, a Divine Providence, without whose permission nothing can happen, and who will not allow anything to overtake his Church which will eventually harm it; nay, which will not in the end prove a blessing and a benefit to it. It has come to us, moreover, in the order of nature. Not more naturally do certain previous conditions of the atmosphere lead to purifying thunder-storms, than does the long prevalence of corruption and misrule in Christian Churches collect explosive materials, which some day will have vent; and the sooner the better, since these tempests, equally with the elemental wars of nature in her dominions, purify the moral atmosphere, and restore a healthy equilibrium of the disturbed forces. It seems an unspeakable pity that the Neapolitan town of Melfi should have been devoted to destruction by an earthquake, and that innocent infants in their mothers' arms, as well as men hardened, perhaps, in the ways of iniquity, should have perished by hundreds in the ruins. But who will dare arraign the wisdom or the benevolence of that Power without whose fiat the terrible catastrophe could not have burst forth? or, who will affirm, that the doomed inhabitants were entitled to reckon upon immunity from such dangers when wittingly fixing their abode above the seething laboratories of the volcanic earth? The last persons warranted to complain, when disturbance visits a religious association, are those who, with all their might, have fostered a state of things which, sooner or later, must provoke such a result.

Further consolation may be drawn from the very intensity and extent of our internal dissensions. Sometimes the elements of confusion break out prematurely, issuing in a painful, but an ineffectual,

explosion. The inconveniences of a storm are suffered, but its compensating benefits are not realised. Things, unimproved, return to their old courses ; and corruption and misrule, speedily recovering their equanimity, resume their mischievous diligence, until the materials for a more tremendous, but also a more decisive, outburst shall have been accumulated.

The history of Methodism affords illustrations of this remark. During the declining years of its pure-minded Founder, the men whom he had called to his assistance took advantage of his failing powers, to assume a degree of authority which the Scriptures did not grant them, and which he never intended them to exercise ; and hardly had the tomb closed over his venerated remains, when these new-blown sacerdotal pretensions had reached such a pitch of development, as to wrap the whole Connexion in flames and convulsions. In this instance, the work of preparation had been extremely rapid ; but the explosion was no mere "flash in the pan." It shook the whole body, from its centre to its furthest circumference ; and the resulting benefit was palpable and lasting.

In 1827, the Travelling Preachers had outlived the salutary fears which the memorable events of 1795 and 1797 were adapted to inspire ; and a portion of the people were stung beyond endurance by the sacerdotal reptile whom their excessive fondness had resuscitated. This time, however, although the principles and policy of the ruling powers were clearly discernible to penetrating eyes, so that precisely, as every body sees them now, they were then perceived and portrayed by a piercing vision and with a master's pen, yet the cloven foot, or rather the venomous teeth, were disclosed only in one or two localities ; and, after the manifestation of results correspondingly limited, the hubbub of excitement quickly subsided, without affording to the people the benefit of a general alarm, or imposing upon the ambitious Clique, whose existence was for a moment seen by quick eyes as objects are revealed by the lightning's flash, any sensible restraint, much less a decisive check.

There were some minds, however, on which the events of that local dispute were never lost ; and the more general disturbance which took place about the year 1835, although it brought to the surface many deep questions of principle, had a traceable connection with the Leeds Organ discords. This seemingly trivial, but to the suffering parties most momentous, affair, had perhaps attracted so much attention to the men by whose opinion the Conference was evidently swayed, as to convince them of the inutility of further disguise. For, from that time certainly, the high claims of authority which they were bent upon asserting for themselves and for the Travelling Preachers at large, as the

instruments of their purposes, were no longer concealed ; but, although not yet put extensively in practical force, were freely exhibited in theoretical forms, as matters about which there could be no doubt or question. The pulpit and the press were skilfully employed to familiarise the people's minds by degrees with these ideas, while the putting forth of the priestly powers thus claimed was prudently reserved for other times and more favourable circumstances.

That the party among the preachers, now commonly spoken of under the designation of "The Clique," in choosing the period of 1835 for the purpose of distinctly laying claim to powers which contravened the fundamental pact of 1797, and placed every circuit at the mercy of its superintendent, responsible only to the Conference for the manner in which he exercised his office,—acted with a wise discretion, there cannot be a doubt. The Laws of 1835, which are now seen to be fraught with every element of spiritual despotism, were promulgated without exciting much attention. A few persons, who were accustomed to look below the mere surface of things, perceived their real character, and endeavoured to rouse the Connexion to a sense of the fact, that bands, and fetters, and shackles, were being stealthily imposed upon its limbs. Little heed, however, was taken of these warnings. Most of those persons who had learned the value of religious liberty, had either been driven from the Societies, or had withdrawn in disgust. It is not to be concluded, that all who remained were insensible to the real character and design of the new legislation ; but they evidently felt themselves to be too few to grapple with the priestly party, and were discouraged by the apathy and unintelligent quiescence of the multitude. Indeed, not a small number of even the better informed and office-bearing members, caught by a few plausible and entrapping expressions, and indolently neglecting to familiarise themselves with the entire contents of these so-called enactments, took up with the notion that they furnished new "guards and securities" of the people's rights, and were moved to gratitude rather than to jealousy. We may conceive with what intense delight the crafty authors of these delusive declarations observed the success of the imposture.

But the triumph of those who act upon unrighteous principles, is short ; and theirs was not destined to be of long duration. While the oppressors of the people were waxing bolder in the assertion of their usurped authority, the people were becoming more active, watchful, and intelligent. Participating in the growing enlightenment of the age, and in the advancing appreciation of liberty, they began to detect the operations of the men who, under the guise of spiritual guides and shepherds, were assuming a complete lordship over them,

and claiming for themselves, as of Divine right, a power and an authority not exceeded by the priests of the Church of Rome in the darkest times, and among people the most passively subject to their yoke.

During the short interval between the year 1835 and the year 1850, the public intelligence of the Methodist people progressed with rapid and giant strides. In these fifteen years, they appear to have acquired both an extensive knowledge of the Scriptural principles of church-government and an approximate, if not an adequate, idea of their value and importance to the individual members of Churches as well as to the whole community ; and also to the wider diffusion of the Christian faith. The writer of this article happens to be in possession of facts which, perhaps, more strikingly than could be done by any other means, will illustrate this grand feature in the aspect of Methodist affairs. From the newspaper stamp returns, lately printed by order of Parliament, it appears, that, of the two Journals aspiring to be considered as organs of Methodist opinion, that which advocates the rights of the laity enjoys a circulation more than double what the utmost exertions of "The Clique" can command for the print identified with Methodism "as it is." A fact like this may not prove that the principles of THE WESLEYAN TIMES are better than those of the *Watchman* (though of this superiority we have no manner of doubt) ; but it does prove, that the views set forth in THE WESLEYAN TIMES find much more extensive sympathy among the Methodist body than the views set forth in the *Watchman*. This, however, is not the exact point to which it will be most instructive that attention should be called. During the agitation from which the Laws of 1835 arose, there was published a weekly journal, entitled the *Christian Advocate*, which strenuously, and with as much intelligence as zeal, endeavoured to rouse the Methodist laity to a just sense of their religious rights, and to instil into their minds Scriptural principles of ecclesiastical polity. The circulation of that Journal may, therefore, be taken as a just measure of the extent to which, in those days, there was a due appreciation of such principles, and a strong desire for Methodist Reform. We have been given to understand, on the highest authority, that, during the thick of the controversy, and when the strongest disposition was manifested to support a liberal and independent organ, the circulation of the Journal in question did not reach two thousand a week. Now, it would seem, on the incontestable showing of the stamp returns for the year ending December 31, 1850, that the weekly circulation of THE WESLEYAN TIMES is very nearly nine thousand, or more than four times the highest circulation attained by the *Christian Advocate*. The result of this comparison affords a lively

illustration of the rapid and immense growth of liberal opinions in the Methodist body during the last fifteen years.

When we consider the aspects of the present movement in favour of Methodist Reform, we become conscious of a profound impression that it is too strong to be turned back, and that it will eventuate in great and important changes. One remarkable feature presents itself in the number of Travelling Preachers who have fallen a sacrifice to their popular leanings, or are threatened with persecution, if not with expulsion, on that account. We have seen four respectable, eminent, and able ministers, expelled by the strong arm with which the Deed-Poll has, for the present, furnished the Clique ; we see two others of equal respectability, and of not inferior talent, in a situation which may be characterised as virtual expulsion ; and we know that there are others still, not excluding the most eloquent preacher in the whole Connexion, of whom the Clique would be extremely glad to have a decent pretext for getting rid. Now, what is the course these gentlemen pursue ? Do they seek union with some other religious body ? Do they attempt to form the nucleus of a new denomination ? No ; they refuse to recognise the acts by which they have been separated, or threatened with separation, from the Wesleyan Connexion. They consider themselves as called, in the order of Divine Providence, to labour for a thorough Reform ; and, not doubting that the people will sustain them, they devote their energies to the task with a zeal and self-sacrifice to which we know of no parallel in modern times, but the self-denying labours of the first race of Methodist preachers. And how has their heroism been rewarded ? They have had every proof that men could have, of Connexional approbation and sympathy. Wherever they have appeared, crowds have followed them, and have listened with eager attention and responsive applause to their o'er true tale and spirit-stirring appeals. By this time, we suppose, they have left no corner of the Kingdom unvisited ; and, wherever they have been, they have found the people ripe for Reform ; while their own wants have been provided for with a promptitude and a liberality which must have had a convincing effect upon the minds of those who so ruthlessly deprived them of house and home, and all resource. What is more, the disgraceful efforts made to blast the characters of these holy and devoted men, have recoiled upon them that put them forth ; and in every quarter, and by other religious denominations, as well as by their own, they have been regarded as exalted rather than depressed, by the attempt to ruin them in reputation, as well as in purse. Great and salutary as their influence may have been before they were made to feel the worst vengeance of the Clique, they are now astonished to find themselves wielding a

power over men's minds, which fills that Clique with ill-dissembled perplexity and fear of change.

Nor is this all. When we see so many Travelling Preachers of good standing in an attitude of direct hostility to the powers that be, and know (for we do know it as a fact) that they have left behind them some scores of brethren who only want a little courage and favouring circumstances to declare themselves on the side of the people, we may be sure that the corporate feeling of exclusiveness which priestly cunning has known so well how to generate, is fast losing its power, and that the overgrown hierarchy of the Conference is falling to pieces from its own weight. The truth is, that the number of the Travelling Preachers has become too great to allow of the old policy being any longer successful. That partial distribution of honours and emoluments which ambitious Cliques find necessary to the support of their pretensions, eventually works its own cure. Jealousy is not a name which needs be given to that just and laudable feeling which bids honest and upright minds resent the introduction of such corrupt and corrupting agencies into a religious community. The parasitical system is tottering to its final fall. Men will not endure it. Circumstances trivial in themselves, often indicate important tendencies. When we hear one Methodist preacher speaking of another Methodist preacher as "a preacher of the name of so-and-so," we may infer, that, whether from a real decay of brotherly attachment, or from absolute unwieldiness, the character of the Wesleyan ministry as a *fraternity*, is undergoing a change which portends the entire dissolution of the old bonds that once knit them together,—a dissolution which may be regarded as the Providential preparation for a new and more enduring form of cohesion, better adapted to a body so extensive, and a body, too, whose real strength consists in a numerous, intelligent, and liberal-minded laity.

It is to the people, however, that we must look for their own emancipation. And we may congratulate ourselves on the imposing attitude which they now present to their oppressors. Their understandings have outgrown those infantile ideas of human conduct which once led them implicitly to trust whatever representations the body of Travelling Preachers made of themselves, or permitted to be advanced in their name by some of their number. They now perceive clearly, that, if you would know what any men—call them reverend or not—truly think and feel, you must hear each man speak for himself; and treat as mere persiflage the well-sounding professions of perfect sincerity, entire obedience to the dictates of heavenly wisdom, and supreme concern for the welfare of every body but themselves, with which the official documents of corporations, and especially

of ecclesiastical corporations, are stuffed to repletion and to nausea. Almost the youngest among us remember the time when extremely few Methodists believed it possible that so many holy men as compose the Wesleyan Conference could meet together and offer united prayer for Divine guidance, and yet adopt conclusions that could either be dictated by motives less than perfectly pure and wise, or lead, when practically enforced, to any but the most salutary results. But habits of reflection have changed all this. Individually, the Travelling Preachers of the present day may be, and probably are, as good men as those of any former period. Let it not, therefore, be said, that good men's characters are assailed. The difference is this, that, whereas the trustful Methodists of a former generation fondly persuaded themselves that four hundred good men would remain as good when they got together as they individually were when apart, their more observant and experienced descendants have detected a deteriorating influence ever at work in large assemblies convened on exclusive principles, and have no faith whatever in the deliberations of the best of men meeting together within closed doors, and carefully shutting out all but persons of their own particular class and order.

But the limits prescribed forbid the further pursuit of this theme. In one word, therefore, the Methodist people have taken their own affairs into their own hands. Each successive week brings fresh evidence of their determination to change the system on which their affairs have been administered. Nowhere do we behold any sign of retreat or of weariness. On every hand, the demand for Reform waxes louder and stronger. New voices mingle with every repetition of the shout, and every part of every circuit contributes to swell a cry, the reverberation of which will, ere long, shake the rotten fabric of Methodism "as it is" to pieces. What remains, then, but to add an earnest prayer, that God will hasten it in his time? Amen! and Amen!

THE LATE EDWARD BICKERSTETH.*

IN the August number of the REVIEW we referred to these two deeply-interesting volumes in a brief notice. We gladly recur to them. Mr. Bickersteth was no common man, whether we regard him as a Christian, as the officer of a large missionary institution, or as a pastor. His views were large and enlightened; in the various departments of public duty he was indefatigable; and in the treatment of his brethren of other denominations he ever displayed a catholic spirit. Few clergymen have been so generally beloved, and that circumstance will not excite wonder in those who knew him personally, or become acquainted with him through the Memoir now given to the public. To say there was nothing in his character to which exception might be taken, would be to assert that he was perfect, which would be simply untrue. But this we may safely aver, that he was an eminent example of the power of practical godliness.

Mr. Bickersteth was born at Kirkby Lonsdale, a small town in Westmoreland. He enjoyed in early life the blessing of wise and judicious parents, and of a happy, well-ordered home. His parents were, it is true, at that time unacquainted with "those deep truths of the Gospel which their children were afterwards the means of bringing before them;" but Mrs. Bickersteth was anxious to train them, according to the light she had, in the fear of God and in the way of his commandments, and to the close of her life she was the object of their fondest love and veneration.

Mr. Bickersteth was educated at the grammar school of his native village, and had every scholastic advantage which the neighbourhood could afford. At the age of fourteen he was sent to London, to fill a situation in the General Post-office, where a brother had been for some time engaged. His education was thus cut short, but what was, perhaps, of equal value, habits of industry and a genuine regard for mental culture, had been implanted. His letters to his parents at that period are interesting, as indicative of his future eminence. After his twenty-second birth-day he wrote a review of his life, from which we make the following extracts, as they serve to show the working of Divine grace in his heart:—

* *Memoir of the Rev. Edward Bickersteth*, late Rector of Watton, Herts. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. 2 vols. Seeleys.

"I have lived twenty-two years, that is near two hundred thousand hours, and twelve million minutes ; for the employment of every one of those minutes I am accountable to God. In every minute it was my bounden duty to love God with my whole heart and strength. What a mountain of iniquities does this at once discover ; for can there be said to be one minute in which I have loved God with my whole strength. But in the same minute, it is possible to transgress many, very many, laws ; indeed I cannot transgress one, without transgressing the whole law ; if my affections are not fixed on God, they are fixed on something else. How great is the sum of mine iniquity ! If thou, Lord, be extreme to mark what is done amiss, who can abide it ?

* * * * *

"In January, 1801, I came to London. Highly inflated with pride, I thought I was coming to be independent and happy. In a great measure, I was careless about true religion. I was, by the good providence of God, placed with a religious brother. Had I been left to myself, or been among irreligious companions, I should, in all probability, have become thoroughly worldly and abandoned. Even as it was, I can never look back on that part of my life, for about five years, without self-aborrence, regret, and abasement. I committed sins, known sins, not only in thought and word, but in deed and action. My religious duties were cold, formal, and altogether lifeless, without meaning, done from fear, and as meritorious actions. I did not neglect private prayer, but it was short and ineffectual. My Sundays were spent in excursions and parties of pleasure. I paid no attention to the sermons which I heard, and seldom or ever read the Bible. I thought I would reform ; and I thought I had but to set about it, to succeed. I therefore formed rules : this was in the middle of 1803 ; after having formed them, imperfect as they were, I entirely neglected them for half a year. Then I began self-examination. At that time the great motive to my actions seems to have been the favour of man. Alas ! I knew not, that if I obtained it, I might lose my soul, and be miserable for ever. I was hardly at all anxious about religion. Religion seemed entirely forgotten ; a thing of indifference about which I was careless. I had no idea of the necessity of a Saviour, or the nature of the Gospel. * * *

"The flame of religion which seemed to have been kindled, gradually died away ; the seed seemed choked by the cares and pleasures of the world. I grew worldly, sensual, and selfish ; and for a time I seemed entirely to forget God and everything serious. But he remembered me when I forgot him, and suffered me not to perish ; though eternal misery would have been but a just punishment for my continual ingratitude, backsliding, and forgetfulness of his goodness."

In 1806 Mr. Bickersteth retired from the Post-office, and entered upon the profession of the law. At that time he laid down "a plan and some rules" with respect to the disposal of his time, recording at their head, "that without God I can do nothing." During the remainder of his residence in London, as the articled clerk of Mr. Bleasdale, he was distinguished by a close attention to the duties of his profession and the still higher duties of the spiritual life. He became earnest in searching after the blessings of personal salvation. In 1808 he thus writes :—

"The Apostle calls upon us to rejoice always, and what reason have I to rejoice and be exceeding glad ! Let me survey the extent of my riches and my possessions. I have an immortal soul ; my being does not end with this short life, but endures for ever ; nay, chiefly begins to exist, after this life is over. I have a reconciled Father, a gracious heavenly Father, who loves me, and will bless me for ever. I have an inheritance incorruptible, that fadeth not away. My God is with me, who can be against me ? my faith and my hope are fixed and firm, and what can shake them ? All earthly events work together for my good, nothing will befall without the permission and

appointment of my Heavenly Father. All that my Redeemer has done is mine. I have an interest in all his actions. He has purchased these blessings; they cost him dear; but he gives them freely; to him I will devote my praise and my life. I shall love him hereafter with pure, unmixed love, and dwell with him for ever. Glory to him alone. Nothing earthly, nor all the power of Satan, can separate me from the love of Christ, for his grace is sufficient for me, and in his strength I shall stand like a rock against which the waves beat in vain. 'Why then art thou disquieted; O, my soul, why art thou cast down?' I am on the very confines of the eternal world, and this veil of flesh which separates my soul from light, and life, and joy, and glory, will soon be taken away, and I shall enter in. Can I doubt of this? Is God unfaithful? If my hopes were placed on myself, I might well fail; but does not the blood of Christ cleanse from all sin? Can I doubt the words of him who saith, 'Whosoever believeth on me shall be saved.' 'I believe, help mine unbelief.'"

At that period, and, indeed, during the whole of his life, Mr. Bickersteth was accustomed to put on paper, for his own edification, his reflections on spiritual things. Some of these possess peculiar interest and value, and, did our space allow, we should be glad to transfer them to these pages. By this plan his mind became more permanently impressed with the great truths of the Gospel, and he furnished himself with the means of measuring his progress heavenwards. Here is one of those private entries:—

"*May 8th, 1808. JUSTIFICATION.*—It is the most important inquiry in the world, How can a man be justified with God? (Job ix. 2.) How at the bar of heaven shall I be acquitted of all my sins? and how in this world can I obtain any tolerable satisfaction, that this will be my case? Though I have in some degree before obviated the necessity of this question, yet its awful importance deserves particular inquiry.

"There are only two ways by which a man can be acquitted of a crime with which he is charged; one is innocence, that he never committed it; and the other is pardon; that it is freely forgiven him. The first it is impossible I can plead, for I have already proved myself guilty; and so far from not having broken the commands of God, I have reason to cry every night for pardon and for mercy. Therefore the other way is the only way left for me.

"On looking into the Scripture, I find no doctrine more clearly expressed or revealed than this: 'Through this man is preached forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses.' (Acts xiii.) We are justified by faith through Jesus. (Rom. v. 1.) We are justified by his blood. (Rom. v. 9.) It must be such a faith as brings forth works. (James ii.) 'Being justified by his grace through the redemption that is in Christ Jesus.' (Rom. iii. 24.)

"The persons who are justified must be sinners, for those who are righteous need no justification. The means or instrument through which they receive justification is faith. It is God who justifieth; it is by his mere grace that we are justified, without the least merit or deserving of our own. The reason of this justification is the redemption wrought by Christ; the effect of it is the remission of sins; the end of it is that God may be just, yet the Justifier of the ungodly; that all his attributes may be magnified, and that none may have reason to boast.

"As a sinner, then, and entirely renouncing all claims for acceptance on anything that I have done or can do, I come to God, depending on his promises and the faithfulness of his word; and I come for these benefits,—that I may obtain remission of sins, justification, regeneration; or a renewed mind, holiness, righteousness, daily strength, and increase of Christian grace; and, finally, the entire restoration of the Divine image, and eternal happiness in the next world. All this I hope to receive

from the alone merits of Jesus my Redeemer, through faith, and dependence on the promises of God.

"This seems the main doctrine of the Christian Church, and there seem few really pious of any denomination who disbelieve it. It was held by Luther, Wickliffe, Calvin, Arminius, and the Reformers of our own Church ; but what is still more, it is plainly revealed in Scripture.

"Therefore, I heartily bless God that he has not only made known this most comfortable truth, but made it so clear, that none can easily mistake it."

In the year 1810, we find Mr. Bickersteth thus expressing himself:—

"Oh ! what a pleasant life is a life of faith in Christ Jesus. How pleasant it is to go to a reconciled Father, and to acknowledge his infinite mercies. How pleasant to lie at the foot of the cross, and to hear the gracious words, 'Thy sins are pardoned ; thine iniquities are forgiven.' How pleasant it is to have God for a friend and companion, in my walks, and at my labours (though in business I lose this much through my own fault), and to know that he is about my path, and careth for me. How pleasant it is to consider that nothing can hurt me, nothing can injure me, for God is my portion for ever and ever. He feeds, and will feed me ; he supports, and will support me. In him, I become independent of the world. I want not riches, pleasures, or the favour of men ; having God, I possess all things—yea, unto thy hands, into thy unlimited government I surrender myself, and rejoice in thy salvation. Oh ! how pleasant it is in this view to look at death. Death will break down the partition-wall which keeps me from my God. Death will admit me into his heavenly presence ! Through death I shall behold Jesus my Redemer who died for me. Come life, come death, come poverty, want, or disease ; in Jesus Christ all is mine, and I am Christ's, and Christ is God's."

About that time he was the subject of deep impressions, all which pointed to the Christian ministry, and his views, penned at the time, might be perused with profit by all who are contemplating the responsibilities of that sacred office. The way did not seem to open, and in a short while we find him located in the city of Norwich, as the partner of a legal gentleman to whom he had been introduced, and married. Prior to leaving London, he had engaged with great activity in several plans of Christian benevolence, besides maintaining an interesting and deeply-spiritual correspondence with members of his family and others. In his new sphere he did not relax his labours : they were rather increased, and he found a willing helper in Mrs. Bickersteth. He established a large and successful Sunday-school, promoted the formation of a benevolent society, the objects of which he helped personally to carry out by visiting the afflicted and distressed poor ; founded a branch of the Church Missionary Society, and entered zealously into various other schemes of Christian benevolence which were then in operation in Norwich. In 1814, Mr. Bickersteth began his labours as an author, by publishing his "Help to the Study of the Scriptures," a work which he afterwards much enlarged, and which has had a most extended circulation. "The first occasion of its being written," says his biographer, "was

a Bible Meeting held at Norwich. 'Now, friend Bickersteth,' said J. J. Gurney, 'they have got new Bibles, thee must tell them how to read them.' A simple, practical exhortation was accordingly given. 'Now, friend,' added Mr. Gurney, 'thee must put that into a little book, that they may have it to read again.' The hint was considered, and acted upon; his zeal was stirred at the sight of several new Bibles in the cottages of the poor, which they did not appear to have any wish or intention to read; and he gave his leisure hours eagerly to the work." It has, we are informed, been translated into modern Greek, as well as into many of the languages of Europe.

Mr. Bickersteth still entertained a longing desire to enter into the ministry, and communicated his wish to the Rev. Josiah Pratt, who then conducted the whole of the business of the Church Missionary Society. That gentleman proposed that Mr. Bickersteth should abandon his connection with the law, and seek ordination from the Bishop of Norwich, who, it was supposed, would dispense with the usual University course, that he might aid Mr. Pratt in the ministry and in the duties of the Missionary Society. The matter caused our subject much anxiety; but it was soon decided. The Bishop entertained the application; and Mr. Bickersteth was ordained deacon and priest within the month of December, 1815. He preached to a large congregation on the day of his ordination; and, in a short time, proceeded to Africa on a mission of inquiry respecting the affairs of the Church Missionary Society, which were then in a somewhat disordered state. We must pass over that event, though we might linger with both pleasure and profit over his interviews with the missionaries and the natives. Suffice it to say, that, in the discharge of that arduous duty, he mingled firmness with kindness, and secured the approval of all the parties concerned. The periodical visitations of such men as Mr. Bickersteth to the foreign stations of our great missionary institutions, would, we are persuaded, amply repay both the toil and the expense, by their salutary effect on the missionaries and the missions.

On his return to England, Mr. Bickersteth entered upon the office of Secretary to the Church Missionary Society, which he continued to fill with great ability and much devotedness for some fifteen years. A great portion of that time was spent in holding meetings, and preaching Missionary sermons, through the country. He was the first who made the meetings of the Church Society really popular. As a platform speaker, there was nothing very attractive in his manner or delivery; but his earnestness threw a charm about all he said. Besides, having seen something of the misery of heathenism, he was able, by personal details, to create an interest on the subject previously unequalled in the Establishment.

While connected with the London Missionary Society, Mr. Bickersteth can scarcely be said to have had any pastoral charge. It is true, he officiated at Wheler Chapel, but he had not realised the peculiar work to which his aspirations had gone out. The presentation to the "living" of Watton seemed to promise what he desired. He was indebted for it to the circumstance that the patron had heard him preach at Wheler Chapel. Mr. Bickersteth preached his farewell sermons to the congregation of that place of worship on the 7th November, 1830. The village of Watton, to which he speedily removed, is situate about "five miles from Hertford, and twenty-six from London, on one of the main north roads. It lies in a valley, pleasantly wooded, and watered by a small stream which joins the river Lea. The church and rectory are on a rising ground, at a small distance on the western side." In a letter to his mother, soon after his removal, he thus describes his new residence :—"I wish you could now be with me, in my capacious study. Out of one window I see the church tower, through the trees of the shrubbery, and out of the other we see, at a short distance, my village, with the sun shining upon it, and the hill rising on the other side above it. Only may the Sun of Righteousness beam His life-giving rays on us, and we shall be a happy people. I have good cause to hope that my sphere of usefulness will not be diminished, if I have but grace to be diligent and prayerful, but rather increased." The new duties were entered upon with a zeal which betokened much promise of success. He established a catechetical lecture to the boys on Sundays, and a week-day lecture on the Wednesday evenings, both of which were continued during his ministry. He was constant and assiduous in the discharge of his duties, and frequent and affectionate in his pastoral visits to his people. "His sermons," says his biographer, "were less adapted to arouse the careless by the terrors of the law, or to probe deeply the consciences of men, than to attract them by an earnest exhibition of the love of God in Christ, and to establish believers by a glowing description of their privileges and their hopes, and of the peace and joy to be found in the Gospel." Pastoral duties did not altogether absorb his time, and he undertook the office of editor of the "Christian's Family Library," composed of old and valuable works of Divinity. This series extended to fifty volumes, and embodied a large amount of solid, Scriptural truth. He also engaged in the controversy then raging in connection with the Bible Society, with respect to the exclusion of Socinians from its management, and to open all the public meetings by prayer. He took a middle course, and had the happiness to see his suggestions carried out.

In 1833, Mr. Bickersteth's views underwent a change respecting the second coming of Christ. "When he was first brought to a knowledge of the Gospel," says his biographer, "he looked forward to the gradual conversion of the world by the spread of missions, and a large blessing on the ordinary means of grace. His occupation, and the peculiar character of his mind, seemed likely to confirm him in the view he had so early embraced. His whole strength, for many years, had been given to the work of missions, and, perhaps, no single person had done more to awaken an interest in labours for the heathen through the length and breadth of the land. The public events which followed his removal to Watton were of an awakening and unusual kind. He was naturally led to make the inquiry, Does the Word of God enjoin attention to all prophecy, whether fulfilled or unfulfilled? and if so, what, according to the Scriptures, are the real prospects of the Church of Christ? The result of this inquiry, carried on for several years, was," we are told, "a decided change in the outline of his expectations. He became what is popularly called a Millenarian. To speak more precisely, he was led to believe that the second coming of Christ will precede the Millennium; that the first resurrection is literal; and that Christ will establish a glorious kingdom of righteousness on the earth at his return, before the resurrection of the wicked, and the final judgment. But while he thus renounced the opinion that missionary agencies would secure the gradual conversion of the world, he continued to believe that they were the plain duty, and one of the highest privileges, of the Christian; and he found new motives for diligence in the shortness of the time, and in the prospect of a speedy recompense from the Lord in the day of his appearing."

His well-known "Tract" against the "Tracts for the Times" needs no quoting here to show how well-founded were his apprehensions of the results of those tracts and of their tendency to exalt and extol the Church of Rome. "We never had," he says in a letter to General Marshall, "in Wellington's warfare, sharper fighting than Christians now have with error on all sides; no neutrality will soon be allowed to any one. My correspondence is quite remarkable in this view. The state of the masses of the people is increasingly fearful; truly, the unclean spirits are all at work, obviously enough to the spiritual. But He must increase—must conquer—whom we love best of all. I had a letter from Oxford this morning. Popery is ripening fast. Newman has retracted everything sharp that he has said against Rome." A few days later he writes—"I have been so struck with the good likely to be done by Sewell's Irish college, that I have joined Lord Ashley, that noble fellow, and M'Neile, in subscribing to it. If the Tractarians fairly meet the Romanists in Ireland—and this is

the great object of the college—they are likely to get and to do good; and we show our Master's spirit when we meet where we can." In a very few days thereafter some mistrust arose concerning Sewell's ultimate object, and Mr. Bickersteth accordingly wrote—"As to the college, I followed M'Neile and Lord Ashley; and, if anything can do them good, it is fighting with Irish priests—their very object. I thought it worth a venture; and if I find myself in a snare, the Lord helping, I will get out to their cost who would ensnare us. I never knew anything like the movement of this day."

It is well known that the Evangelical Alliance was largely indebted to Mr. Bickersteth for its establishment. To that object he devoted himself with his accustomed zeal and earnestness, and rejoiced in the comparative success with which those efforts were followed. In that and kindred labours, for the good of the world and the church, he continued actively engaged, till sickness and death interposed, and he passed away, leaving behind him the savour of a good man's name.

Notices of New Books.

The Island World of the Pacific; being the Personal Narrative and Results of Travel through the Sandwich or Hawaiian Islands, and other parts of Polynesia. By the Rev. HENRY T. CHEEVER. Post 8vo. Pp. 304. London: Collins.

THE name of Cheever is a guarantee for an interesting book. We opened this volume expecting to be interested and pleased, and we have not been disappointed. The Author's design was to "present a true and life-like picture of the best part of Polynesia, as it is seen now, in 1850." This was the more necessary, because of the rapid changes that have taken place during the last few years, which, of course, render older works comparatively useless, except for the things which require centuries to produce any perceptible alteration. Mr. Cheever has wisely avoided falling into the error of detailing the monotonous incidents of a long sea voyage, and stops only to glance at the Falkland Islands, and at the penguins and albatrosses off Cape Horn. He then introduces us at once to the Sandwich Islands and their people. He touches his subject with the pencil of a master, and presents us with real pictures of men and things. He is hopeful of the future of these islands. Christianity has already more than half-civilised the population, and won many of the people back from the abominations and consequent evils they acquired by association with ungodly Europeans and Americans. But we must request our readers to secure the work for themselves, its price being less than 2s. Mr. Collins deserves thanks for introducing it to the English public.

Faith Triumphant; or, the World Overcome. By JOSEPH ELISHA FREEMAN. London: Ward and Co.

SUCH is the title of a very excellent sermon, on 1 John v. 4. We have derived both pleasure and profit from its pages, and think the warning

voice which it sounds is worthy of the serious attention of all "who profess and call themselves Christians," at a time like this, when it seems difficult to draw the line between the church and the world. We advise our readers to circulate it extensively.

The Various Forms of Religion. By JABEZ BURNS, D.D. 18mo, pp. 156. London: Houlston and Stoneman.

THIS unpretending little book, containing six Sabbath evening discourses, is worthy of attention at the present time. It deals honestly with the subject, and lays bare the various forms of error which claim to be Christianity indeed.

The Metamorphoses of Ovid. Literally Translated into English Prose, with Copious Notes and Explanations. By HENRY RILEY, B.A., of Clare-hall, Cambridge. Pp. xiv., 554.

The Principles of Chemistry, illustrated by Simple Experiments. By Dr. JULIUS ADOLPH STOCKHARDT. Translated from the Fifth German Edition, by C. H. PIERCE, M.D. Pp. xix., 681.

Christian Iconography; or, the History of Christian Art in the Middle Ages. By M. DIDRON. Translated by E. J. MILLINGTON. In Two Vols. Vol. I. Pp. xii., 508.

The Life and Times of Louis the Fourteenth. By G. P. R. JAMES, Esq. Vols. I. and II. Pp. vii., 526; vii., 528.

History of the Planting and Training of the Christian Church by the Apostles. By Dr. AUGUSTUS NEANDER. Vol. II., pp. vii., 552. London: Henry G. Bohn, Covent-garden.

WE have only space this month to call attention to the several works which are enumerated above. They are exceedingly cheap, and are got up in Mr. Bohn's careful and very creditable style.

Miscellany.

A NEW RACE OF EDUCATED PEOPLE.

IN one of the New England States I know a lad, now about twelve or thirteen years of age, whose condition is a most remarkable demonstration of the natural law, that, in every case, the child is a very faithful copy of his parents.

The boy is a natural drunkard. From his birth-day till the present moment he has given all the outward indications of being deeply drunk; and yet, so far as I know, or think it probable, he has never swallowed a drop of ardent spirits in his life. Though in good sound health, he has never been able to walk without staggering. His head is always upon his breast, and his speech is of that peculiar character which marks a person in a very low stage of intoxication. If, nevertheless, in the midst of his mutterings and reelings, something is said to him, in a way to pass through the thick atmosphere of his intellectual being, and penetrate his mind, he at once rouses, like a common tippler, and gives proof enough that he is not wanting in native talents, however his mental faculties are enshrouded. His disposition, also, seems to be extremely amiable. He is kind to every one around him; and, I may add, he is not only pitied for his misfortune, but, in spite of his lamentable condition, regarded with uncommon interest. He is looked upon as a star of no mean magnitude, obscured and almost blotted out by the mist in which he is doomed to dwell, till he shall pass from the present existence to another.

Now, as I understand the law of hereditary descent, there is nothing unnatural in this boy's case. Every individual ever born is governed by the same principle which caused him to be what he is. Prior to his marriage his father had been a secret but confirmed inebriate; and when the fact became known to the gentle and sweet-spirited being who, but a few months before, had become his wife, the revelation was made suddenly, and in a way the most impressive and appalling. One night, when he was supposed to be the most unimpeachable of husbands, he staggered home, broke through the door of his sleeping apartment, and fell down on the floor in a state of wretched inebriation. For weeks he wallowed in misery. During the next six or seven months, seeing his domestic reputation had been forfeited, he kept up almost a continuous scene of intoxication. When, at the end of this period, it was told him that he was "the husband of a mother," he reeled and staggered on without much abatement. Months passed away, but there occurred no marked change in the habits of the poor inebriate. It was at once discovered, however, that there was something singular in the appearance of the child. When it was three months old there began to be strange speculations respecting it among the people. At the age of six months these speculations had settled down into a very general opinion; but not a word was said to the disconsolate woman, who had also begun to have her own forebodings. At last, as she was one evening looking upon her child, and wondering what could be the reason of its strange conduct, the terrible idea flashed upon her soul—"My child is a natural drunkard!" She shrieked aloud; and her husband, who happened to be within hearing, came to her. She fell upon his neck, and exclaimed, "Dear husband, our little George is born a"—She could proceed no further, but swooned away in her husband's arms.

From that hour the father of the boy never tasted a drop of spirits. The sight of his eyes, and the heavings of his heart, entirely cured him of his habit. He seldom looks upon his unfortunate little George without shedding a tear over that sin, by which he entailed upon him a life of obscurity and of wretchedness. He has lived, I rejoice to add, so as to redeem his character; and he is now the father of five children, all of whom are bright, and beautiful, and lovely, excepting only the one whose destiny was thus blasted.

This principle of inheriting traits and characteristics, however, is susceptible of an indefinite number of illustrations. It has become a proverb, and it is sustained by all history and observation, that the offspring of libidinous connections are uniformly marked by a strong tendency to improper passions, while the subsequent sons and daughters of the same parentage, where thorough repentance has taken place, are, in general, virtuous.

Whether natural or acquired, every variety of characteristics can be handed down from generation to generation. When the swarthy inhabitants of the tropics move northward, and thereby take on a lighter colour, all their children follow them in complexion, even if some of them are born and bred, as has sometimes happened, in the same climate from which the emigration had taken place. The offspring of the Bedouin Arabs, who changed colour in passing from Asia into Africa, universally receive and retain the new complexion, though many of them return to those parts of Arabia from which their forefathers moved. It is clear, also, that, in early life, a man is apt to be more robust in body, but in after years, from the influence of the world upon him, more thoughtful and intellectual. Is it not equally clear that the eldest children of a family are generally marked by strength and activity of limb, while the subsequent ones are as characteristically remarkable for their strength and activity of mind? The greatest geniuses, scholars, reformers, philosophers, and personages of all times, as a class, have been younger sons.

This introductory topic, however, fundamental as it is to a proper understanding of the philosophy of education, is a topic to be thought of rather than to be written out. From the deepest consideration that I have been able to give it, and that for a number of years, I have been led to regard the position as conclusively established, that *acquired*, as well as *natural* characteristics, are transmissible from one generation to another. Nor does this principle apply barely to physical characteristics, but to all the acquired traits of the mind and of the heart. The son of a really religious man is more likely himself to become religious, than the same son

would have been had his father remained in an unconverted state ; and, for the same reason, it is easier to educate the child of a well-educated person than it is the child of one not disciplined at all.

There are things said, I know, which, if true, would entirely upset these conclusions. It is often remarked, that the places of distinguished men are very seldom filled, in point of ability, by their immediate descendants. This, I admit, is very frequently the case ; but we are not always careful to remember that the child of a great man may lose as much by one side of his parentage as he gains by the other side. Should the facts in every instance be narrowly looked into, it would be found, I believe, that this would explain the great majority of exceptions to the law heretofore laid down. Nor are the exceptions as numerous as many who have not particularly investigated the subject have imagined. History furnishes us with innumerable instances of families which, from generation to generation, have maintained their respective characteristics unmodified and unbroken. In the annals of ancient Rome, as every classic student knows, as in those of modern Italy, and of every monarchical country of modern times, the great families are frequently marked off by the philosophical historian according to the traits of character by which they were distinguished. Every Brutus known in history was remarkable for the boldness of his patriotism. The Gracchi were aristocrats. The Fabii were warriors. The Medici, in modern Italy, were all princely merchants, and the patrons of polite learning. In France, the royal line of the Bourbons, the longest of recent history, without exception, has been the standing illustration of that passion called the love of glory. In England all the Pitts were statesmen, and statesmen of the same kind and order of abilities. In America intermarriages between obscure and celebrated families have been too common to present any very distinct examples of this principle ; but we have, even here, and on the broadest scale, what may serve as a general illustration. The southern portion of the Republic, which was settled from the more courtly classes of Anglo-Saxon society, is still remarkable for the high-toned, chivalric, knightly character of its population. The northern part of it, on the other hand, which opened its bosom to the pilgrims, is yet known for the home-bred, straightforward, uncompromising adhesion to what the inhabitants regard as their principles.

The law of hereditary descent, as here presented, meets with another objection, which applies to the moral and religious aspects of the subject. It is very often said, that the children of Church members are no better than other children ; and it has even become a proverb, that "the priest's boys are the worst of the whole parish." Both of these statements, however, have been carefully examined ; and neither of them is found to be sustained by the facts of history and of observation. The truth is, we expect more of the children of religious people than of other children ; and we generally expect and demand too much. When the child of a minister happens to go astray, the contrast between him and his parent is so great, that it strikes every person with uncommon force ; and the case is trumpeted to the ends of the earth ; while a thousand examples of propriety are passed over as matters of course, and without remark. It has been proved, by thorough examination, in America and in Great Britain, that the children of religious people are better than other children. It has been proved, that, of all the Church members of the United States, at a given time, *three-fifths* were known to be the offspring of pious parents ; and that, of the living clergymen of all the American Churches, *one-fifth* are the sons of clergymen, and *four-fifths* the sons of parents, *one* of whom, at least, had made a profession of religion. Much of this general result, certainly, must be ascribed to the influence of domestic education ; but, when we look upon some of the more remarkable religious families of this country, we shall see that a great part of it is left to be accounted for on the principle of inheritance. It would be difficult to determine why the Edwardses in our country are generally and emphatically metaphysicians,—the Dwights, theologians,—and the Beechers, pulpit orators of the rougher and yet stronger stamp ; and why the members of the three families are not only uniformly pious, but marked by their respective styles of piety, without admitting that each family has inherited, and yet inherits, those qualities which, in the founder, were more acquired than natural.

If, now, the acquired traits of individuals can be handed down, physical, intellectual, and religious, it is easy to see what a revolution is capable of being brought

about, in the condition of mankind, by a right use of what is really education. A thorough education, let it be remembered, covers the whole man. It does everything for the body, for the intellect, for the soul, that discipline can do. By including the work of religion in its compass, as the true system of education assuredly does, it is capable of recovering our lapsed spiritual nature, expanding to the utmost every mental faculty, as well as giving a complete development to every part of the body, and thus producing a full, round, finished, harmonious man. If one such man can be produced, it settles the question for as many more as will use the means, or as have the means used on them. The woman, too,—who is just as susceptible to the work of education as is the man,—can be as perfectly developed by the same course of discipline; and, in this way, by observing the law of revelation against *unequal* matrimonial connections, a new race of beings might spring to light which, from age to age, might be all the time growing more and more perfect. Each successive generation, starting from a higher and still higher point, would also be more and more susceptible to the direct influences of education, which, instead of relaxing its energies, should grow with the growing perfection of the new race. Thus, as it seems to me, the work of human restoration, physical, mental, moral, might begin and be carried on, till the new race should become the only race, and so bring the whole world up to something like the position from which it fell. This would be a millennium indeed. Every man would be vigorous and robust in body, active and powerful in mind, moral and devotional in spirit. Wars would cease. The harmony of nations and of peoples would be established. The things of this world would be made subservient to the things of the world to come. The body would be cared for as an important part of our threefold being; but it would not absorb, as it now nearly does, all the attention of mankind. Men would be engaged, after making a moderate but sufficient provision for the body, in the higher and holier pursuits of science, philosophy, and religion. Every individual would know what, as the world now is, seers and prophets only feel:

“The joys of sense to mental joys are mean;
Sense on the present only feeds; the soul
On past and future forages for joy;
’Tis hers, by retrospect, through time to range,
And, forward, time’s great sequel to survey.”

Such, reader, is the new race that might be brought upon this fallen world of ours, by a thorough and universal education, if the educated would form a community of their own, and press forward in the work of human restoration, with the books of nature and of revelation in their hands, till their work was done. Somebody, or some institution, must make the beginning, and give us our first
MAN. L. P.

DEATH, THE GATE OF GLORY.

CONSIDER that dying is appointed as the way, and the only way, to glory; there is no way to enter the promised land but by crossing the Jordan of death. And should not a stranger desire to be at home with his friends, though he hath a rough way and stormy sea to pass? Is there any home like heaven, where your incomparable friend, Christ, is? Oh, what a happiness is it to be with Christ, and to see him as he is! How happy do you think Peter, James, and John were, in being taken up to Mount Tabor, to be eye-witnesses of their Saviour’s transfiguration? but oh, believe it, death procures a greater happiness to you! It ushers you to Mount Zion, where you shall not only see your Saviour whiter than the snow, and brighter than the sun, but yourself transfigured with him, made like him, and eternally secure of his presence. The three Apostles saw but two prophets; but you shall see all the prophets, all the apostles, all the patriarchs, all the martyrs, all the persons you ever conversed with on earth, and, in fine, all the saints in heaven, each of them shining as the sun; and how sweet will their company be? Oh, how soon will the trifles of the world vanish, and all its pleasures be forgotten, when once the believer gets a view of that captivating glory above! When the shepherds heard but some few notes of the angels’ song who praised God at the nativity of our Saviour, they presently left their flocks, and ran to Bethlehem, to behold the child Jesus lying in the manger; how much more cause hath a believer to leave all the pleasures of the world, and run to behold an

exalted Jesus sitting on the throne of his glory, with all his saints and angels singing praises around him. If Cato and Cleombrotus, two heathens, after reading Plato's book of the immortality of the soul, did, voluntarily, the one fall on his sword, the other break his neck from a precipice, that they might sooner come, as they fancied, to partake of those joys, what a shame is it for Christians, who have a surer and clearer discovery of those things from God's own book, to be found unwilling to enter into those heavenly joys, when their Redeemer calls them thither.—*Willison*.

THE PURE IN HEART.

ONE of the indispensable fruits of religion is purity of heart and of life. All wilful and deliberate indulgence in sins, whether of omission or commission, is utterly inconsistent with the possession of a sentiment of attachment and reverence to him whose name is Holy. To sin, whether actively or passively, is to break the Divine commandments. And Our Lord hath said emphatically, "If any man love me, he will keep my commandments." This is not said by way of precept only, but as a necessary result to be exhibited by all who possess the love of God. Here is presented an infallible test of all religious profession: "Whosoever is born of God, sinneth not." If the principle of Divine love hath taken root in the heart, it will there germinate and fructify, and its fruit will bear clear testimony of the nature of the tree on which it grows.

We would not be understood to speak of the frailties and weaknesses of our nature, which frequently cleave to good men long after they begin to practise the lessons of watchfulness and self-denial. Neither do we speak of cases where men, confessedly innocent and blameless in their lives, have been unhappily overcome, in some unguarded hour, by the power of temptation, and have forfeited, in a moment, the hard-earned reputation of a life-time. All are subject to temptation. And he is truly happy who is ever on his guard, looking unto God for a supply of the necessary strength in time of need.

But we speak of the daily life; of the ordinary deportment. Does a man indulge in the habitual commission of any known sin? Does he habitually abstain from the discharge of any known duty? Are unsubdued tempers evinced in his ordinary deportment, or unholy practices in his life? That man is yet in the gall of bitterness and the bonds of iniquity. His heart has never been regenerated and sanctified by the Spirit of the living God. And if there be any in the Church of Christ with a character assimilated to this which we are describing, let such remember the momentous declaration of Holy Writ, "If any man have not the spirit of Christ, he is none of his." The wisdom that is from above is *first pure*, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy.

THE STRENGTH OF A CHURCH.

"Awake, put on thy strength, oh! Zion." The church, then, has strength. Wherein does it consist?

Not in age. It may have lived through the lapse of centuries; it may have outstood revolutions which buried empires; it may have witnessed the setting up and throwing down of many successive thrones; it may have connection sure and unbroken with the first church which the Redeemer planted on the plains of Judea; and yet not be strong.

Not in wealth. I care not how boundless that wealth—how exhaustless its treasures. It may gather into itself all the discovered and the undiscovered wealth of all worlds, and yet be weak.

Not in numbers. We like to have a large church. We always rejoice when additions to it are made. We believe that it will eventually become co-extensive with the world. This consummation of the church's hopes and prayers might, however, be realised, and yet the church not be strong.

Not in the earthly dignity and rank of its members. The names of kings, and courts, and cabinets might have a place upon its roll. Men of honour and influence—all the dignitaries of the earth might be, nominally, sons of the church, and yet it have no strength.



Not in temporal prosperity. There may be no open foes, internal or external ; no fires of persecution, or floods of opposition ; no discordant views and aims, and no straitened circumstances whatever ;—all this, and yet no strength.

But a church's strength *does* consist in the living, growing, shining, active piety of those who compose it. Here is the secret of its strength, the secret of its might. It may have lived but a single year. It may be absolutely in poverty, in respect to this world's goods. It may number scarcely a score of souls, and these the obscurest in the community. It may scarcely have been *once* gladdened by the sunshine of earthly prosperity, and yet be strong. If those few, and obscure, and possibly despised Christians but be faithful to duty ; if theirs be the prayer of penitence and the life of faith, continually ; if they have a zeal and devotedness corresponding with their obligations and professions, that church *cannot help being strong*,—strong in God, and in the power of his might ; valiant for the truth, and wise to win souls to Christ.

BELSHAZZAR.

ON the rushing mighty river,
On the wide night-covered plain,
Sounds the rattle of the quiver,
Sounds the trump—then dies again.
There, in numbers without number,
Persia's hordes are pouring on ;
Thou hast slept thy final slumber,
God-defying Babylon !
On the city's thousand towers
Blaze a thousand festal fires !
Squandering his hour of hours,
Guilty son of guilty sires,
There Belshazzar, with his lords,
To the timbrel's silvery chime,
Shoutings wild, and clash of swords,
Holds high feast to Baalim.
Tyrant, thou art in thy glory ;
Asia's treasures round thee blaze ;
Princes proud, and sages hoary,
Like a god upon thee gaze.
Harmonies around thee winging ;
Beauty, in her brightest bloom,
To thy golden footstool clinging ;—
Yet, that throne shall be thy tomb !
Hark ! what sudden burst of thunder
Shakes the hall and heaves the ground !
All are hushed in fear and wonder :
There is *judgment* in the sound !
Conscience-struck, the crowned blas-
phemer
Wild and wilder quaffs the wine,—
" Shall I turn a coward-dreamer
When the living world is mine ?
Bring the golden cups," he cries,
" Purchased by my father's sword :
High to Baal fill the prize,
"Spite of Israel and his Lord !"
Still, with mortal anguish saddening,
Pledged he round his nobles all.
Ah ! but are his senses maddening ?
Clouds have filled the mighty hall !
Tyrant ! now is run thy sand !
Tyrant ! now is wove thy shroud !
Sees he now a giant hand,
Darting from a fiery cloud ;—

Through the midnight, murky air,
Flashing ghastly on the throne
Like a comet's blasting glare,
" MENE, TEKEL, PEREZ," shone.
Now is heard the cry of terror :
" Bring the priest, and bring the seer !"
Crowding came, with magic mirror,
Cyphered scroll and mystic sphere,—
All the sons of sorcery,
With the idol in their van !
Dark Egyptian, wild Chaldee,
Rushing on with shout and ban.
Now the human victims lie,
Embers in the altar's blaze ;
Now the priests of blasphemy,
Whirling, dance in mystic maze.
Vain the dance, the blood, the spell !
Still, upon the burning stone,
Glares the fearful oracle,
Still untold, unread, unknown !
" Let the foul impostors die !"
Swells the roar from prince and slave ;
But, before their startled eye,
Like a vision from the grave,
Comes the man of Israel ;
Still the fetters round him cling,
Yet his words like arrows fell,—
Woe to people, woe to king !
" Number, number, weight and measure !
Thou art numbered, weighed, undone.
Life and empire, blood and treasure,
All are lost, and all are won."
Instant, on the dazzling wall,
Stooped the cloud's supernal gloom :
Instant, on the mighty hall,
Sat the darkness of the tomb !
Then the thunder pealed again ;
But, came mingled with its roar,
Clang of cymbals, shouts of men,
From Euphrates' hollow shore ;—
Comes the rushing charioteer,—
Showers the torch on shrine and
throne :
" Dark Belshazzar, lie thou there !
Persia tramples Babylon !" *Croly.*

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DECEMBER, 1851.

JOHN STERLING.*

THE name of John Sterling will not fall upon many ears as a familiar sound. It belongs to one who achieved no high renown in the Republic of Letters, and whose relics, now that he is dead, will bring but few pilgrims to his tomb to weep over the dust of departed greatness. A few poems, tales, essays, and fragmentary pieces, constitute the sum of his contributions to the literature of the day. That the two volumes which contain his collected writings will often be taken down by the men of future generations from the shelf on which they have been placed, is a question which it might be somewhat hazardous to answer in the affirmative. Nor was his history such as to render him conspicuous in the eyes of those who deem a degree of blustering publicity essential to the constitution of a true hero. He never entered the political arena to attract attention by feats of party pugilism, though possessed, as his biographer believes, of capabilities which would have enabled him to bear the bell from all competitors in a "National Palaver." Though at one time a clergyman, speculating with great freedom upon creeds and churches, and then abandoning the office from want of complete sympathy with all its tenets, yet Sterling never attempted to figure as a slayer of theological dragons; and, though subsequently a vassal of the Muses, yet, unlike most of his poetical brethren, it was never his lot to come in collision with the lions of poverty and want which prowl about the foot of Parnassus.

But, if a life so barren in stage-incident can present little attraction to the mass, it may afford much to those whose eye can pierce the outward investiture of man, and observe the war of emotion, the clash of conflicting purposes, the battle of hope and fear, the desperate

* *The Life of John Sterling*: BY THOMAS CARLYLE. London: Chapman and Hall. 1851.

struggle between a noble ambition and an array of disappointments, which may rage within the narrow boundaries of a single human breast. We cannot estimate heroism by its palpable results any more than we can calculate the value of philosophy in pounds, shillings, and pence. Many a labourer who fights a gallant duel with penury at his own door, or whose hut is beleaguered by a band of misfortunes, wastes as much valour in these unrecorded contests as the bravest of the Greeks or Trojans expended in the ten years' siege of Troy. And who could look without passionate concern upon some distant swimmer in the ocean of existence, toiling with all his might to attain an hospitable shore, yet beaten and buffeted till breath fails him, and his limbs respond with sinking energy to the commands of an unconquered heart? Let him but reach the firm rock, or let a friendly vessel rescue him from the expectant waves, and you joy over his escape, whether he belongs to the mighty or to the obscure; but, should his strength melt from his frame, and the waters finally close over his head, who is the spectator that would not heave a dirge-like sigh when he has seen him descend into the caverns of the deep?

In truth, John Sterling was, in many respects, a man of no common clay. A few minutes' converse with him under an archway, with the rain for your gaoler, would have produced a decided impression that a remarkable soul had been landed upon this earth. He was "of rather slim but well-boned, wiry figure, perhaps an inch or two from six feet in height; of blonde complexion, without colour, yet not pale or sickly; dark blonde hair, copious enough, which he usually wore short. The general aspect of him indicated freedom, perfect spontaneity, with a certain careless natural grace. . . . Alacrity, velocity, joyous ardour dwelt in the eyes too, which were of brownish grey, full of bright kindly life, rapid and frank, rather than deep or strong. . . . A certain splendour, beautiful, but not the deepest or the softest, which I would call a splendour as of burnished metal—fiery valour of heart, swift, decisive insight and utterance, then a turn for brilliant elegance, also for ostentation, rashness, &c., &c.; in short, a flash as of clear glancing, sharp cutting steel, lay in the whole nature of the man, in his heart and in his intellect, marking alike the excellence and the limits of them both."

His father was a certain Edward Sterling, who subsequently commended himself to fame as the "Thunderer" of the *Times* newspaper. This important personage, a native of Ireland, had tried various pursuits before he finally ascended the editorial throne. He went through the usual course of digestion for the Bar, and was duly called; he took the field as a Volunteer during the Rebellion, and fought in three actions; then became a Captain of Militia, and afterwards

passed into the Line ; but, on the disbanding of his regiment, renounced the sword for the ploughshare. Being, however, a man of overflowing energy, who transacted everything, as Carlyle says, "not with the minimum of fuss and noise, but with the maximum, a very Captain Whirlwind,"—it was scarcely to be expected that so boisterous a spirit could contentedly plod its round in agricultural harness on the coast of Buteshire, or subsequently in a Welsh village. Chafing in his chains, "Captain Whirlwind" seized his pen, and wrote certain letters for the *Times*, which were inserted with the signature of *Vetus* attached. These articles led ultimately to a lucrative engagement upon that journal ; and the impatient farmer, in due time, became the Jupiter Tonans of the Press. He, at least, seems to have reached the table-land of sunshine and success, where he found friends, competency, and congenial employment. "At one in the morning, when all had vanished into sleep, his lamp was kindled in his library ; and there, twice or thrice a week, for a three hours' space, he launched his bolts, which were next morning to shake the high places of the world." And that these bolts were not lightly regarded, he had flattering proof, when he received a letter from Sir Robert Peel, who, on resigning the seals of office in 1835, made it his first business to forward his thanks to the editor, for the puissant support which the late Government had enjoyed from the *Times*. To this singular communication, the reply which Edward Sterling returned was remarkably modest, for a man who always laboured with the "maximum of fuss," and who knew that a whole kingdom might any day be made to throb with his thunder.

John Sterling was born in 1806. Several of his early years were quietly passed in Buteshire and Wales, whilst the Continent was quivering under the discharge of the cannon of the Corsican. During the interval between the abdication and the resurrection of Napoleon, his father carried the family across to France, where they spent some six or seven months in the neighbourhood of Paris. What was the education he received, we need scarcely inquire ; for the formal training which a scion of genius undergoes is sometimes but of feeble moment when contrasted with the less regular, but far more emphatic, tuition which nature herself imparts in the great college of creation. "To him and to all of us," says Carlyle, "the expressly-appointed schoolmasters and schoolings we get, are as nothing compared with the unappointed, incidental, and continual ones, whose school-hours are all the days and nights of our existence, and whose lessons, noticed or unnoticed, stream in upon us with every breath we draw."

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thought, and flooded his brain with novel impressions. "New things and experiences," said he, afterwards, "were here poured upon his mind and sense, not in streams, but in a Niagara cataract." On returning to England, John was sent from seminary to seminary, doubtless making some progress in the meanwhile; for his brother Anthony related, that he often composed themes for the other boys, and for himself, though the elder, when it was his fate to run aground. His appetite for reading developed itself prodigiously. He ploughed his way through the whole "Edinburgh Review," picking up some useful ore, in all probability, during the operation; and, of course, indulging himself in frequent applications to the circulating libraries for supplies of more romantic material. In his sixteenth year, he was sent to the University at Glasgow, and in his nineteenth to Trinity College, Cambridge. At the latter establishment, he contracted a warm friendship for the present Archdeacon of Lewes; but little did either of them dream at that time, that Mr. Hare, who then filled the office of Tutor, should afterwards assume the more melancholy task of biographer.* Here, too, Sterling became intimate with many whose names have since been trumpeted to and fro in the highways of literature or of politics. His constant associates were Frederic Maurice, Richard Milnes, Richard French, John Kemble, and other promising collegians, who constituted a debating society called the *Union*, where they played at shuttlecock with speculative questions, or engaged in friendly fence upon matters of science and philosophy. To Sterling the championship of this rhetorical ring appears to have been silently conceded; and none, it is said, ever approached him even, except the late Charles Buller. As a student, however, he does not seem to have acquired any high reputation; nor indeed was he ever noted for exact scholarship, his mind being too mercurial, perhaps, to admit of any great success in the art of discovering roots or grinding gerunds. But still he prosecuted his studies ardently, if discursively; "his speculations, readings, inferences, glances, and conclusions were doubtless sufficiently encyclopedic; his grand tutors the multifarious set of books he devoured."

After a lapse of two years, Sterling left Cambridge, and it then became necessary to consider what part he should play in the great drama of existence. To one who, like Carlyle, looks upon this world as a huge battle-ground for all manner of phantasms and hobgoblins—as a dreary region, where shams and shadows are continually jostling each other in their lunatic revelry—the question presents itself with

* Archdeacon Hare was appointed Sterling's literary executor conjointly with Thomas Carlyle. The former published a *Life*, with *Essays and Tales*, in 1848.

fearful interest—What course, in these times, should be taken by a “young heroic soul, entering on life, so opulent, full of sunny hope, of noble valour, and divine intention?” What can he do there in such a manifest bedlam, with its “wild, surging chaos,” and “empty meteoric lights?” “For, alas, the world, as we said already, stands convicted to this young soul of being an untrue, an unblessed world; its high dignitaries, many of them phantasms and players’-masks; its worthships and worships unworshipful; from Dan to Beersheba, a mad world, my masters. Truly, in all times and places, the young, ardent soul that enters on this world with heroic purpose, with veracious insight, and the yet unclouded inspiration of ‘the Almighty,’ which has given us our intelligence, will find this world a very mad one. Why else is he, with his little outfit of heroisms and inspirations, come hither into it except to make it diligently a little saner? Of him there would have been no need had it been quite sane.”

Whatever may be thought of this theory, Carlyle, instead of assigning poor Sterling a commission *de lunatico inquirendo*, concludes that the likeliest career for him would have been diplomacy, or parliamentary life. Considering the biographer’s professed admiration of *le grand talent pour le silence*, and his contemptuous opinions respecting the efficiency of the State speech-making apparatus, we should have thought that the election of Sterling for a county or borough would not have presented itself as any important step towards the sanity of the world. He describes his present hero, however, as one of the adroitest, logical swordsmen that ever stepped into an arena, where eloquence and argument were to carry the day; fully concurring in the opinion of Archdeacon Hare, that Sterling “was able to reason with four or five men at once.” “Indeed,” he continues, “if ours is to be called the talking era, Sterling, of all men, had the talent to excel in it.” There was a serious drawback, however, on this splendid potentiality; namely, the possession of a weak and delicate frame, which a few sessions of severe labour would have infallibly destroyed.

The first employment which he accepted was the secretaryship to some club or association, at a salary of £300 a year. In a few months, however, the club departed this life, and Sterling’s next adventure was the purchase of the *Athenæum* Journal, which had been recently launched by James Silk Buckingham, aided by Frederic Maurice, now Professor at King’s College, who was in search of occupation like himself. The two friends undertook the captainship of this literary barque. If it was not the enterprise best suited to the shining capabilities of a talking hero, it afforded some scope for the display of his gifts, through the medium of printed speech. Accord-

ingly, articles of considerable brilliancy began to make their appearance in the journal; articles crude and incomplete, as might be expected from a writer of two-and-twenty, but still blooming with young enthusiasm, and developing a sinewy strength, from which great feats might afterwards be expected. For nearly two years he continued to cruise about in the ocean of London literature, but with little pecuniary profit. Sterling was not intended for a money-making machine; his eyes were upturned to the pure blue heights of philosophy, even when his hands might have been usefully employed in searching the soil for gold. But this period of his life was not without its sparkling pleasures; for, meanwhile, an extensive and interesting circle of acquaintance had been forming around him. Men of talent and ladies of distinction, "with others of a more transitory phantasmal character," did homage to the brilliant young conversationalist; and, on every hand, Sterling was acknowledged to be one of the most promising of mortals. Many joyous evenings were, doubtless, spent at his lodgings in Regent-street, when the company was select and congenial; and many, too, at the country-houses he was accustomed to visit and enliven with his "cheerful fancies, grave logic, and all kinds of bright activity." But, perhaps, the most remarkable excursions which he was in the habit of making were those to Coleridge, at Highgate. Like others, of maturer age, Sterling was fascinated with the "old man eloquent;" and, for many months, repaired to the feet of the oracle with all the reverence of a pagan devotee. Respecting his first interview, he noted down that it lasted three hours, during which Coleridge "talked *two hours and three-quarters*." That this intercourse with the Ancient Mariner should have produced a powerful impression upon an ardent youth, was almost inevitable. The many-tinted thoughts which then sank into his mind, doubtless gave a strong colouring to his future life, and, probably, dyed his theological views much more deeply than he himself ever suspected.

About this period, his political feelings, inclining to "democratic liberalism," were powerfully excited on behalf of the Spanish exiles, who had taken refuge in England from the wrath of Charles the Tenth. Having become acquainted with General Torrijos, their leader, Sterling was induced to assist in the concoction of an expedition which was to restore them, it was hoped, to their country, and their country to freedom. Entering into this scheme with his usual ardour, he levied subscriptions in various quarters; persuaded a cousin, who had £5,000 at his command, to embark it in the purchase and equipment of a vessel; and was himself preparing to share in the perils of the enterprise, when an interesting discovery took place,

which led him to abandon this military project for the milder duties of matrimony. On his presenting himself before a young lady, named Susannah Barton, the sister of a Friend, for the purpose of bidding adieu, she burst into tears; and, in that gush of grief, all Sterling's resolutions were dissolved. He offered her his hand; the lady accepted it, and, fortunately, the young adventurer remained at home. The vessel containing the intended revolutionists, was shortly seized by order of the Government, Sterling himself happening to be on board at the time; but, casting his eye over the river, he made signals to a wherry, into which he dropped as privately as possible. The motion, however, was observed. "Stop!" fiercely interjects the marine policeman, from the ship's deck. "Why stop? What use have you for me, or I for you?" and the oars began playing. "Stop, or I'll shoot you!" cried the marine policeman, drawing a pistol. "No, you won't." "I will." "If you do, you'll be hanged at the next Maidstone assizes, then; that's all;" and Sterling's wherry shot rapidly ashore, and out of this perilous adventure.

Torrijos, however, and his companions succeeded in making their escape from England, and soon arrived at Gibraltar, destitute of arms, but still determined to make an attempt for the overthrow of Spanish tyranny.

Scarcely had Sterling entered upon the married state when a dangerous illness fastened upon his frame. Pulmonary disease had made its appearance. For weeks his wife and mother hung over his bed despairing of his life. At length he recovered a little, and the doctors insisted that he should leave the country and hunt for health in some warmer latitude. The Island of St. Vincent was selected, as an uncle of his mother had left a sugar estate there to the family, and it was resolved that John should undertake its superintendence. Thither he sailed accordingly, accompanied by his wife, and for some months led a quiet life, improving in strength, until tidings reached him of the fate of Torrijos. The General, with fifty-six of his captured companions, had been brutally shot on the esplanade, at Malaga, Sterling's own cousin being one of the hapless victims. The latter circumstance gave exquisite poignancy to the grief of the far-off valetudinarian, since it was at his own suggestion that the gallant youth had staked his fortune and his life upon the enterprise. The anguish it occasioned was terrible. John wrote to his brother Anthony, "I hear the sound of that musketry; it is as if the bullets were tearing my own brain." Indeed, this catastrophe is supposed by Carlyle to have brought about an important crisis in Sterling's mental history. The blow appears to have flung his entire past into a state of reprobation. All the roses and gems of existence grow ghastly when some great misery flames

up, and drowns their native hues in its own horrible glare. The black tragedy from which he had so narrowly escaped, but into which he had so unconsciously impelled his own near kinsman, produced a revulsion in his sentiments, and checked any propensity he might feel to a career of public adventure. In the retirement of St. Vincent, too, grave thoughts began to work their way from the depths to the surface of his heart. The yearning for something more pure and nourishing than literature or politics could afford, sent him in search of the marrow which alone can feed the soul substantially whilst wandering amongst the haggard realities of life. He took his staff and went to seek the Good Shepherd. He toiled to discover the green pastures, where his spirit might find refuge and rest by the margin of the still waters, till its sickness were removed. He had learnt how easily the world may be stripped of its imaginative verdure, and the landscape which lay before the mind, glowing in all the tropical luxuriance of youthful hope, be suddenly swept by a tempest, and trodden into ruin beneath the hoofs of the hurricane. The bursting of a bubble project may seem like the shattering of a globe. And well it is that the enchantments of earth are sometimes broken; let the means employed be stern and terrible as they may. He is the most pitiable of mortals who otherwise fails to recognise the treacherous and fugitive character of the present; who suffers himself to be bewitched by the shadow, and, grasping that, foregoes the substance. Right cunningly, therefore, does sorrow ply the scourge, when the patient needs to be loosed from his ephemeral idols; and blessed is the discipline, painful as it may be in the incidence, which compels him to sit down seriously before the great question that awaits the decision of every man—Shall it be earth or heaven?

Struggling with the thoughts which almost strangled him in their folds, Sterling determined to return to England, where he arrived in August, 1832. He continued unsettled in purpose until the following spring or summer, when any stranger who had chanced to visit the church of Mr. Hare, at Herstmonceaux, in Sussex, might have recognised in his curate the brilliant, but chastened Sterling—the man who had so lately been roaming through the wastes of grief and uncertainty in search of a sanctuary of peace. Apparently that sanctuary had now been found. “By Mr. Hare’s account, no priest of any church could more fervently address himself to his functions than Sterling now did. He went about among the poor, the ignorant, and those that had need of help; zealously forwarded schools and beneficences; strove with his whole might to instruct and aid whosoever suffered consciously in body, or, still worse, unconsciously in mind. He had charged himself to make the Apostle Paul his model; the

perils and voyagings and ultimate martyrdom of Christian Paul, in those old ages, on the great scale, were to be translated into detail, and become the practical emblem of Christian Sterling on the coast of Sussex in this new age. 'It would be no longer from Jerusalem to Damascus,' writes Sterling, 'to Arabia, to Derbe, Lystra, Ephesus, that he would travel ; but each house of his appointed parish would be to him what each of those great cities was—a place where he would bend his whole being, and spend his heart for the conversion, purification, elevation of those under his influence. The whole man would be for ever at work for this purpose,—head, heart, knowledge, time, body, possessions, all would be directed to this end.'"

Yet, in eight months from his entering upon this smiling field, the sky became overcast with "misgivings," and Sterling began to think that this was not the Land of Promise for him. Upon consulting physicians in London, they pronounced him unfit for pulpit duties, and directed him to abstain for a year or two at least from that species of exertion. Ill health was, therefore, one reason why Sterling should resign his curacy, but Carlyle does not deem it the sole determining cause. What might be his other motives, the biographer does not explicitly state ; but intimates, that the young clergyman had, by this time, been led to suspect that there might be much "illusion" in the priesthood, and that, at any rate, it was not the most congenial vocation for him. The office had been hastily assumed : refuge had been sought for his sorrows on the steps of the altar ; and, if the impetuous youth failed to find that instant relief he had anticipated, it was easy, and almost natural, for him to conclude that he had missed his way, and must try some other path. The curacy was accordingly relinquished,—this clerical episode in his history having occupied less than three-quarters of a year in its transaction.

After some further flutterings, Sterling engaged a house at Bayswater, and there sat him down seriously to ponder what course he should now take. He possessed pecuniary resources which might perhaps suffice to maintain him ; but for a man of his activity to live without a definite purpose, was an idea not to be entertained. The only wish at the bottom of his heart, as he wrote some years afterwards, was to work vigorously, in his own way, anywhere, were it in some circle of Dante's *Inferno*. If he looked longingly upon most of the avenues which led to eminence, or to the happiness which springs from the consciousness of being a workman well employed, he saw posted up a medical warning that any trespass there would probably be punished with death. Even the temporary performance of morning service at a chapel at Bayswater, which he had undertaken for a young clergyman during the sickness of the latter, elicited from

his doctor a severe reproof when the fact was discovered. There was one path, however, which promised well. It was that which conducts to the pleasant meadows of literature. His father before him had grasped his pen in his perplexities ; but, avoiding the meadows, had sought the hillier and more rugged region of politics, where he was now enthroned in clouds as an opinion-compelling Jupiter. His resolution was at length taken. It was evident, from this point, "that Sterling, however otherwise beaten about, and set fluctuating, would gravitate steadily, with all his real weight, towards literature." Already he had published a novel called "Arthur Coningsby," which gained no reputation amongst the devourers of romantic literature, being indeed of too grave and sorrowful a character for the general digestion. Now that he had vowed homage to literature, various labours were soon sketched. His inclinations still disposed him to theology ; and, as German had attracted his attention, translations of different divines were mentioned. Carlyle, who had become an intimate friend, looked with surprise upon the preference exhibited for Tholuck, Schleiermacher, and Neander, over "the true sovereign souls of that literature, the Goethes, Richters, Schillers, and Lessings." Those who know with what hero-worship the biographer regards the departed patriarch of Weimar, will guess the tone, half vexed, half pitying, with which he recalls Sterling's indifference to his great idol, and be prepared for the somewhat malicious exultation with which he informs the reader, that John lived to inaugurate Goethe in the "throne of his intellectual world." The most congenial road to literary activity, however, does not appear to have been discovered at once. He sought it ardently, but with many doubts as to his own swiftness of foot and strength of limb. "I, too," he writes, "have been scheming tragedies and novels ; but with little notion of doing more than play the cloud-compeller, for want of more substantial work on earth. I do not know why, but my thoughts have, since I reached this, been running more on history and poetry than on theology and philosophy ; more, indeed, than for years past. I suppose it is a Providential arrangement, that I may find out I am good for as little in the one way as the other." Henceforth, however, literature became his great practical pursuit. The malady which had taken root in his frame, kept him, it is true, in frequent movement from place to place. Winter after winter he was compelled to hoist sail for some more gentle climate than his own :—"Counting his voyage to the West Indies, this is the second time of some five health journeys, which, sometimes with his family, sometimes without, he had to make—in all 'five forced peregrinities,' which, in their sad and barren alternation, are the main incidents of his much obstructed life, henceforth. Five

swift flights, not for any high or low object in life, but for life itself; swift jerkings aside, from whatever path or object you might be following, to escape the scythe of death. On such terms had poor Sterling henceforth to live."

Nevertheless, poor Sterling laboured on in the business he had now deliberately adopted. One of his earliest productions was, "*The Sexton's Daughter*," which he brought to Carlyle for judgment, and read over to him in a "dreary pulpit, or even conventicle, manner." The opinion of the latter was far from flattering. He found the piece "monotonous; cast in the mould of Wordsworth; deficient in real human fervour, or depth of melody; dallying on the borders of the infantile and 'goody good.'" Still, said Thomas, let it be printed. It was sent, accordingly, to "Blackwood's Magazine," and met with a cordial reception. In this and other contributions, which he forwarded, the keen, critical eye of Christopher North, detected the rich talent which lay stored up in Sterling's mind, and his pen poured "torrents of praise" upon the hopeful author. Such high encomium, from one of the great fountains of literary honour, could not but prove a refreshing baptism to Sterling, "who proceeded on his pilgrimage with new energy, and felt more and more as if authentically consecrated to the same." Soon afterwards he sent his tale of the "*Onyx Ring*," which cost him a great deal of trouble, and which, amidst its improbabilities, exhibited some of his own friends, under assumed names, Carlyle himself being amongst the portraits dimly sketched. Many other articles and poems, from the same source, are to be found in the variegated pages of "Blackwood;" and amongst these may be mentioned, in particular, the "*Hymns of a Hermit*;" and "*Crystals from a Cavern*." When his friend John Mill, also, undertook "The London and Westminster Review," Sterling's pen was enlisted in the service of that periodical. He commenced with an essay on the prince of essayists, Montaigne; but his most important contribution was an article on Carlyle himself, which excited a "deep silent joy" in the object of its panegyric; constituting, as it did, "the first generous human recognition expressed with heroic emphasis," that the battle he was fighting in the world was not quite "mad and futile," but would come to something yet.

Still there was a question, even in literature, which troubled Sterling greatly. Should he devote himself, exclusively, to prose or to poetry? Verses trickled from his pen with extraordinary facility. Judges of Hippocrene had pronounced the beverage excellent, but Sterling himself was modestly in doubt. He consulted Carlyle. The *Sartor* flatly decided against poetry. "Why sing your bits of thoughts, if you can contrive to speak them? By your thought, not

by your mode of delivering it, you must live or die!" Perplexed by conflicting opinions, Sterling continued, for some time, to vibrate, like an electrical pendulum, between these two poles of literature. In this difficulty he determined to appeal to the public. A small volume of verses was produced in the autumn of 1839; but it lay in the publisher's hands unwelcomed and unsold. Far from abiding, however, by this negative verdict, the poet braced himself up for fresh efforts; and, greatly to Carlyle's astonishment, the latter learnt not long afterwards that Sterling had completed the draft of a lengthy poem, consisting of two thousand verses, under the prosaic title of "The Election." This too, was sent to Thomas for judgment. "Better than before," was the reply, "but still not good enough. Why follow that sad metrical course, climbing the loose sand hills, when you have a firm path along the plain?" After some hesitation, the piece was committed to type; but the public continued as frigid as before. All to no purpose, however! Indifference, or even open opposition, seemed only to kindle a more passionate desire to force his way, whether through sand or over mountains, to the starry eminence where the sons of song are grouped in radiant clusters. The Tragedy of "Stafford" was placed on the anvil. Upon this he spent more than a year writing and rewriting it, studying for it, and bending himself with his whole strength to do his best upon it. When finished, it was forwarded to Carlyle; but, alas! the reply was as relentless as ever! Nevertheless, poor Sterling proceeded forthwith with another poem on the subject of *Cœur-de-Lion* which was intended to be of a more elaborate character than any of its predecessors; in fact, "a kind of Odyssey, with a laughing and Christian Achilles for hero."

But in April, 1843, still greater disasters befel him than the failure of his poems. His mother was at that time labouring under a severe illness at Knightsbridge, whilst he was watching over his sick wife at Falmouth. One day when the London post was "announced, Sterling went into another room to learn what tidings of his mother it brought him. Returning speedily with a face which in vain strove to be calm, his wife asked, 'How at Knightsbridge?' 'My mother is dead,' answered Sterling,—'died on Sunday; she is gone.' 'Poor old man!' murmured the other, thinking of old Edward Sterling, now left alone in the world; and these were her last words: *in two hours more, she, too, was dead.* In two hours, mother and wife were suddenly both snatched away from him."

Fearful as was Sterling's distress, thus bereft of his dearest relatives, and burdened with the charge of six young children, the indomitable poet proceeded with his *Cœur-de-Lion*. This composition even Carlyle himself felt authorised to commend when the first two cantos were

submitted for his inspection. All available hours were devoted to its completion. The energy displayed at this gloomy era was truly marvellous. Spite of his fragile health, and of the avalanche of calamities which came tumbling upon him, with the "heart well gone out of his life," as he expresses it, "he works steadily at his task with all the strength left him; endures the past as he may, and makes gallant front against the world." That strength, however, was now rapidly receding before the grim disease which was daily pushing its approaches closer and closer to the citadel of vitality. In April, 1844, he ruptured a blood vessel (the second), and for "about six months he sat looking steadfastly, at all moments, into the eyes of death." Then, on the 18th September, 1844, in the thirty-eighth year of his age, the signal to follow was given, and the spirit of John Sterling, emerging from its mansion of clay, took the silent path which all must tread, and vanished from human sight through the mystic gates of death.

We had purposed saying a few words respecting the moral bearings of this sad history, as also respecting the literary character of Sterling's productions; but the space already consumed forbids the completion of this plan. The biography itself, too, claims a tribute which, had opportunity permitted, it would have been pleasant to pay. It exhibits Carlyle in a kindlier and more amiable light than any of his previous publications. After the storm, and bluster, and intoxicated energy of the "Latter-Day Pamphlets," the sighing and sorrowful tone of this memoir murmurs on the ear with a sound like that of the soft "sad music of humanity." The warrior, who was so lately seen with his flaming sword, whirling it with a frenzied hand, now repairs to the tomb of his friend, and sheds tears of affectionate remembrance over the dust which once enclosed a dear and kindred soul. Scanty as were his materials, he has clothed the subject in the beautiful garments of his imagination; and, with exquisite tenderness, pointed out each lineament which, to his fond gaze, appeared lovely and attractive. Whatever might be the peculiarities of Sterling's genius, or of Carlyle's own views, none could better appreciate the heroic fortitude which constitutes one of the noblest features in the young poet's character. "Poor Sterling," exclaims the biographer, in a sentence which is a key to the whole work, "he had struggled so high and gained so little here! But this also he did gain, to be a brave man, and it was much. Like a true son, not like a miserable, mutinous rebel, he comported himself in the universe. Extremity of distress—and surely his fervid temper had enough of contradiction in this world—could not tempt him to impatience at any time. By no chance did you ever hear from him a whisper of those mean repinings, miserable arraignings, and questionings of the Eternal Power, such as

weak ones, even well disposed, will sometimes give way to in the pressure of their despair; to the like of this he never yielded, or showed the least tendency to yield; which surely was well on his part. For the Eternal Power, I still remark, will not answer the like of this, but silently and terribly counts it impious, blasphemous, and damnable; and now, as heretofore, will visit it as such. Not a rebel, but a son, I said; willing to suffer, when Heaven said, Thou shalt; and withal, what is perhaps rarer in such a combination, willing to rejoice also, and right cheerily taking the good that was sent, whensoever or in whatever form it came."

GILFILLAN'S SECOND GALLERY OF LITERARY PORTRAITS.*

IN our July Number, we conducted such of our readers as chose to follow us through the "*First Gallery of Literary Portraits*." We propose, now, to guide such as may be willing to accompany us again through "*A Second Gallery*," which we have before us. We need not detain them with any prefatory remarks of a general character, as those which we offered, on a former occasion, may serve for the present. As our space is limited, we shall follow a similar plan to our last, by directing attention to a few of what we consider the most interesting of this group, rather than attempt to hurry through a larger number for the sake of taking a glimpse at more. We hold it to be much the better plan, in visiting any collection of the works of Art, where time is insufficient for a careful study of all the individual objects, to make selection of a few, to carefully study them, and to allow them to exert their full power over us. Almost every picture in this gallery, is of sufficient interest to detain us all the time we have at our command. Some, however, there are of special interest, either from the subject itself which is chosen, or from the masterly manner in which it is treated; while, in many cases, both these interests are combined. Those which we consider as belonging to the latter class are the sketches of Foster, Emerson, Tennyson, Macaulay, and a few others.

* *A Second Gallery of Literary Portraits*. By GEORGE GILFILLAN. Edinburgh: James Hogg.

We have seen many notices of John Foster; some in the form of criticisms on his works; others, estimates of his character and position as a thinker and a writer; but, as touching these several topics, so far as the sketch of Mr. Gilfillan goes, it is the most masterly we have read. The life of Foster brings with it an interest of a kind different from that of a man whose existence on earth has been spent in actions, some of which have corresponded to, and have been interpreters of, great changes in our national life and laws. Foster, however, while he was stirring the public mind, by the fresh and living thoughts which he sent forth in his unrivalled essays, himself remained solitary and unknown, except to a very small circle of friends; so that, when his written life came into our hands, we seized it with eagerness, hoping to find therein some help to the solution of the question, "Whence hath this man this wisdom?" In his *Life and Correspondence* we may find the answer to this inquiry, so far as it is possible to trace anything of the mystery of life and its growth in outward manifestations, and in those conditions under which its hidden processes have been carried on. No one, we think, can read through these two volumes of correspondence without being made sad at heart. Almost every object that you look at, through the mind of Foster, is tinged with its darkest shades. Many things you see only as by the melancholy light of the moon. Huge masses of thought are often presented; but they are like dark shadows which you look upon with a kind of inward dread. This oppressive feeling is awakened often, whether he leads you to look at nature, man, the present world, death, or the world to come. If, in any way, any natural phenomena are associated in his mind with suffering—physical suffering—he shrinks from those phenomena with horror, as if they were reflections upon the character of the Almighty Creator. This arose, as Mr. Gilfillan suggests, from his confounding physical with moral evil. And the existence of moral evil in the world was always a dark spot on the robes of light with which the Most High veils himself to mortal eyes; a dark spot which would never transmit even the feeblest ray.

Mr. Gilfillan assigns three causes, as being in operation, to produce the habitual gloom of Foster's mind. First, his natural disposition to look at the darkest side of every question. Second, the fact of the solitude of his life, together with the disappointment arising from his unpopularity and want of sympathy. Third, his want of a thoroughly scientific culture. "His glimpses of truth," says our author, "are intense and vivid, but comparatively narrow, and are tantalising in exact proportion to their vividness. He sees his point in a light so brilliant, that it deepens the surrounding darkness. He looks at objects so

narrowly, that, as to a microscope, they present nothing but naked and enlarged ugliness. His eye strips away all those fine illusions of distance, which are, after all, as real as the nearer and narrower view. This is the curse which blasts him, to see too clearly; and the lens through which he looks, becomes truly a terrible crystal." Now, it is only a thoroughly scientific culture that can overcome the natural disposition of the mind to look at the darker, instead of *all* the sides of a question, and that will lead the mind to those broader prospects, in which things are seen in their true relations and harmonies.

With respect to things which have a religious bearing, whenever he did take a survey of them, it was through a very narrow creed, which he adopted from the outset, and which he took to be the only true one. Yet it was a creed, as Mr. Gilfillan remarks, with which his mind was but imperfectly reconciled. It strikes us that this was the main thing that deepened and fixed immoveably his gloom. He had combined together the mechanical notions of Edwards, respecting the Will, with the darkest views of human depravity and of the decrees of God, of the high Calvinistic school; yet he started back, with a nervous horror, from the thought of the eternal punishment of the wicked. Certainly, according to his creed, man was more an object to be pitied than to be punished. On his views of human nature, Mr. Gilfillan pointedly remarks, "His views of man's nature are far too stern and harsh. We should as soon judge of an assembly of living men and women, from a book of anatomical sketches, as of the true character of the world from Foster's pictures. Earth is not that combination of hell and chaos which he represents it to be. Men are not the pigmy fiends, Lilliputians in intellect, Brobdingnagians in crime, from whose society he shrinks in loathing, and the tie connecting himself with whom he would cut asunder if he could. The past history of society is not that dance of death, that hideous procession of misery and guilt toward destruction, which paints itself in the gloomy retina of his eye. We protest, in the name of our fallen, human, perishing, but princely family, against such libels as 'Gulliver's Travels,' and Foster's entire works. Were such statements true, we can see no help for it but an act of universal, simultaneous suicide, and a giving up of God's creation, on the part of Adam's sons, as a bad job. What a fierce, impotent scowl he continually casts upon even the innocent amusements of the race—such as children's balls, social parties, begrudging even to doomed and predestinated criminals such only consolations as their case would admit of." Foster fell into the fundamental error of regarding Christianity as a mere system of dogmas, rather than as a life; a revelation of formal doctrines, instead of

Divine facts. "Infinite theories," says the learned Bishop of Hereford, in his Bampton Lectures, "may be raised upon them (the facts of Christianity); but these theories, whether true or false, leave the facts where they were. There is enough in them to warm and comfort the heart, though we had assurance of nothing more." If, then, it be true, that, while the facts of Christianity are Divine, the theories by which men seek to connect those facts together are but human; then those theories, even the best of them, must be imperfect, and liable more or less to error, since the compass of those facts is infinite, and can be comprehended in their complete unity only by the Divine Mind. It is the great want of every thinking mind to see all phenomena in their unity, and to connect them together in one by a perfect theory; but, so long as any two facts, or classes of facts, remain contradictory,—so long as our theory fails to unite them in one,—so long it is inadequate, and is not coincident with that which is in the Divine Mind.

Now, thus it was with Foster. His theory, which belonged to a bygone age, was, as all theories in the minds of men are, like an optical instrument which arranged all objects that came within his grasp, into a picture according to its internal formative principle, or laws of construction. In all his pictures, certain objects are always found together, out of their proper relations, and not as they are found arranged in the true system of things, producing a melancholy effect. Perhaps what we mean will be best made plain by an example, and Mr. Gilfillan himself furnishes us with one in the following remarks:—"At the supposition of snow existing in some of the other planets, he startles in terror, seeing in it a sign that evil has found its way there as well as here." Here are two facts, snow and evil, which his theory connected together in a different manner than they are in the system of nature. But let us hear our author further:—"This, we think," he says, "springs from a theory universally held at one time by a certain school of theologians, which the researches of geology have exploded, and which Foster's powerful intellect ought, apart from these, to have taught him to reject, that every species of physical evil is the product of moral evil; that every slight inconvenience, as well as formidable mischief, may be traced to the same root. Such an absurd theory teaches its votaries to cower under the falling snow as under the curse of the Eternal—to find a new testimony to the existence of evil in the icicles, which each morning hang under the eaves; and in every sound, from the earthquake to the sneeze, to overhear the voice of sin." From the many contradictions which pressed upon his notice among the things around him, and which filled his spirit with sadness, he looked forward to the time of death with a kind of restless impatience,

as the time when all mysteries should be cleared up. Some of his most interesting letters are those which relate to the death of friends and near relatives. How welcome was he, whom most call the king of terrors, when he came to this now sainted, but while on earth most sorrowful, man ! How noble are his words :—"Paid the debt of nature ? No ; it is not paying a debt, it is rather like bringing a note to a bank to obtain solid gold in exchange for it. In this case, you bring this cumbrous body, which is nothing worth, and which you could not wish to retain long ; you lay it down and receive for it, from the eternal treasures, liberty, victory, knowledge, rapture."

Nobly must the memory of that man live in the heart of posterity, of whom it can be said, "that he never flattered a popular prejudice ; that he never bent to a popular idol ; that he never deserted in the darkest hour the cause of liberty, and that now stands up before us alone, massive and conspicuous, a mighty and mysterious fragment, the Stonehenge of modern moralists."

In the portrait of Emerson we find the representation of quite a different man. From almost any one of Foster's pictures of life we might easily construe his creed. From no one, nor even from all Emerson's pictures of life, is it possible to put together his creed. "What Emerson's creed is," says our author, "we honestly say we do not know. All we confidently assert concerning it is, that you cannot gather it like apples into baskets, nor grind it like corn into provender, nor wind and unwind it like a hank of yarn ; and yet it is not so bad or unholy but that *in his mind* Beauty pitches her tents around its borders, and Wonder looks up toward it with rapt eye, and Song tunes sweet melodies in its praise ; and Love, like the arms of a child seeking to span a giant oak, seeks to draw into her embrace its immeasurable vastness." This much, however, we think may be said of Emerson's creed, that, whatever it may be, it rests upon a substratum of Socinianism. In this respect, he differs widely from Carlyle, with whom he is frequently compared, although no two men can well differ more than they. On this topic an accomplished journalist remarks :—"Carlyle does not carry on a petty Socinian controversy with you ; does never insult you by classing 'Jesus and Judas,' or 'Jesus and Socrates' together, as it is the weakness of the American to do." No ; a different foundation was laid in the soul of Carlyle in the bosom of a deeply religious family. What a beautiful glimpse of his *own* family do we get in the description, in his *Life of Burns*, of the poet's parental hearth. In no Christless family is to be found so halloved a scene as this :—"Wisdom is not banished from the poor hearth, nor the balm of natural feeling. The solemn words, '*Let us worship God*,' are heard there from the priest-like father ; if threaten-

ings of unjust men throw mother and children into tears, these are tears, not of grief only, but of holiest affection ; every heart in that humble groupe feels itself the closer knit to every other ; in their hard warfare, they are then together, a 'little band of brethren.' Neither are such tears, and the deep beauty that dwells in them, their only protection. Light visits the hearts as it does the eyes of all living." If this substratum, formed in the heart of this son of genius, nowhere violently forces itself up so as to remain visible above the surface, it is not because after years have formed over it too hard a crust ; but rather, as in the humblest flower Wordsworth found "thoughts too deep for tears," so Carlyle here has found "the highest" which "cannot be expressed in words." We heartily wish we could say the same of Emerson.

We have often been perplexed with the attitude towards historical Christianity in which his mind has taken its stand. We doubt not the possibility, indeed we grant the probability, that those who go to this author with that diseased species of doubt which wishes to find Christianity untrue, and all religions equally good or bad, may find here stimulus for that disease. But we have as little doubt, on the other hand, that, given the kind of culture needful to a full comprehension of Emerson, those who go with honest and healthy doubts, wishing to find their rest in truth, may find much help in the study of this gifted mind. To say the least of his philosophical ideas and speculations, which are expressed in the most abstract and universal terms, they are not more at variance with the ideas embodied in the facts and concrete terms of Christianity, than was the hard mechanical philosophy of the last century, which gained the patronage of the most learned and orthodox divines, and which divested thought of all mystery by making it, as it were, only a finer secretion of the brain. Emerson himself, in his beautiful essay on "Nature," shows wherein his form of expression differs from that of Christianity, at the same time showing that the ideas themselves are not hostile, but identical. "To the senses," he says, "of the unrenewed understanding belongs a sort of instinctive belief in the absolute existence of nature. The presence of Reason mars this faith. The first effort of thought tends to relax this despotism of the senses, which binds us to nature as if we were a part of it, and shows us nature aloof, and, as it were, afloat. Until this higher agency intervened, the animal eye sees, with wonderful accuracy, sharp outlines and coloured surfaces. When the eye of Reason opens, to outline and surface are at once added grace and expression. These proceed from imagination and affection, and abate somewhat of the angular distinctness of objects. If the reason be stimulated to more earnest vision, outlines and surfaces become trans-

parent, and are no longer seen; causes and spirits are seen through them. The best, the happiest moments of life, are these delicious awakenings of the higher powers, and the reverential withdrawing of nature before its God." Then a little further on he proceeds to point out the relation religion bears to this philosophy of his:—"Religion puts nature under foot. The first and the last lesson of religion is, 'The things that are seen are temporal; the things that are unseen are eternal.' It puts an affront upon nature. It does that for the unschooled which philosophy does for Berkeley. The uniform language that may be heard in the churches of the most ignorant sects is, Contemn the unsubstantial shows of the world; they are vanities, dreams, shadows, unrealities: seek the realities of religion."

But the speculative represents only one pole of Emerson's activity, the other is represented by the practical. Wide as these two may appear in their extremes, yet they are brought together into one in the soul of Emerson. Concerning this practical side of his character, it will be interesting to hear what our author says. "The great lessons," he says, "which Emerson teaches, or tries to teach his countrymen, are faith, hope, charity, and self-reliance. He does not need to teach them the cheap virtues of industry and attention to their own interests; certain distinctions between *meum* and *tuum*—right and wrong—even he has failed to impress upon their apprehension. But he has been unwearied in urging them to faith—in other words, to realise, above the details of life, its intrinsic worth and grandeur as a whole, as well as the presence of Divine laws, controlling and animating it all; to hope in the existence of an advance, as certain as the motion of the globe; to love, as the mother of that milder day, which he expects and prophesies; and to self-reliance, as the strong girdle of a nation's, as well as of an individual's loins, without which both are weak as is a breaking wave."

Concerning his merits and defects as an orator, Mr. Gilfillan remarks:—"There is no emphasis but what is given by the eye, and this is felt only by those who see him on the side view; neither standing behind nor before can we form a conception of the rapt living flash which breaks forth athwart the spectator. Could but some fiery breath of political zeal or religious enthusiasm be let loose upon him, to create a more rapid and energetic movement in his style and manner, he would stir and inflame the world."

Another portrait we find in this gallery, of high interest, from the subject sketched, though we hardly think the treatment of it is equal to that which Alfred Tennyson requires. In our estimation he is by far the greatest of living poets, judging too from what he has done; although Mr. Gilfillan seems to be in doubt whether or not to place

him in a lower rank than the author of "Festus." It is true, when this sketch was written, neither the "Princess" nor the "In Memoriam" had been given to the world ; still, we have reason to believe that these works have not materially altered the judgment of our author from that which is expressed here. In Tennyson, Mr. Gilfillan sees an original genius in combination with a shrinking, sensitive, and morbid nature. And by means of this, in connection with his metaphysical cast of mind, he accounts for his current of thought tending to "very deep and dark subjects;" while, at the same time, he is too tremulous to follow them courageously to the height or depth to which they would lead him, were he less fearful. "He seems generally," he says, "to toy and trifle with such tremendous themes, to touch them lightly and hurriedly, as one might hot iron, at once eager and reluctant to intermeddle with them. He is not the poet of hope, or of action, or of passion ; but of sentiment, of pensive and prying curiosity, or of simple stationary wonder, in view of the great sights and mysteries of Nature." And again, he says :—"As a thinker, he often seems like one who should perversely pause a hundred feet from the summit of a lofty hill, and refuse to ascend higher. The pensive or wilful poet chooses to remain below." To us, whether this should be ascribed, with Mr. Gilfillan, to morbid pensiveness, seems to admit of doubt. We should be disposed to ascribe it to an end of which the artist has made choice, namely, to leave the reader in a world of thought and wonder. Take the very example which is given by Mr. Gilfillan himself, in which he sees this fear to ascend the hill. In this specimen, to us he seemed to have had the artistic effect we have named pre-eminently in view ; or, at any rate, as Mr. Gilfillan admits, this effect is produced. The example is the close of the "Vision of Sin :"—

" At last I heard a voice upon the slope,
Cry to the summit, Is there any hope ?
To which an answer pealed from that high land,
But in a tongue no man could understand ;
And on the glimmering light, far withdrawn,
God made himself *an awful rose of dawn.*"

Here, as Mr. Gilfillan beautifully remarks, "the imagination of the reader is left to figure for itself shapes of beauty, or forms of fiery wrath, upon the 'awful rose of dawn,' as upon a vast back ground." Now, it is truly a high achievement of art to produce an effect like this. Why, then, ascribe it to a morbid pensiveness, or a wilful remaining below ; a fear to take the leap ? To have taken a leap here, would have been, it seems to us, not courage, but madness ; since there is, even for the imagination, no safe landing-place. He has gone as far as it is possible to go, without presumption ; and how marvellous is his pause !

If, in such an example as this, Mr. Gilfillan sees a weakness in the nature of the poet, then we are not surprised that his judgment has not been modified by his later poems, "The Princess," and the "In Memoriam;" for, in the latter work especially, these effects are aimed at again. Take, for instance, from page 76 (of the second edition), beginning—

" Oh! yet, we trust that somehow good
Will be the final goal of ill."

Then he asks if the wish, that of the living whole "no life may fail beyond the grave," is not derived from that which, in the soul, is the "likeliest God." Then he falls into doubt, when he sees this inward hope and nature in apparent strife; since, while she is careful of the type, she is "so careless of the single life;"—

" And finding that of fifty seeds,
She often brings but one to bear.

" I falter, when I firmly trod,
And falling with my weight of cares,
Upon the great world's altar-stairs,
That slope through darkness up to God."

Mr. Gilfillan has finely characterised the magic versatility of both the thought and form of Tennyson's poetry, as possessing much of the "simplicity and the philosophic tone of Wordsworth; the peculiar rhythm and obscurity of Coleridge; and a portion of the quaintness and allegorising tendency which were common with the Donnes, Withers, and Quarleses, of the seventeenth century. What is peculiar," he says, "to himself, is a certain carol, light in air and tone, but profound in burden." We wish our space would have permitted a few examples to have been given of these characteristics of his genius, which might be found in almost every page of his "In Memoriam." We cannot refrain, however, from introducing one, which, while it is "profound in burden," is also "light in air and tone;" and in form has the peculiar rhythm, and in treatment the mystic "obscurity of Coleridge!" The poet indulges in the longing which is common to the human heart, that his friend, whose death has tuned his harp to strains of woe, would

" Come; not in watches of the night,
But where the sunbeam broodeth warm,
Come, beauteous in thine after form,
And like a finer light in light."

Yet the vision for which he thus expresses his longings, is not one made to sense. Such a visitation he would ascribe to a "canker of the brain." Yea, even if such a phantom should speak to his ear, and reveal some facts which should come to pass, and it should prove true "within the coming year," yet this would not be to him a proof of

prophecy on the part of the phantom form, but of a "spiritual presentiment." How, then, does this great dreamer expect the spirit of his friend to visit him?

"I shall not see thee. Dare I say
No spirit ever brake the band,
That stays him from the native land,
Where first he walked when claspt in clay?"

"No vernal shade of some one lost,
But he, the spirit himself, may come,
Where all the nerve of sense is numb;
Spirit to spirit, ghost to ghost."

How holy is the thought here expressed, and especially so when taken in connection with the description which follows, of "How pure at heart and sound in head;" how divinely tuned must be the affections of the man whose thought would hold "an hour's communion with the dead."

Here, then, we must leave this "Second Gallery of Portraits," earnestly recommending its careful perusal to our readers.

DEMOCRATIC ECCLESIASTICISM.*

It has been said, with great truth, that "the bee is not fed on fields of sugar-cane, but on the bitter herbs of the mountains; and on those mountains the most beautiful and best-tasted wild birds are better nourished than are our caged and crammed domestic fowls." And yet there are those who would prefer the condition of the caged and crammed domestic fowl to that of the free, beautiful, and mountain-seated bird. There are some even so dependent that they cannot feed themselves, and take whatever provision the hand conveys to

* *Democratic Ecclesiasticism: an Inquiry into the Principles of Church Government, advocated in a Manual of Congregational Principles, by G. Payne, LL.D., and in a Treatise on Congregational Independency, by Ralph Wardlaw, D.D.* By GEORGE TURNER. 18mo. Pp. 120.

The Polity of Wesleyan Methodism Exhibited and Defended; or, an Historical Review of the Rise, Progress, and Present State of the Government of that Religious Body; and a careful Comparison of all its leading Peculiarities, with the Explicit Teaching of Holy Scripture: being the Substance of Two Lectures delivered to the Local Preachers of the Camborne Circuit, and published at their request. By GEORGE SMITH, F.A.S., Member of the Royal Asiatic Society of Great Britain and Ireland, of the Royal Society of Literature, of the Irish Archæological Society, &c. 8vo. Pp. 78. London: J. Mason, Paternoster-row. 1851.

them. They have sufficient appetite, and refuse nothing. Their taste is consulted, and they relish everything. Pampered, they become bloated ; surfeited, they grow sickly. No one must then intrude into their chamber, and their quiet must not be disturbed. If you reprove them for indulging their appetite, it is deemed an attack upon their constitution ! If you propose to administer a corrective, it is considered the same thing as arming yourself with the instrument of death. Your aim, it is believed, is not to cure, but to destroy.

Such, in fact, is the condition of the Wesleyan Conference. The One Hundred in the cage have been cramming themselves with the good things of this life, till their system has become overcharged, and their breath is fetid. They need a purgative, but they will not take it ; neither will they consent to any change in their regimen and their diet. Delicate creatures ! Nothing suits them so well as domestic cookery ! The atmosphere of the Book-room is more congenial than the free and unconfined air of nature, and the juice of Portugal is more acceptable than the living stream which flows so pure by the mountain side. All corporations have a tendency to become corrupt ; but ecclesiastical corruptions ever exhibit the most loathsome elements. It is more than sad, when, according to our great dramatist, "there is scarce truth enough alive to make societies secure ; but security enough to make fellowships accursed." Fellowships must have some other basis on which to rest besides mere security, for their only security is truth. Take away this one element, and it is utterly impossible to give perpetuity to any conceivable compact or association. There being nothing to hold its members together, its dissolution is inevitable. Men, priding themselves on their own superiority, may create, and, for a time, even foster an external fellowship ; but the moment that the mind perceives it to be a merely outward or nominal relation, and not a union of heart and interest, it ceases to be a fellowship. As there can be no circumference without a centre, so there can be no communion without some one common ground of mutual faith and confidence. As in the planetary system the larger bodies embrace the smaller, and thus the unity and the harmony of the whole are maintained ; so it is in society, and so it is in the Church. The Church is an unity ; and, to complete our idea of that unity, all its members, whether official or unofficial, must be included. The bishops, presbyters, or ministers, alone, do not constitute a Church ; neither do the members alone, but these in combination. To conceive of a church as perfect without a pastor, would be as reasonable as to think of a perfect church with nothing more than the teacher and the ruler. There must be those to teach and to rule, before the pastor can exercise his functions ; but to say that he is independent of those whom

he instructs and governs, or that they have nothing to do in the management and government of that fellowship of which they form an integral part, is to contradict the entire teaching of Christ and his Apostles.

This remark brings us abreast of Messrs. Turner and Smith, both of whom display an almost incredible amount of ignorance on the subjects on which they have undertaken to write. Never, perhaps, within so small a compass, was there put together so much crude, undigested, illogical statement. In this character, the *Democratic Ecclesiasticism* beggars all description. Let us verify our assertion by a few examples. In his Preface, Mr. Turner says: "We maintain that our own position is a Scriptural one, and that we do no more than endeavour to carry out, fairly and honestly, principles which are broadly affirmed in the Scriptures;" and yet he asserts that "the Word of God does not exhibit, fully and in detail, a model church;" that is to say, the principles so broadly affirmed in the Scriptures, and on which he acts, are not sufficient to determine the form of government peculiar to the Christian Church! Nay, he gives it as his opinion, that "the basis of Divine Revelation is sufficiently broad for more than one form of church government to rest upon it," and that "the only question is, which of them exhibits the *best* embodiment of New Testament principles." In other words, the principles are broadly affirmed in the Scriptures; but, since there is a good, a better, and a best mode of embodying those principles, it matters not which method you adopt, since the basis of Divine Revelation is sufficiently broad to support them all. The Bible gives you principles of government, but how you govern is a matter of mere moonshine! And this from a student of the Christian Testament, a professed ruler in Christ's kingdom, a teacher in the Church of the living God! Mr. Turner believes that the term *Church* does sometimes point to "the whole body of the faithful," and sometimes to "a society of believers in any place;" and yet, that it is employed in "a sense less definite than either," and is frequently used "to designate Christians generally;" and that "the Church of God is but another name for Christians, as distinguished from Jews and Heathens!" *Mirabile dictu!* Will Mr. Turner tell us what is the difference between "Christians generally," and "the whole body of the faithful?" or between the whole body of the faithful, and the Jewish and Heathen world? Again: "The term Church does not always signify a Body under ecclesiastical discipline, but sometimes a company of Christians ordinarily conversing together by that name." Did ever our author hear of a company, however small, that had not its conventional laws and usages? But enough of this.

In the law laid down by Our Lord, for the treatment of offences between man and man, or between brother and brother, Mr. Turner can find no reference to the constitution and discipline of Christ's Church. The Saviour says:—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican; verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." According to our author, "it is morally certain that the Church or assembly directly referred to here, is the Jewish synagogue," as it was "the practice to proclaim obstinate offenders there;" and it is equally certain, that "at the time these words were spoken, no Christian Church existed;" and that "before any separate congregation of believers, or any body of communicants existed, the direction to tell it to the Church was capable of being understood, and of being adopted as a rule of action; and, therefore, to restrict the terms to this one signification, is a thing totally unwarranted." And yet he tells us that the words, "whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven," were addressed exclusively to the Apostles; and that "they were true of the Apostles, simply because the Apostles were under the infallible guidance of the Holy Ghost." Was ever statement more absurd? The Apostles were under the infallible guidance of the Holy Ghost, and from their decisions there was no appeal; and yet it was not the Apostles who were to settle the dispute between one Christian brother and another, but the Jewish synagogue. In the name of common sense, we ask, is it a thing to be believed, that the Saviour would invest his Apostles with supreme and infallible authority, while the determination of the most delicate and difficult question is referred not to them, but to a Jewish ecclesiastical tribunal? Worse than this: the Apostles were Apostles not in connection with the Jewish, but with the Christian economy, and with the development of that economy was their authority to be exercised; and yet the law laid down for the treatment of offences,—the law promulgated at the very same moment that the Apostles are assured of supernatural power and authority, is removed from the higher ground of the Christian Church to the lower ground of the Jewish synagogue. The binding and the loosing belong to the Christian Apostles, the treating with offenders belongs to the Jewish rulers!

Marvellous consistency ! Finding the ground sink beneath him, Mr. Turner suddenly leaps from the Jewish to the Christian platform, and tells us, with all the air and bearing of a man who has discovered some new and more glorious planet, that "the one great principle here inculcated, is, that an injured character must not have recourse to any public mode of obtaining redress for a personal wrong, inflicted by a sinning brother, until the private method has been tried without effect." "Take this Scripture as applicable to the disciplinary jurisdiction of the Church of Christ over its own members, one point, and only one, it settles ; namely, that a Christian who has sustained a personal injury from a Christian brother, must then only invoke the interference of the Church, when these more private methods of obtaining redress have been tried, and tried in vain." What a moment of revelation must it have been, when Mr. Turner discovered this simple truth ! Who ever denied what he here asserts ? But is he prepared to abide by his own assertion ? When more private methods of obtaining redress have been tried in vain, is he willing to "invoke the interference of the Church ?" and is he willing to abide by his own definition of a church, as most certainly including a body of Christian pastors, elders, teachers, or ministers, but as not less certainly enfolding the body of communicants ? When he asserts that "the point to be established in favour of Congregationalism is, not merely that private members have 'some power' over such matters, but that they have the entire power in their own hands ; or that they have a Scriptural right absolutely to determine all such matters by their vote," he knows not what he says, nor whereof he affirms. And yet into this very same blunder Mr. Smith has fallen, when, in combating the idea of a Christian republic, he ventures the unguarded declaration, that "according to these views, there is not only to be no human head acknowledged in the Church of Christ, but the entire government is to arise out of the people. They are to construct the ecclesiastical machinery, and to assign to every element its proper place. All office and agency is held from the people, and in responsibility to the people."

No true Congregationalist within the island-kingdom would endorse such views and opinions. The Church is not a legislative, but an executive, body. It has not to make laws, but simply to carry them into effect. The power is neither in the minister nor in the member. Christ has promulgated the law of his kingdom, and the question is, on whom devolves the administration ? Is it on the pastor alone ? Then why was "the whole church" convened, with the Apostles and elders of Jerusalem, to deliberate on the question of circumcision ? Why was the decision given in the name of "the Apostles, and elders,

and brethren?" In no Congregational Church are the members consulted as to what is the law of the kingdom; but when the law is to be administered, they have the power of a simple vote. Is an addition about to be made to their number? The candidate for admission is received by their suffrages. Is an offender to be excommunicated? His guilt and his punishment are determined by their voice. But it devolves on the pastor, as the head and ruler of the body, to execute every act of the Church in his official capacity; and this is in conformity with apostolic procedure and practice. After the most clumsy attempt to get free of the popular element in the case of the man of incest in the Corinthian Church, Mr. Turner is forced to admit that "Paul required the church, that is, both the officers and members, to execute his sentence." But then comes in the caveat, that Paul "did not consult the church, nor any party in the church, as to whether such punishment should be inflicted or not;" whereas, "on the principles of Congregationalism, the assembled church ought to have been consulted, as to whether or not this man had been guilty of an offence; and if guilty, whether he should be punished or not; and, if punished, what kind and what degree of punishment should be inflicted upon him. But with not one of these questions had this assembly anything to do. So far as related to anything like judicial decision, every one of these points was already determined by Paul himself." Does our author belong to the tribe of wooden-heads? How could Paul determine the guilt of the offender, when he himself was not at Corinth? And who informed the Apostle of his guilt? Who asked the Apostle's advice and judgment? Who received the Apostle's answer? By whom was the Apostle's sentence carried out? Will Mr. Turner tell us whether the Church, at Corinth, had any written standard to which to appeal in such a case; and whether, in the first age, the Apostles did not supply that desideratum by their own exclusive and infallible authority? To them the Church looked for counsel and direction; and in conformity with their instructions the Church acted. So it was at Corinth. We are told that "the man is separated from the Church by an act of the pastorate; and the people not only acquiesce in that act, but earnestly carry it into effect, by shunning and disowning the excluded party;" and that "it is as plain as that two and two make four, that a person might take an effective part in the infliction of this punishment, and yet have nothing whatever to do with the formal act of excommunication. This punishment might, as Bloomfield has it, be 'carried into effect by all,' even if the act of excommunication had been the act of a single bishop or pastor alone." The effort here is to distinguish between the excommunication and

the punishment. Our author denies that they are one and the same; and yet he informs us not wherein they differ. The excommunication consisted in separating the man from the fellowship of the body, and the punishment, in the body holding no fellowship with the man; and yet they are not one and the same thing! Truly, two and two no longer make four!

Mr. Turner admits that the disputes which arose in the early Church, were wont to be settled by arbitration, instead of being referred to a heathen tribunal; that the Christian arbitrator took the place of the heathen magistrate; but he contends that "the tribunal indicated is not a popular assembly, but a single person." Granted. But who chose this single person? Did he forget, that, in the quotation from Neander, "the choice of this arbitrator was referred to the Church; that he was chosen from among the Christians themselves?" To what a miserable shift is this champion of ecclesiastical aristocracy driven, when he tells us, "unless it can be proved that these heathen courts consisted, in every case, of a popular assembly of heathens, it will not follow that 'the appropriate Christian court' must always consist of a popular assembly of Christians. The argument is based upon a supposed contrast; that contrast is between a tribunal of the saints and a tribunal of the unjust. Such being the case, before it can be concluded, on the ground of this contrast, that the former must be a popular assembly of Christians, it must be proved that the latter was a popular assembly of heathens." Is not a Christian Church a popular assembly? Did not this popular assembly choose the arbitrator? Did not the arbitration involve the peace, the integrity, and the happiness of the Church? It is absurd to say that "the argument is based upon a supposed contrast." The Apostle is not arguing, but reproofing and correcting. It was a positive disgrace for Christian men, in their disputes, to appeal to a power without the Church, since there could be found within the Church those who were competent to examine and decide all such questions. What say you, George Turner? Do you suppose that twelve or twenty men might not have been found in the Connexion—those laymen—qualified to settle our present difficulties, and restore peace to the Body? We should have liked to have seen the expedient tried. Now it is too late.

Mr. Turner has discovered that "one distinctive function of the pastoral office is, that of governing in the Christian Church," and that the distinction between the rulers and the saints is one which is commonly recognised in all St. Paul's Epistles. Who ever denied it? On the authority of Mr. Miall, who, in his estimation, is no friend to clerical assumptions, he holds, "that the Churches of Christ are to be

under government ; and that such government is to be exercised over them by appointed officers." Who ever denied it ? He conceives the rule to be, "every man in his own order ;" and that, in conformity with this Divine arrangement, "the Church should promptly do its duty ; the rulers theirs, and the private members theirs." Who ever denied it ? It is worse than trifling to fill a book with truisms which would disgrace a common schoolboy.

Apart from these truisms, there is scarcely a point on which we are not at issue with our author. The relative position of the minister and the member can never be conceded to be one of exclusive rule and passive submission. The effort to bring the pastor into view, to the concealing of the flock, is to reverse the whole style of the New Testament. It is the people who are kept before us, and it is to the people that the Book speaks. The fact that certain supernatural powers were conferred on the Apostles, and that to them was appropriated a distinct and exclusive sphere of labour, is converted into an argument for ministerial supremacy to the end of time. Strong objection is taken to the opinion that the Church is a popular institution. And yet what would be the office of a pastor without a flock ? It is one of the grand discoveries of modern Methodism, that a flock is not essential to the pastorate, it being "notorious, that, before even the people existed or could exist, ministers were appointed by the Lord, who gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Was ever assumption more gratuitous ? Was ever assertion more unfounded or more false ? Christ began to teach and to draw around him a circle of disciples and followers, who were incorporated into a society before any one of them was commissioned to preach, and of whom only a select number were appointed to the office of the ministry. If the Church did not precede the ministry, then whence was the ministry derived ? Did Christ select unconverted men ? If they themselves were regenerated and sanctified, they must, as renewed men, have lived in fellowship ; and a fellowship is the true idea of a Church. Here lies the fallacy of the whole argument which has been set up for pastoral supremacy. The office of the pastor is regarded as something distinct and separate from the flock—as something which may exist without a church ; and yet our author talks of "the various church offices and orders as of *Divine appointment*." How can they be church offices, if they were instituted when there was no church in existence ?

With the Congregational theory we have at present nothing to do, or we could show that it more effectually insures pastoral authority and popular submission than any other. A Congregational Church recognises no law but what is laid down in the New Testament ; and,

while the pastor has no alternative but to execute the will of Christ, the people have no alternative but to acquiesce in that will,—not as the will of their pastor, nor as the will of a presbytery, nor as the will of a Conference, but, simply and alone, because it is the will of Christ. Let the ministers of Conference take the same ground, and they may rule without fear, just because the people will obey them without opposition. It is the consciousness of departure from the law of Christ, the consciousness of an arbitrary and despotic line of conduct, which makes them so supremely anxious to exclude the people from all share in the government of the Church.

Mr. Smith, the layman, is in the same rank with Mr. Turner, the minister. Having covered several octavo pages in making out what no one has ever denied, namely,—that Christ's Church partakes of the nature of a kingdom,—he then leaps to the monstrous conclusion, that, in this kingdom, the only rulers are those who sustain the ministerial office. Now, we ask him, or any other man, lay or clerical, within the Connexion, to disprove, from the New Testament, the following positions :—

I. That everything affecting the offices, government, or internal order of the Church—the election of deacons, the choice of pastor, the expulsion of members—was determined by the vote or voice of the people.

II. That, in no instance, did the Apostles instruct those whom they introduced into the pastorate to act independently of the people.

III. That the extraordinary powers and infallible authority which the Apostles possessed, in the absence of a written revelation, were confined to them ; and, therefore, no man can claim the same prerogative in the Church.

Let these points be disproved, and then we shall cease to be startled by any assumption of ghostly authority or ministerial power. Power is the god of the Conference ; and there are those who are mean enough, and false enough, to bow down and worship this idol. But the idol cannot stand. Its composition, like the image of old, is fatal to its continued existence. It has in it the elements of decay ; and so rapidly is the decay advancing, that it must, ere long, be loosened from its pedestal. And if those who are now bending before it, do not rise to other and safer ground, it will crush them in its fall !

THE CHANGES IN METHODISM.

It is always assumed, by the advocates of Methodism "as it is," that what it is it always was. John Wesley, they in substance affirm, gave it a particular stamp, which it has ever since retained, and ever must retain, because he gave it that impress. Now, we demur both to the logic and to the fact. Methodism is neither unchanged nor unchangeable. Its Founder was hardly in his grave before it underwent a great change, and at different times since it has been further altered, till, if he could rise from the tomb, he would not know it again. These changes have been numerous and various; but, among them all, it would be hard, perhaps, to point out one which has been for the better. Still, while we have no hesitation in preferring Methodism as Mr. Wesley left it, to Methodism as its present rulers seem likely to leave it, we repudiate the notion that Mr. Wesley's successors were bound to adhere to his plans, as not less false in theory than every Methodist knows it to be false in fact. Whether as a boast or as a bond, it is alike untrue.

Thus, therefore, we cut away at a stroke all those difficulties with which the Conference party think to trammel the advocates of Reform and improvement. Tell us, and tell us truly, that such and such were Mr. Wesley's ideas and practices, and you present claims to respectful consideration, which, to the latest times, every good Methodist will be prompt to admit; but in vain do you attempt to convert that honoured name into an instrument for fettering the judgments of men who live in other days, and who must shift for themselves, without having the benefit of an opinion which was always framed on practical and actual considerations. From his whole career, one may clearly deduce this wise and safe rule of action, be governed, in all cases where there is moral liberty of action, by the exigency of circumstances. Make no needless changes, yet beware of postponing too long such as cannot be finally resisted.

Methodist Reformers will, therefore, do themselves and their cause great injustice, if they suffer themselves to be hampered by the questions, What thought Wesley? what said Wesley? what did Wesley? His thoughts were free from selfishness, his words from guile, and, as to his acts, he did what he believed to be best. Why *should* we keep to a slavish imitation of a man whose very death belongs to a bygone century? When have the dominant party in the Conference, who affect so much deference to him, hesitated to run counter to his known

acts and recorded sentiments? Never. This, however, were a very slender argument indeed, in the absence of stronger.

At no time must greater jealousy be exercised over the modern rulers of Methodism than when they affect to be historical. "Believe not every spirit," is a caution which it is in such cases essential to observe. After the numerous clerical failures to vindicate the vain notion of a "sacred deposit" by historical deduction, a layman has come to the rescue; and he no less a man than Mr. George Smith, of Camborne. For this gentleman, in his proper sphere, we have a sincere respect, as, on former occasions, has been shown; but, in supposing that he was born to be the successful champion of the Conference Clique, he has utterly mistaken his vocation. His crude opinions on "the kingdom of God," have been sufficiently noticed in a preceding article. In this, our simple purpose is to oppose to his partial and mistaken representations of Methodism, the fairer and truer views of other writers, either better informed or less under bias.

In reference to the changes which took place on the death of Mr. Wesley, Mr. Smith says:—

"Thus provision was made for carrying on the work of God through the instrumentality of the Wesleyan ministry, when the Founder of the Body should be removed by death. This event happened in the year 1791; and when the ensuing Conference met, the Deed of Declaration came into operation. The first business of that Conference was, to read the above-mentioned letter of Mr. Wesley, and to resolve that all the preachers in full connection should enjoy every privilege which the members of the Conference enjoyed. Thus, while the One Hundred selected men succeeded in law to all the right and power formerly possessed by Mr. Wesley, they, by this unanimous resolve, admitted every preacher in full connection into an equal participation with them of this right and power for all Connexional purposes.

"Another important duty devolving on this Conference was, to provide a substitute for the personal supervision which Mr. Wesley exercised over all the ministers and societies. While he lived, he moved from place to place, correcting evils, redressing grievances, exercising discipline on offenders, as occasion required. As it was now impossible to leave all these cases in abeyance until the annual Conference, it became necessary to create a power which should deal with them as they occurred, and exercise ample authority during the intervals between the sittings of the Conference. It was not attempted to effect this by vesting in one individual permanently, or in the President from year to year, the extraordinary powers which Mr. Wesley had exercised: any such plan was sure to fail. The case was, however, met by a grand and masterly measure. The whole Connexion was divided into districts; and the ministers in each district were regarded as a committee of the Conference, which was to assemble whenever any superintendent of a circuit felt the pressure of "any critical case" which made such a measure necessary. The decision of this committee was to be final until the ensuing Conference, when the chairman was to report its proceedings to that body.*

"Thus it is seen, that in the very first Conference after the decease of Mr. Wesley, and within a few months of that event, all the great principles of Wesleyan Methodism were re-asserted, and set in permanent and harmonious operation. By the Deed-Poll, the connexional principle of the body was recognised, and made as lasting as the authority of British law. By the established order and regulations of the Conference, the spiritual

* Minutes, 1791, p. 241.

power of the pastorate was maintained *intact*; and by the appointment of District Committees, a spiritual and legitimate power was raised up, which, whilst it supplied the want created by the loss of Mr. Wesley's personal supervision, at the same time afforded an effectual means of rectifying the disorders, repelling the aggressions, or supplying the wants, which might afflict any locality in the interval between the sittings of Conference."

Thus Mr. Smith, like Mr. Watson, Dr. Beecham, and other Conference writers, represents District Meetings as a "substitute for the personal supervision which Mr. Wesley exercised over all the ministers *and societies*," whereby "the spiritual power of the pastorate was maintained intact." Let us contrast with this the representations of a writer who has shown a much better acquaintance with the constitution of Methodism, and who, though often called in question, has never been confuted. We refer to the author of the "Address of the London South Circuit to the Wesleyan-Methodist Conference," and of the "Reply to the Rev. R. Watson's 'Affectionate Address.'" This gentleman has shown incontestably, that the *Travelling Preachers alone* are, by the constitution of Methodism, amenable to District Meetings; and that the application of the judicial and inquisitorial powers of such meetings to officers and members of the Societies, is an unauthorised extension of their jurisdiction. The rules of Conference, authorising and empowering such meetings, lie scattered in the Minutes of Conference, for the years 1791, 1792, 1793, and 1797; but they may be seen collectively in Dr. Warren's Digest, pp. 123-4-5. For nearly fifty years, as Mr. Smith's own statement implies, they had no existence. During this period, the Quarterly Meeting, Leaders' Meeting, and Local Preachers' Meeting, had become universally established and acknowledged; and were in the full enjoyment and exercise of their proper privileges, powers, and prerogatives. The Conference of 1826 declared, that "regular Leaders' Meetings have, *from the beginning*, been found essential to the pastoral care and spiritual prosperity of our Societies." During this period, the judicial power of the Conference itself had been limited and confined (according to the 8th article of the Deed of Declaration) to the trial and expulsion of "*members of the Conference admitted into connection or upon trial*." It had never presumed, nor been allowed, to cite at its bar the local officers and members of society. The Leaders' Meetings always retained in their own hands the *inalienable* right of the Church to try its own members. The Conference had the same right *as to its own members*; but, *not being of itself a Church*, it could not pretend to the right of trying the members of any church.

It was in the Conference of 1791, as Mr. Smith states, that Mr. Thompson, the President, brought forward his plan for dividing the

Connexion into districts. So little, however, were the people concerned in the matter, that the Conference deemed it sufficient to state the fact without explanation or comment, in the following laconic and apparently irrelevant answer to the preceding question:—

“Question: What regulations are necessary for the preservation of our own economy as Mr. Wesley left it? *Answer:* Let the three kingdoms be divided into districts.” The only resolution which follows is equally vague and unsatisfactory; it provides, that “the assistant of a circuit shall have authority to summon the preachers of his district, who are in full connection, on any critical case, which, according to the best of his judgment, merits such an interference; and the said preachers, or as many of them as can attend, shall assemble at the place and time appointed by the assistant aforesaid, and shall form a committee for the purpose of determining concerning the business on which they are called; they shall choose a chairman for the occasion, and their decision shall be final, till the meeting of the next Conference, when the chairman of the committee shall lay the minutes of their proceedings before the Conference; provided, nevertheless, that nothing shall be done by any committee contrary to the resolutions of the Conference.” Now, remark: District Meetings were the offspring of the Conference, existing only by its *fiat*, and exercising the powers delegated to them, during the intervals of its yearly meetings. They can, therefore, possess no power which the Conference itself does not possess; are limited in their authority by the express terms of their commission; and, with respect to what is vague and indefinite in their appointment, any powers entrusted to them must be interpreted, like those conferred in a Royal charter, as applying to the affairs of the corporation, and not to those of the kingdom. Whatever else the “critical case,” or “business,” mentioned in the preceding regulation, might be, this grant of authority, in “critical cases,” could not empower to inquire into the conduct, and to punish the transgressions, of local officers and members of the society. This is evident,—

1. Because the Conference itself had no jurisdiction in such matters, and, therefore, could not delegate any such powers;
2. Because the jurisdiction, in all such matters, was previously vested in the regular local authorities, by the long-established usage and custom of the Connexion;
3. Because there is nothing in the terms of the regulation, nor in any subsequent regulation, which either expressly, or by implication, conveys any such authority to District Meetings.

The “critical case” must, therefore, be understood to be one not otherwise provided for, and with which no existing local authority had power to deal. Such a case, for instance, as the trial and suspension of a

travelling preacher during the intervals of Conference. For, as the local authorities had full power to deal with any case affecting local officers and members of society, and as the Conference itself had never been known to possess or exercise any such power, the rule cannot, without violent distortion, be applied to any such cases.

Other considerations might be urged; but let us pass on to the Minutes of Conference for 1792, where, in answer to the question, "What further regulations shall be made concerning the management of the districts?" it is ordered, that the chairman shall have authority to call a meeting of his district, on application of the preachers or people, but must never individually interfere with any other circuit than his own; that whenever he has received any *complaint against a preacher, either from preachers or people*, he shall send an exact account of the complaint, in writing, to the person accused, with the name of the accuser or accusers, before he calls a meeting of the district to examine into the charge; and that, if it appear to any superintendent that the *chairman* of his district has been guilty of any crime or misdemeanour, or neglected to call a meeting of the district when there were sufficient reasons, such superintendent shall have authority to call a meeting, which shall have power, if they judge necessary, to try the *chairman*, and, if found guilty, to suspend him till the ensuing Conference; or remove him from the office of *superintendent*, or depose him from the chair, and elect another in his place. Now, here it is important to observe, that the application on which the chairman is to call a meeting, must be an application against, or relative to, a *preacher*. "Any complaint against a *preacher*," "if the *chairman* has been guilty," "power to try and to suspend from being a *travelling preacher*," to "remove from the office of *superintendent*," to "depose from the chair," &c.—such are the powers conferred; but not a word is said of any power to try the people, or to suspend local preachers or leaders.

Again, in the Minutes of 1793, it is asked, "Shall any alteration be made concerning the office of a chairman of a district?" And, in answer, we have two regulations,—the first of which supposes only the case of a preacher "accused of immorality," who is to be tried, and, if found guilty, *to be suspended* till the ensuing Conference, if judged expedient. The second has exclusive reference to "*any difference between the preachers in a district*."

We find nothing further in the Minutes of Conference on the subject of District Meetings, until the year 1797; and then, certainly nothing to favour Mr. Smith's views of their extensive powers. On the contrary, we read of "*sacrifices in respect of authority, on the part of the whole body of travelling preachers*." Enumerating these sacrifices,

the Conference say,—“Thus, brethren we have given up the greatest part of our executive government into your hands, as represented in *your* different public meetings.”—“The whole management of our temporal concerns may now be truly said to be invested in the Quarterly Meetings, the *District Meetings having nothing left them but a negative*. Our societies have a *full check on the superintendent, by means of their Leaders’ Meetings*, in regard to the introduction of persons into society.”—“The members of our societies are *delivered from every apprehension of clandestine expulsions*; as that superintendent would be bold indeed who would act with partiality or injustice in the presence of the whole meeting of leaders. Such a superintendent, we trust, we have not among us; and, if such there ever should be, we should be ready to do all possible justice to our injured brethren. In short, brethren, *we have given up to you by far the greatest part of the superintendent’s authority*; and, if we consider that the Quarterly Meetings are the sources from whence all temporal regulations, during the intervals of Conference, must now originally spring, we may, taking all these things into our view, truly say, that such have been the sacrifices we have made, that *our District Committees themselves have hardly any authority remaining*, but a bare negative in general, and the appointment of a representative to assist in drawing up the rough draft of the stations.” At this Conference, however, two regulations were made relative to District Meetings. To render them more effective, the President was empowered, when applied to, to supply a circuit with preachers, to sanction any change of preachers, necessary in the intervals of the Conference, and to assist at any District Meeting, if applied to by the chairman, or by a majority of the superintendents in the district; and, if written to by any concerned, to visit any circuit, and to inquire into their affairs with respect to Methodism, and, in unison with the District Committee, to redress any grievance. Moreover, in order that no chairman *might have cause to complain of the want of power*, in cases which (according to his judgment) could not be settled in the ordinary District Meeting, he received authority to summon three of the nearest superintendents, to be incorporated with the District Committee, and to have equal authority to vote, and settle everything till the Conference. Now, it is again quite plain that these regulations give to District Meetings no power whatever to interfere with any local jurisdiction, nor to try any local officer or member of society,—1. Because the Conference possessed no such power or right: but, on the contrary, published to the world their acknowledgment of Quarterly Meetings, Leaders’ Meetings, and Local Preachers’ Meetings, as having the entire and exclusive management of circuit and

society affairs ; 2. Because no terms in this new commission of inquiry and redress authorise the President to interfere with local jurisdiction ; and, 3. Because, if there had been anything doubtful as to the nature of those " affairs " into which the President is authorised to " inquire," or those " grievances," which, in union with the District Committee, he is empowered " to redress," it must have been determined by this very conjunction with the District Meeting ; the whole class of rules relating to District Meetings having conferred on them no jurisdiction, except on their own members, the preachers.

On the state of affairs which led to the Plan of Pacification, Mr. Smith makes the following statement :—

" Though, by this simple and natural expansion of existing means and principles, the system sustained unhurt the shock occasioned by the death of Mr. Wesley, and went on its wonted career of evangelical usefulness, it had soon to experience the fiery ordeal of intestine disorder and conflicting opinion. During the ensuing three or four years, these struggles assumed an alarming aspect. The excitement throughout the Body was strong and general ; Delegates were sent from the different localities to communicate with the Conference ; until at length the matters in dispute were finally settled by what is known in Wesleyan history as the '*Plan of Pacification*.' As this conflict of opinion in the Methodist body has been, by many writers and speakers in recent times, declared to have been a struggle for power between the preachers on the one hand, and the people on the other, it may be necessary here to say, that this assertion is either a falsehood, or a mistake, according to the measure of information possessed by the party making the statement.

" This continued and violent dispute was almost entirely between the preachers and the trustees, and mainly respected the administration of the Sacraments in Methodist chapels. During the life of Mr. Wesley, many members of his societies felt that, as members of a Christian church, they were entitled to receive the Sacraments from their own ministers. Great numbers of Wesleyans had scarcely ever worshipped in any place but a Methodist chapel ; they had no sympathy or intercourse with the Established Church, and they regarded themselves as unreasonably treated when compelled to resort thither for the baptism of their infants, and for the celebration of the Lord's Supper. But still, those individuals respected the feelings and position of Mr. Wesley, who stood so fully committed to some union with the Established Church, that during the life of that great man this strong feeling was suppressed, and produced little apparent uneasiness. His death, however, removed the obstacle to the expression of these opinions and desires ; and in consequence, very soon afterward, the people began to urge earnest demands for the administration of the Sacraments in Wesleyan chapels by Wesleyan ministers generally."

For a much truer account of this struggle, we may refer to Blackwell's *Life of Kilham*, a book which ought to be in the hands of every Methodist Reformer. On this part of the subject, however, Mr. Smith might easily be answered out of his own mouth, his pamphlet containing within the space of one or two pages several admissions at variance with the preceding, both as to the subjects of controversy and as to the extent of the dissatisfaction. Indeed, the passage we have quoted is at variance with itself ; and Mr. Smith, after affirming that the leaders were alone in their opposition, and that the administration of Sacraments was the only question in dispute, is constrained to

allow, that the measures taken on these suppositions proved wholly insufficient ; that “the *public* excitement continued,” “pervading the whole kingdom ;” that even the trustees “clamoured,” as he thinks fit to phrase it, “for a veto on the appointment of the preachers, and demanded extensive alterations in the laws of the Connexion ;” and that, in short, “the *real* cause of these disputes lay deeper than a mere difference of opinion as to the expediency of administering the Sacraments in Wesleyan chapels.” A pretty man, truly, to characterise a similar assertion by others as “either a falsehood or a mistake !”

This brings us to the Regulations of 1797, of the origin of which our veracious historian presents the following account :—

“It is, however, important to observe, that while these questions were pending between the trustees and the Conference, other differences of opinion were introduced, and new demands for an alteration of the Wesleyan polity were engendered ; so that when the Plan of Pacification had settled all the questions respecting the administration of the sacraments and the privileges of trustees, another party was found ready to step into the arena so lately vacated, for the purpose of contending with the Conference for the concession by it of a new class of alleged rights, which were demanded by the new claimants. In order to understand fully the origin, progress, and nature of this new excitement, it will be necessary to observe, that it arose at a time of unexampled political commotion. In the year 1793, the French Revolution was consummated by the execution of the King and Queen. In 1794, Robespierre fell. During this time the political and infidel writings of Paine and others had disseminated violent republican doctrines through England ; whilst a revolutionary war, emphatically a war of opinion, raged throughout the continent of Europe. Affected with the prevailing excitement of the times, influenced by the popular doctrine of equal rights and democratic institutions, and favoured by the disquiet which agitated the Wesleyan Connexion, many among its people, and some few of the preachers, demanded an entire remodelling of Methodism, so as to make it conform to their politico-religious opinions. The leader of this party was the Rev. Alexander Kilham, who, almost immediately after the Conference, namely,—in September, 1795,—re-lit the fires of agitation, by publishing a pamphlet, entitled, “The Progress of Liberty among the People called Methodists,” &c. In this work, the author not only urged his objections to the state of Methodism, and demanded many and extensive changes : he also assailed the religious character of several of the preachers in very strong and severe terms.

“The London District met early in December ; and, having declared their opinion that ‘so bad a book has not been published among us since the first revival of the work of God,’ they addressed the chairman of the Newcastle District, in which Mr. Kilham was stationed, claiming a meeting of the district to consider his case. This meeting was held in February, 1796 ; but it deferred giving judgment until the regular Annual Meeting in May. When that time arrived, the whole subject was referred to the decision of the Conference. The Connexion was, meantime, in a state of intense excitement. Pamphlets, setting forth the nature and extent of the reform in the constitution of Methodism which was demanded, were showered upon the country by Kilham and his co-labourers. These missives called forth numerous replies, from eminent ministers and others, in defence of the existing economy. The strife was at its height when the Conference of 1796 assembled. The case of Mr. Kilham was brought forward ; and the Rev. Joseph Entwisle, in a letter to a friend, states, ‘Everything was done, I am sure, to save him ; but in vain.’ He was expelled, and two or three other preachers went with him.

“Being thus freed from all restraint, and cast upon their own resources, Mr. Kilham

and his friends proceeded to form separate societies, and to organise a secession from the old body, under the denomination of *the New Connexion*. These efforts made the ensuing year just as boisterous as the preceding one. Questions of Church polity were incessantly discussed, and the public mind of the Connexion was kept in continued excitement. At length the Conference of 1797 was opened. Under the peculiar circumstances of the times, more than one hundred and forty of the senior preachers made a declaration, that they had 'carefully revised the rules drawn up, and left them by Mr. Wesley; and had further collected together those rules which they believed essential to the existence of Methodism,' as well as others to which they had no objection; and that they had voluntarily and in good faith, signed their names, as 'approving of, and engaging to comply with, the aforesaid collection of rules, or code of laws.'"

Here, again, for want of adequate space to cite from Mr. Blackwell's more reliable account of this great struggle, we must leave the bane of falsehood without the antidote of authentic history. The malignant character of these reflections serves to illustrate the unnatural severity of the Conference party to all opponents,—unnatural, that is, on any other supposition than conscious weakness or impurity. We pass on to Mr. Smith's conveniently brief summary of the famous Regulations of this year:—

"1. It was determined that all financial matters should be brought under the cognisance of lay officers and members; that the disbursements of the Contingent Fund and the Kingswood Schools should be published; and that all extraordinary demands, on account of preachers, should first be approved by the Quarterly Meeting of the circuits before they could be entertained by the District Meeting.

"2. It was ruled that no temporal matter, pertaining to any circuit, should be brought before the District Committee, unless it had obtained the approbation of the Quarterly Meeting, and was signed by the circuit stewards.

"3. The leaders had a *veto* on the admission of members; and no member could, henceforth, be expelled for immorality unless the offence had been proved at a Leaders' Meeting.

"4. With respect to leaders and local preachers it was enacted, that no person should be received into, or removed from, either of those offices, without the concurrence of the meetings to which he might belong; the nomination being in the superintendent, and the approval or disapproval resting with the meeting.

"5. It was declared that the Leaders' Meeting was the proper place for the transaction of all society affairs, and the Quarterly Meeting for those of the circuit; and that generally other meetings were improper and prejudicial in their results; but that, with a view to meet, as far as possible (consistently with the welfare of the Connexion), the wishes of the people, other formal meetings may be held with the concurrence of the Leaders' or Quarterly Meeting and of the superintendent.

"6. It was resolved that an abstract of all the rules which relate to the societies, leaders, stewards, local preachers, trustees, and Quarterly Meetings, should be published.

"7. It was decided, in respect of all new rules referring to the people at large, that 'if any such rule be objected to, in the first Quarterly Meeting held in any circuit after the Conference, and the major part of such meeting, in conjunction with the preachers, be of opinion that the enforcing of such rule in that circuit will be injurious to the prosperity of the work in that circuit, it shall not be enforced in opposition to the judgment of such Quarterly Meeting, before the second Conference. But, if the rule be confirmed by the second Conference, it shall be binding to the whole Connexion.'

"By these changes the Connexion became more than ever consolidated. The large

increase of lay influence infused into the body offered a very important check upon all ministerial impropriety, and enabled the lay officers, at any time, to put an unoffending minister on his trial."

These Regulations, the author adds, "do not surrender any of that power which, according to the Deed-Poll of John Wesley, stood invested in the Conference." This, as the words stand, is literally true; but it is not true, as evidently meant. Who would suspect, from this summary, that the Conference had itself described these very concessions in the terms already cited by us when dealing with the subject of District Meetings? For a full and masterly exposition of the Regulations of 1797, as they bear upon the rights and liberties of the people, we refer to the "Reply to Watson," which has not been answered, and never will be. We have room for no more than imperfect extracts.

"In some respects they present but a poor specimen of Methodistical legislation, but they are sufficient for practical purposes; and so long as we maintain them in their true spirit and common-sense acceptance, neither Conference, nor District Meeting, nor superintendent, can trample on our liberties. As matters of solemn treaty and compact between the Conference and the Connexion, we ought carefully to distinguish them from all other Conference laws and regulations. Whatever may be thought of the legislative power of the Conference, we must not omit to remark that *the Conference itself has no power whatever to make a law, or to enjoin or sanction any act*, which shall have the effect of altering, revoking, or weakening these fundamental articles,—for that would imply a gross breach of faith with the people. This principle is not only admitted, but insisted upon, by Mr. Vevers, in his amusing pamphlet; which, having been published at the Book-room, and applauded in the Magazine, we presume we may quote as an authority. 'The Conference itself,' he remarks, 'has not the power to make or to promulgate any new law which changes or affects the constitution of Methodism. By so doing, it would commit an act of suicide. I maintain that the Conference has not that power, unless it destroy itself.' You have also faintly told us in your address, 'that the Rules of 1795 and 1797, in their fair and consuetudinary interpretations, are always considered by the Conference as the final rule of decision.' What the Conference granted in 1797 is plain enough. They conceded an efficient check upon the power which the society had entrusted to the preachers, of admitting and expelling members. The check consisted, not in any division of your ministerial duties and powers; it had nothing to do with such duties and powers; but it authorised the Leaders' Meeting, *in all cases*, to judge and decide on the *evidence* on which you propose to exercise the power of admission and expulsion thus entrusted to you. It requires you, before you put this latter power in execution, in any disputed case, to submit the *evidence* to the local meeting, as to a jury; and to take its judgment thereon, and by which judgment you are bound. That this was the check, and to the full extent that we have stated, is manifest from all the clauses of the Concessions of 1797, relating to the subject. The quibble on the monosyllable 'at,' of which you are now ashamed, could apply to one phrase on'y, relating to the *expulsion* of a private member. As to the *admission* of members, it is completely shut out; the language of the Concessions being, 'When the Leaders' Meeting declare a person unfit to be admitted into society, no preacher shall receive him as a member.' If this does not apply to 'all cases, no matter how unfounded,' then where are the exceptions? There are certainly none in the Concessions or Code of Laws of 1797. But, as to the appointment and removal of local officers, the language of the Concessions is, if possible, still more express: 'No person shall be appointed a leader or steward, or be removed from his office, but in conjunction with the Leaders' Meeting; the nomina-

tion to be in the superintendent, and the approbation or disapprobation in the Leaders' Meeting.' Is this language sufficiently express and clear? Does it include 'all cases, no matter how unfounded?' Is there any exception, reservation, or restriction, in favour of your novel claims? You know that throughout these Concessions there is none! But you cannot brook these checks on your high and imaginary powers! You wish to get rid of them! To avow this in plain English would be too barefaced; and, therefore, you make a stalking-horse of your consciences, and seek to conjure up a class of *extraordinary* cases! You talk of your responsibility to God, where no responsibility attaches; and startle at the thought of being rendered, in any case, 'dependent upon co-ordinate authorities!' It is really amusing, in a Connexion like ours, to see a portion of Mr. Wesley's lay preachers (he would never allow you any loftier claim or title), who happen to have been called out to more extensive labour as Itinerants, at the expense of their brethren, affecting so much conscientious alarm and terror at the bare thought of being identified with these same brethren, or of having their high and spiritual powers put in commission, *even in a matter of evidence*, with men who exercise the same ministry and care of souls, in the same Connexion, and with at least equal zeal, fidelity, and success! 'No absurdity, you tell us, 'can be greater than that which this strange and novel view attributes to the Conference of 1797; viz., that it should make co-pastors of men who are not pastors; co-ministers of our excellent friends the leaders, who never professed to be ministers.' Here the local preachers, some of whom rival you in talents and learning, and are, therefore, objects of jealousy, are tossed off as 'men who are not pastors!' but the leaders, who do not profess to preach, and are, therefore, regarded with less distrust, are courted as 'our excellent friends, the leaders!' But no matter; just reverse the order of the two classes in this wonderful sentence, and tell us whether the local preachers are *ministers*; and whether the leaders are *pastors*, in the Methodist Connexion? Could any absurdity, then, be greater, than to suppose that the Conference of 1797 should make co-ministers of men who really are co-ministers; and co-pastors of men who really are co-pastors in the same Connexion?—that, in judging of the *evidence* on which members may be admitted or expelled, the Conference should treat as 'co-ordinate authorities' men whose labours are not less owned of God than your labours; and to whom Methodism is not less indebted than to you, for her increase, her strength, and her prosperity? Is it not this which shocks your pride and alarms your consciences?"

Contenting ourselves with indicating, rather than thoroughly exposing, the deceptiveness of Mr. Smith's studiously curt and partial representations with regard to 1797, we pass on to his account of 1835, which, perhaps, may furnish us with a clue to his object in suppressing, as much as possible, those features of the compact with the people which the Conference of the latter year so boldly violated. Indeed, he seems to make it out that the Laws of 1835 were in every respect an extension of the rights and liberties of the people. Listen to him :—

"1. In respect of financial affairs, it has made universal and obligatory the wholesome practice, which had grown up by degrees, of incorporating laymen in committees of management for our secular affairs. That this is an important step in the right direction, I presume no person will dispute.

"2. Then, as to the regulations respecting the expulsion of members, it is evident, also, that they increase the security of members against clandestine expulsion, and throw serious obstacles in the way of a misuse of ministerial power. The explanation which is given of pre-existing laws is candid and liberal. The only instance in which they, in any respect, diminish the privileges, or, I might say, the impunity, of the laity, is in that provision which enables the superintendent to appeal to a Minor

District Meeting against the verdict of a Leaders' Meeting. But, surely, on cool and dispassionate consideration, it will not be denied that a Leaders' Meeting may, in some cases, pronounce a mistaken, or an erroneous, judgment. There is no court among us for which I entertain a more sincere religious respect than for that; yet, knowing as I do the composition of Leaders' Meetings in many small towns, villages, and country districts—how, in some cases, every leader earns his bread under the person on whom they may be called to sit in judgment, and that, in many others, great partialities or antipathies may, from local causes, exist—I really think this a most wise and prudent arrangement.

“In every other case, the change is an extension of lay privilege. Although the ministerial power of pronouncing sentence is retained, no member's *status* is placed in the hands of an individual minister. He can appeal to a verdict of four preachers, of whom he himself may choose two. And even before it comes to this, everything is done which prudence can devise, to lead the pastor to a right judgment. He cannot pronounce the sentence under the excitement raised by the trial. He must delay it a week at least. He must consult his colleagues. He must advise with other judicious friends. Surely all this is a bar to imprudence and injustice. But even if all this fail, and the Minor District Meeting does not repair the wrong, there remains the Annual District Meeting and the Conference, both of which are accessible to his appeal. I do not contend for the perfection of this scheme of regulations; I think it open to important improvement. What I insist on is, that, on the grounds of justice and liberality to the laity, it is a very decided improvement upon pre-existing law.

“3. I say precisely the same thing respecting the regulations relating to memorials. I think these might possibly be altered with advantage. It seems to me unwise to compel the superintendent to make an annual canvass for discontent; yet, notwithstanding this and other objections which might be urged, the enactment in question is a great improvement. Before 1835, no meeting for memorialising Conference could be held without the consent of the superintendent. He could *veto* any meeting. Now it is not so. If a majority, or even a considerable number, of stewards think it desirable, the meeting must be held. Persons may, indeed, object to its limitation to stewards, Wesleyan trustees, and leaders and local preachers of ten years' standing; yet it cannot be denied, that in most circuits this would give a pretty fair representation of the judgment and feeling of the people at large. At all events, the Law of 1835 is more liberal in its provisions than the preceding one.”

To Mr. Smith's statement on the boasted incorporation of laymen in committees, we oppose the following extract from Mr. Eckett's able and impartial “Exposition of the Laws of Conference Methodism:”—

“It is stated in the address, that ‘the Missionary Fund,’ ‘the General Chapel Fund,’ and ‘the School Fund,’ are ‘*generally* expended under the superintendence of *mixed* committees.’ The members of these committees, however, are *all elected exclusively by the Conference!* It is also stated by the Conference, that the circuit-stewards, from each circuit in the district, are to take part with the preachers in appropriating the funds *allotted by the Conference*, for the ‘*ordinary* deficiencies’ of the district, and also for the ‘*extraordinary deficiencies*, including grants for travelling expenses, afflictions, furniture for preachers' houses, and miscellaneous expenses of various kinds, especially those connected with the executive department of our general work, as directed by the Conference; and the due administration of our discipline.’ It is thus provided, that the sums required for these purposes shall be voted by a committee consisting of the President and Secretary of the Conference; fifteen other preachers appointed by the Conference; fifteen laymen, to be appointed by the circuit-stewards, belonging to those districts which the Conference shall specify. The two treasurers and two secretaries of the Contingent Fund: one of the treasurers to be a layman: the two Treasurers of the Children's Fund (one of whom is to be a layman) and its Secretary; the Treasurer and Financial Secretary of each district: both of whom are preachers. The committee, thus constituted, con-

sists of twenty-four itinerant preachers and seventeen laymen. As to the *Preachers' Auxiliary Fund*, it is arranged that the Committee of its distribution shall consist of sixteen preachers and twelve laymen, all of whom are appointed by the Conference. It is clear that, by the preceding arrangements, the general funds of the Connexion are completely under the control of the preachers. On this point I shall not now enlarge, as it was not a matter particularly in dispute between the Conference and those who became separated from the Connexion, in consequence of the regulations adopted by the Conference in 1835. It is, however, most certain, that *all the Connexional funds are as effectually managed by the preachers, as if no laymen were on any of these Committees.* The preachers constitute a majority of each of the committees; and the laymen are, either directly or indirectly, appointed by the preachers."

Next, as to the increased "security of members against clandestine expulsion." Listen to a description of the application of the Minor District Meeting to this purpose, as described by the author of "Methodism as it is," in the "Eclectic Review,"—a paper the perfect accuracy of which has never been questioned :—

"The *Minor District Meeting* was instituted to meet special cases, in which, to avoid inconvenience, expense, or needless publicity, a select tribunal might be deemed preferable to the convocation of the whole district. It is of two kinds : the first is for the trial of a minister accused of immorality, and for the settlement of differences between two ministers in the same district ; the second, to hear appeals from accused members of society against sentence of expulsion, and 'from superintendents of circuits against apparently factious verdicts of Leaders' Meetings, or for refusing to give any verdict at all.' In all these cases, an appeal lies to the regular District Meeting as well as to the Conference. The Minor District Meeting consists of five ministers ; the two parties in dispute choosing two each, and the chairman of the district, or, should he be himself a party, a superintendent chosen by the other members of the court, to preside, with a casting vote. It is worthy of observation, that, in the second sort of Minor District Meetings, the appeal of a layman is from the sentence of one minister to the judgment of five ministers, two of whom are selected by his accuser ; while that of a minister is from the verdict or resolution of a court composed of laymen, to the judgment of a smaller court composed wholly of brother ministers ! The same remark applies, and with increased force, when the appeal is carried up to the regular District Meeting or to the Conference, both being exclusively ministerial bodies."

So much for the mockery of an appeal upwards to Conference ! But this point is further illustrated by the same writer in the following passage, every word of which ought to be got by heart by every Methodist child that can speak :—

"The Leaders' Meeting have a right to declare any person on trial (probation) improper to be received into society ; and, after such declaration, the superintendent cannot admit the person ; but, remarks Mr. Grindrod, 'the power to admit still rests with the pastors. The leaders have a power, *when appealed to*, to say who shall *not* be admitted into society ; but it is for their ministers to say who *shall* be admitted.' As to the exclusion of members from the society, the general rule is, 'that no person shall be expelled for immorality, till such immorality be proved to the satisfaction of a Leaders' Meeting.' But, in 1835, the Conference adopted some voluminous regulations on the subject, of which, as the point is one of importance, and one which strikingly illustrates the genius of Wesleyan Methodism, it shall be our care to present an accurate analysis.

"The superintendent may, if he think proper, exclude a member from society, '*quietly*, and as a matter of course, by the preacher's withholding his society-ticket, and erasing his name from the class-book.' Among the special grounds of exclusion are enumerated, marrying with an unbeliever, keeping or hiring a dancing-master,

dealing in accommodation bills, and fraudulent bankruptcy. But the excommunicated party may demand a trial at the Leaders' Meeting of the particular society with which he was connected. If a majority of the leaders shall be satisfied that sufficient proof is adduced to establish the facts alleged against the individual, and shall give a verdict to that effect, then the Leaders' Meeting has discharged its whole part, and the case is left in the hands of the superintendent, on whom devolves the sole right and duty of deciding on the measures to be adopted towards the offender in consequence of the verdict of the Leaders' Meeting. 'These duties and functions the Conference can on no account consent to abandon, or permit to be frittered away ; for that would seriously endanger * * * * *the rights, liberties, and spiritual privileges of our people !*' afterwards explained to mean 'the protection of an accused individual from the effects of personal prejudice and irritation,' &c. ; thereby implying, that a member whom the superintendent may have already excluded, previously to his appeal to the Leader's Meeting, requires the protection of the said superintendent (dispassionate man !) from the personal prejudices of the one or two dozen leaders to whom he has himself appealed ! No sentence of expulsion, however, is to be pronounced by the all-powerful superintendent in the same meeting of the leaders as the trial, nor until at least one week after. In difficult or doubtful cases, he is directed not to pronounce sentence without *privately* asking information from individual leaders, or other members of society ! In every case of proposed expulsion, he is also to consult his own colleagues. The expelled member having appealed in vain to the powerless Leaders' Meeting, may prosecute his appeal, if he pleases, to the District Meeting (which may be an appeal from one minister to forty), and, failing there, to the Conference (an appeal from forty ministers to four hundred). But, if he prefers it, he may, in the first instance, carry his case before a Minor District Meeting, as described above, with whose decision the appellant may either rest satisfied, or appeal onwards to the Regular District Meeting and the Conference, the like privilege being reserved for the reverend respondent. Reverse the case, and suppose that the Leaders' Meeting either return a verdict unfavourable to the superintendent's views, or, disapproving of his conduct in the matter, decline to return any verdict at all. In this case, the Conference affords 'the same facilities of redress to a superintendent' as to an excluded member ; namely, appeal to a Minor District Meeting ; only it does not clearly appear whether,—two of the four brother ministers, who, in addition to the *ministerial* chairman, become thus the judges of his quarrel with the (*lay*) leaders, having been selected by himself,—the other two are to be appointed by the leaders, by the individual they have dared to 'protect' from 'the effects of personal prejudice or irritation,' by the complaining superintendent, or by whom else. If the Minor District Meeting fail in satisfying either party, the way lies open for appeal to the superior courts, terminating with the Conference.

"The document here analysed, like all the more modern acts of the Conference, presents a singularly wordy combination of preamble, enactment, and proviso, with exposition, paraphrase, reasoning, declamation, and hortation. The smallest fry could not well escape through the meshes of a net like this ; in which we read, 'The New Testament *law of purity*,' &c., its often repeated *law of peace and godly quietness*, and its *laws of courtesy, brotherly kindness*, and *mutual charity*, as well as its directions that 'all things' should 'be done decently and in order,' and its requirement of reasonable submission, on the part of church members, to the Scriptural 'rule' of those who are 'over them in the Lord,' these are *standing enactments* of the Gospel, binding on all Christian communities, and, therefore, binding on the Methodist societies, without exception. ANY OBSTINATE VIOLATION OF THEM MUST BE SUITABLY VISITED, &c. We leave our intelligent readers to form their own opinion of a system of discipline like this."

On the subject of the appellate jurisdiction claimed for the Conference, the "Reply to Watson" contains many admirable and weighty remarks. We can find room only for a few :—

"An appellant jurisdiction from the judgment of the local presbyteries, of every society and circuit, throughout the Methodist Connexion, you claim for the Methodist Conference! A very modest claim, certainly! that you are to be the absolute and final arbiters of the religious liberties, rights, and privileges, of about half-a-million of people; and if to the societies, we add the congregations that attend our ministry, we may say, of several millions of people. As this claim extends, of course, to all our foreign stations, it will invest you with a spiritual supremacy over a territorial surface, which places you nearly on a level with Papal Rome, as to extent of jurisdiction! As usual with you, and with all who have ambition to prefer such claims, to claim and take for granted is the same thing! When, therefore, we look for some proof or argument in support of this high pretension, we have still nothing but bold assertion and unblushing assurance! You condescend not to reason upon your imaginary right; you cite not a single authority, nor make the slightest appeal to the fundamental laws of the Connexion! You simply assert, and of course we are expected to admit, that 'against the possible abuse of which checks themselves [the Concessions of 1797] an APPEAL *always* lay to the Conference from any person *whatever* thinking himself aggrieved.'—Watson, p. 9."

"How is it possible to reason with a man who thus takes everything for granted, and makes the boldest assertions without adducing the slightest evidence? We deny this appellant jurisdiction thus claimed for the Methodist Conference! We admit in them no right whatever to receive or determine any appeals, except against the proceedings and conduct of travelling preachers. This is our answer, and a sufficient answer. We are not to be called upon to prove the negative of an unfounded claim. They who prefer claims to power and authority over their fellow-Christians, are bound to make them out, and to support them by proof."

There remains but one more point in the Laws of 1835, on which to confront Mr. Smith with the "Eclectic Reviewer;" namely, the Memorial law. That exact writer gives the following account of the Special Circuit Meeting:—

"The *Special Circuit Meeting*, according to Mr. Grindrod, was principally designed to 'afford to the well-affected and peaceable portion of our lay-officers, reasonable facilities for expressing their views and opinions on Connexional interests to the Conference.' This new court is thus constituted. After the close of the June Quarterly Meeting in every year, the superintendent is enjoined to detain all the stewards present (the stewards being his own nominees, and holding office, not like the leaders, during good behaviour, but only from year to year); to ascertain from them whether, in that circuit, there is any considerable dissatisfaction with any existing rules, or any prevalent desire for new ones; and, if a majority, or considerable proportion of them, answer in the affirmative, and are of opinion that the occasion demands the calling of a Special Circuit Meeting, the superintendent is directed and required to summon it. It is to consist of all the regular ministers in the circuit (in full work or supernumerary), of the circuit-stewards, of the town-stewards, of country-stewards in the proportion of one for each society of fifty members or upwards, of all men class-leaders and local preachers of ten years' continuous and uninterrupted standing in their offices, and of the trustees of the town chapels, and one trustee of each of the country chapels (if settled on the Conference plan), being members of society; the superintendent to take the chair *ex-officio*, or, in his absence, some other minister appointed by him. The only power entrusted to the court thus constituted, is that of memorialising the Conference,—a power to be exercised within the following limitations:—The superintendent must have three days' notice of the specific point to be mooted, otherwise the meeting falls to the ground; all memorials are to be confined to such changes only as are 'consistent with the essential principles of Wesleyan Methodism, and within the pale of our established constitution;' the special meeting of one circuit is not to intermeddle with the affairs or proceedings of any other circuit (the Conference as well as

the State having its *Correspondence Laws*) ; and, lastly, the rules sought to be repealed, altered, or enacted, are to be such only as relate to 'the government of the societies at large,'—'for,' adds the Conference, 'the disciplinary jurisdiction of the preachers over each other, and their right of regulating among themselves all that relates peculiarly and specifically to the Christian ministry and the pastoral office, are *not to be considered as subjects open to the official interference by memorial of the meetings so constituted.*' Such are the 'reasonable facilities' afforded to the Wesleyan body for acting upon their hierarchy. For example : the expulsion of members on the sole authority of the minister is regarded as 'an essential principle,' a part of the 'established constitution,' peculiarly and specifically relating to 'the pastoral office ;' consequently, an alteration in this respect can never even be discussed in a regular meeting of Wesleyans ! "

But our space is exhausted, and we must close. To do Mr. Smith justice, he seems half ashamed of his task. With a great effort, he summons courage to defend the Minor District Meeting hoax, and some other ugly features of the execrable laws of 1835 ; but he cannot "contend for their perfection," and thinks that some of them "might possibly be altered with advantage." This, however, will not do. *Delenda est Carthago* ; which, freely translated, means, AWAY WITH THE WHOLE LOT !

Notices of New Books.

Wesley and Methodism. By ISAAC TAYLOR. 12mo. Pp. viii. 366. London : Longmans.

THIS work, long announced, has, at last, made its appearance, but at so late a period of the month that we can but just mention the fact. We have glanced through its pages, and so far have been pleased with it. Mr. Taylor writes as an impartial onlooker, and with a kindly spirit. But he deals faithfully. The work is divided into parts, and treats separately of the "Founders of Methodism," the "Substance of Methodism," the "Form of (Wesleyan) Methodism," and the "Methodism of the Time Coming." The "Founders" are touched with a master's hand. There are characteristic sketches of the two Wesleys, Whitefield, Fletcher, Lady Huntingdon, and Dr. Coke. The author carefully distinguishes between Methodism of the past, and Wesleyanism of the present day, as manufactured by the Wesleyan Conference. He regards the first as without any living representative, and the latter as nearly akin to Popery. We have space for only one short extract. It will suffice to show Mr. Taylor's estimate of the present state of things :—

"Little as Wesley could have imagined such a course of things as likely to arise from the constitution he gave to his Conference, there has, in fact, resulted from it this singular state of things ; namely, that, *in respect of the position of the ministers towards the people, which is that of irresponsible 'lords of God's heritage,' the professedly Christian world is thus parted.* On the one side stand all Protestant Churches, episcopal and non-episcopal, **WESLEYANISM EXCEPTED.** On the other side, stands the Church of Rome, with its sympathising adherents, the malcontents of the English Church,

and—THE WESLEYAN CONFERENCE! This position, maintained *alone* by a Protestant body, must be regarded as false in principle, and as in an extreme degree ominous."

Lives of Painters, Sculptors, and Architects. Translated from the Italian of GIORGIO VASARI, by Mrs. JONATHAN FOSTER. Post 8vo. Pp. 548. Vol. IV.

Petrifactions and their Teachings; Hand-book to the Gallery of Organic Remains of the British Museum. By GIDEON ALGERNON MANTELL, Esq., LL.D., F.R.S., &c. Pp. xi. 496. With Illustrations.

A History and Description of Modern Wines. By CYRUS REDDING. 8vo Pp. viii. 440.

Lucretius on the Nature of Things. Prose Translation by the Rev. JOHN SELBY WATSON, M.A. A Poetical Version by JOHN MASON GOOD. Pp. xxiii., 496. London: Bohn, Covent-garden.

THESE volumes bear the usual marks of careful getting up which distinguish all that Mr. Bohn produces. Of Mr. Mantell's book we cannot speak in too high terms. It indicates great care and research, and will be extremely useful not only to the visitor to the British Museum, but to all who take an interest in the subject on which it treats. Mr. Redding's book is curious. The others are well known, and we only notice them to recommend these cheap editions.

The Elijah of South Africa; or, the Character and Spirit of the late Rev. John Philip, D.D., Unveiled and Vindicated. By ROBERT PHILIP, Maberly Chapel. London: John Snow.

THIS is a just tribute to the great man who has recently fallen in Africa, and is intended, as the author informs us, "to create a public call for his life from his son, or his son-in-law; and thus to prevent compilers from palming off any unwarranted memoir of him." Sundry points in Dr. Philip's character are noticed in the sermon, and an appendix furnishes some interesting details of his life and history. We hope the memoir will speedily be announced.

END OF VOL. II.



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